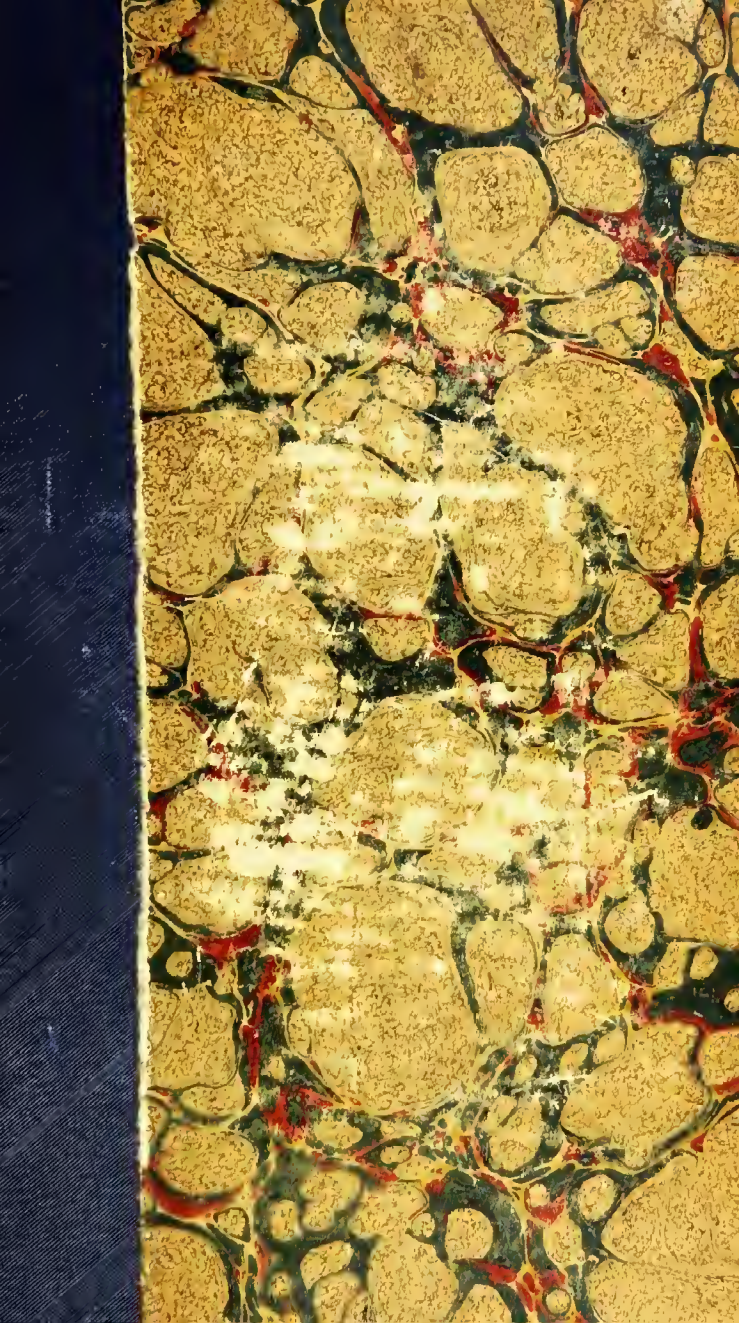




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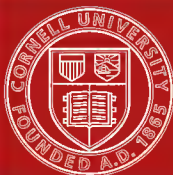
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THE
DEIPNOSOPHISTS

OR
BANQUET OF THE LEARNED
OF

ATHENÆUS.

LONDON :
R CLAY, PRINTER, BREAD STREET HILL.

THE
DEIPNOSOPHISTS
OR
BANQUET OF THE LEARNED
OF
ATHENÆUS.

LITERALLY TRANSLATED
BY C. D. ^{YONGE} YONGE, B. A.

WITH AN APPENDIX OF POETICAL FRAGMENTS,
RENDERED INTO ENGLISH VERSE BY VARIOUS AUTHORS,
AND A GENERAL INDEX.

IN THREE VOLUMES.
VOL. I.

LONDON:
HENRY G. BOHN, YORK STREET, COVENT GARDEN.

MDCCCLIV.

LONDON :

K. CLAY, PRINTER, BREAD STREET HILLS.

P R E F A C E.

THE author of the *DEIPNOSOPHISTS* was an Egyptian, born in Naucratis, a town on the left side of the Canopic Mouth of the Nile. The age in which he lived is somewhat uncertain, but his work, at least the latter portion of it, must have been written after the death of Ulpian the lawyer, which happened A. D. 228.

Athenæus appears to have been imbued with a great love of learning, in the pursuit of which he indulged in the most extensive and multifarious reading; and the principal value of his work is, that by its copious quotations it preserves to us large fragments from the ancient poets, which would otherwise have perished. There are also one or two curious and interesting extracts in prose; such, for instance, as the account of the gigantic ship built by Ptolemæus Philopator, extracted from a lost work of Callixenus of Rhodes.

The work commences, in imitation of Plato's *Phædo*, with a dialogue, in which Athenæus and Timocrates supply the place of Phædo and Echecrates. The former relates to his friend the conversation which passed at a banquet given at the house of Laurentius, a noble Roman, between some of the guests, the best known of whom are Galen and Ulpian.

The first two books, and portions of the third, eleventh, and fifteenth, exist only in an Epitome, of which both the date and author are unknown. It soon, however, became more common than the original work, and eventually in a great degree superseded it. Indeed Bentley has proved that the only knowledge which, in the time of Eustathius, existed of Athenæus, was through its medium.

Athenæus was also the author of a book entitled, "On the Kings of Syria," of which no portion has come down to us.

The text which has been adopted in the present translation is that of Schweighäuser.

C. D. Y.

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THE DEIPNOSOPHISTS,

OR

THE BANQUET OF THE LEARNED.¹

** * * The first two Books, and a portion of the third, as is known to the scholar, exist only in Epitome.*

BOOK I.—EPITOME.

1. ATHENÆUS is the author of this book; and in it he is discoursing with Timocrates: and the name of the book is the Deipnosophists. In this work Laurentius is introduced, a Roman, a man of distinguished fortune, giving a banquet in his own house to men of the highest eminence for every kind of learning and accomplishment; and there is no sort of gentlemanly knowledge which he does not mention in the conversation which he attributes to them; for he has put down in his book, fish, and their uses, and the meaning of their names; and he has described divers kinds of vegetables, and animals of all sorts. He has introduced also men who have written histories, and poets, and, in short, clever men of all sorts; and he discusses musical instruments, and quotes ten thousand jokes: he talks of the different kinds of drinking cups, and of the riches of kings, and the size of ships, and numbers of other things which I cannot easily enumerate, and the day would fail me if I endeavoured to go through them separately.

And the arrangement of the conversation is an imitation of a sumptuous banquet; and the plan of the book follows the arrangement of the conversation. This, then, is the delicious feast of words which this admirable master of the

¹ We have adopted the conventional title, "Banquet of the Learned;" but it may, perhaps, be more accurate to translate it, "The Contrivers of Feasts." *Vide* Smith's Biographical Dictionary, *voc.* Athenæus.

feast, Athenæus, has prepared for us; and gradually surpassing himself, like the orator at Athens, as he warms with his subject, he bounds on towards the end of the book in noble strides.

2. And the Deipnosophists who were present at this banquet were, *Masyrius*, an expounder of the law, and one who had been no superficial student of every sort of learning; *Magnus* . . . [Myrtilus] a poet, a man who in other branches of learning was inferior to no one, and who had devoted himself in no careless manner to the whole circle of arts and learning; for in everything which he discussed, he appeared as if that was the sole thing which he had studied; so great and so various was his learning from his childhood. And he was an iambic poet, inferior to no one who has ever lived since the time of Archilochus. There were present also *Plutarchus*, and *Leonidas* of Elis, and *Æmilianus* the Mauritanian, and *Zoilus*, all the most admirable of grammarians.

And of philosophers there were present *Pontianus* and *Democritus*, both of Nicomedia; men superior to all their contemporaries in the extent and variety of their learning; and *Philadelphus* of Ptolemais, a man who had not only been bred up from his infancy in philosophical speculation, but who was also a man of the highest reputation in every part of his life. Of the Cynics, there was one whom he calls *Cynulcus*, who had not only two white dogs following him, as they did Telemachus when he went to the assembly, but a more numerous pack than even Actæon had. And of rhetoricians there was a whole troop, in no respect inferior to the Cynics. And these last, as well, indeed, as every one else who ever opened his mouth, were run down by *Uppianus* the Tyrian, who, on account of the everlasting questions which he keeps putting every hour in the streets, and walks, and booksellers' shops, and baths, has got a name by which he is better known than by his real one, *Ceitouceitus*. This man had a rule of his own, to eat nothing without saying *κείται*; ἢ οὐ κείται; In this way, "Can we say of the word *ῥα*, that it *κείται*, or is applicable to any part of the day? And is the word *μέθυσος*, or drunk, applicable to a man? Can the word *μήτρα*, or paunch, be applied to any eatable food? Is the name *σάαγρος* a compound word applicable to a boar?"—And of physicians there were present *Daphnus*

the Ephesian, a man holy both in his art and by his manners, a man of no slight insight into the principles of the Academic school; and *Galenus* of Pergamos, who has published such numbers of philosophical and medical works as to surpass all those who preceded him, and who is inferior to none of the guests in the eloquence of his descriptions. And *Rufinus* of Mylæa.—And of musicians, *Alcides* of Alexandria, was present. So that the whole party was so numerous that the catalogue looks rather like a muster-roll of soldiers, than the list of a dinner party.

3. And Athenæus dramatises his dialogue in imitation of the manner of Plato. And thus he begins:—

TIMOCRATES. ATHENÆUS.

Tim. Were you, Athenæus, yourself present at that delightful party of the men whom they now call Deipnosophists; which has been so much talked of all over the city; or is it only from having heard an account of it from others that you spoke of it to your companions?

Ath. I was there myself, Timocrates.

Tim. I wish, then, that you would communicate to us also some of that agreeable conversation which you had over your cups;

Make your hand perfect by a third attempt,

as the bard of Cyrene¹ says somewhere or other; or must we ask some one else?

4. Then after a little while he proceeds to the praises of Laurentius, and says that he, being a man of a munificent spirit, and one who collected numbers of learned men about him, feasted them not only with other things, but also with conversation, at one time proposing questions deserving of investigation, and at another asking for information himself; not suggesting subjects without examination, or in any random manner, but as far as was possible with a critical and Socratic discernment; so that every one marvelled at the systematic character of his questions. And he says, too, that he was appointed superintendant of the temples and sacrifices by that best of all sovereigns Marcus;² and that he was no less conversant with the literature of the Greeks than with that of

¹ Callimachus.

² Marcus Aurelius.

his own countrymen. And he calls him a sort of Asteropæus,¹ equally acquainted with both languages. And he says that he was well versed in all the religious ceremonies instituted by Romulus, who gave his name to the city, and by Numa Pompilius; and that he is learned in all the laws of politics; and that he has arrived at all this learning solely from the study of ancient decrees and resolutions; and from the collection of the laws which (as Eupolis, the comic writer, says of the poems of Pindar) are already reduced to silence by the disinclination of the multitude for elegant learning. He had also, says he, such a library of ancient Greek books, as to exceed in that respect all those who are remarkable for such collections; such as Polycrates of Samos, and Pisistratus who was tyrant of Athens, and Euclides who was himself also an Athenian, and Nicorates the Samian, and even the kings of Pergamos, and Euripides the poet, and Aristotle the philosopher, and Nelius his librarian; from whom they say that our countryman Ptolemæus, surnamed Philadelphus, bought them all, and transported them with all those which he had collected at Athens and at Rhodes to his own beautiful Alexandria. So that a man may fairly quote the verses of Antiphanes and apply them to him:—

You court the heav'nly muse with ceaseless zeal,
And seek to open all the varied stores
Of high philosophy.

And as the Theban lyric poet² says:—

Nor less renown'd his hand essays
To wake the muse's choicest lays,
Such as the social feast around
Full oft our tuneful hand inspire.

And when inviting people to his feasts, he causes Rome to be looked upon as the common country of all of them. For who can regret what he has left in his own country, while dwelling with a man who thus opens his house to all his friends. For as Apollodorus the comic poet says:—

Whene'er you cross the threshold of a friend,
How welcome you may be needs no long time
To feel assured of; blithe the porter looks,

¹ Asteropæus was one of the Trojan heroes who endeavoured to fight Achilles, being armed with two spears.

² Pindar. Ol. i. 22.—See Moore's translation.

The house-dog wags his tail, and rubs his nose
 Against your legs ; and servants hasten quick,
 Unbidden all, since their lord's secret wish
 Is known full well, to place an easy chair
 To rest your weary limbs.

5. It would be a good thing if other rich men were like him ; since when a man acts in a different manner, people are apt to say to him, "Why are you so mean ? Your tents are full of wine."

Call the elders to the feast,
 Such a course befits you best.

Such as this was the magnanimity of the great Alexander. And Conon, after he had conquered the Lacedæmonians in the sea-fight off Cnidus, and fortified the Piræus, sacrificed a real hecatomb, which deserved the name, and feasted all the Athenians. And Alcibiades, who conquered in the chariot race at the Olympic games, getting the first, and second, and fourth prizes, (for which victories Euripides wrote a triumphal ode,) having sacrificed to Olympian Jupiter, feasted the whole assembly. And Leophron did the same at the Olympic games, Simonides of Ceos writing a triumphal ode for him. And Empedocles of Agrigentum, having gained the victory in the horse race at the Olympic games, as he was himself a Pythagorean, and as such one who abstained from meat, made an image of an ox of myrrh, and frankincense, and the most expensive spices, and distributed it among all who came to that festival. And Ion of Chios, having gained the tragic crown at Athens, gave a pot of Chian wine to every Athenian citizen. For Antiphanes says :—

For why should any man wealth desire,
 And seek to pile his treasures higher,
 If it were not to aid his friends in their need,
 And to gain for himself love's and gratitude's need ?
 For all can drink and all can eat,
 And it is not only the richest meat,
 Or the oldest wine in the well-chased bowl
 Which can banish hunger and thirst from the soul.

And Xenophanes of Chalcedon, and Speusippus the Academic philosopher, and Aristotle, have all written drinking songs.

And in the same manner Gellias of Agrigentum, being a very hospitable man, and very attentive to all his guests, gave a tunic and cloak to every one of five hundred horsemen who once came to him from Gela in the winter season.

6. The sophist uses the word Dinnerchaser, on which Clearchus says that Charmus the Syracusan adopted some little versicles and proverbs very neatly to whatever was put on the table. As on seeing a fish, he says :—

I come from the salt depths of Ægeus' sea.

And when he saw some ceryces he said—

Hail holy heralds (κήρυκες), messengers of Jove.

And on seeing tripe,

Crooked ways, and nothing sound.

When a well-stuffed cuttlefish is served up,

Good morrow, fool.

When he saw some pickled char,

O charming sight; hence with the vulgar crowd.

And on beholding a skinned eel,

Beauty when unadorn'd, adorn'd the most.

Many such men then as these, he says, were present at Laurentius's supper; bringing books out of their bags, as their contribution to the picnic. And he says also that Charmus, having something ready for everything that was served up, as has been already said, appeared to the Massenians to be a most accomplished man; as also did Calliphanes, who was called the son of Parabrycon, who having copied out the beginnings of many poems and other writings, recollected three or four stanzas of each, aiming at a reputation for extensive learning. And many other men had in their mouths turbots caught in the Sicilian sea, and swimming eels, and the trail of the tunny-fish of Pachynum, and kids from Melos, and mullets from Symæthus. And, of dishes of less repute, there were cockles from Pelorum, anchovies from Lipara, turnips from Mantinea, rape from Thebes, and beet-root from the Ascræans. And Cleanthes the Tarentine, as Clearchus says, said everything while the drinking lasted, in metres. And so did Pamphilus the Sicilian, in this way :—

Give me a cup of sack, that partridge leg,

Likewise a pot, or else at least a cheesecake.

Being, says he, men with fair means, and not forced to earn their dinner with their hands,—

Bringing baskets full of votes.

7. Archestratus the Syracusan or Geloan, in his work to which Chrysippus gives the title of *Gastronomy*, but Lynceus and Callimachus of *Hedypathy*, that is *Pleasure*, and which Clearchus calls *Deipnology*, and others *Cookery*, (but it is an epic poem, beginning,

Here to all Greece I open wisdom's store ;)

says,

A numerous party may sit round a table,
But not more than three, four, or five on one sofa ;
For else it would be a disorderly Babel,
Like the hireling piratical band of a rover.

But he does not know that at the feast recorded by Plato there were eight and twenty guests present.

How keenly they watch for a feast in the town,
And, asked or not, they are sure to go down ;

says Antiphanes ; and he adds—

Such are the men the state at public cost
Should gladly feed ;

and always

Treat them like flies at the Olympic games
And hang them up an ox to feast upon.

8. Winter produces this, that summer bears ;

says the bard of Syracuse.¹ So that it is not easy to put all sorts of things on the table at one time ; but it is easy to talk of all kinds of subjects at any time. Other men have written descriptions of feasts ; and Tinachidas of Rhodes has done so in an epic poem of eleven books or more ; and Numenius the Heracleian, the pupil of Dieuchas the physician ; and Metreus of Pitane, the man who wrote parodies ; and Hegemou of Thasos, surnamed Phacè, whom some men reckon among the writers of the Old Comedy. And Artemidorus, the false Aristophaues, collected a number of sayings relating to cookery. And Plato, the comic writer, mentions in his *Phaon* the banquet of Philoxenus the Leucadian.

- A. But I have sought this tranquil solitude,
To ponder deeply on this wondrous book.
- B. I pray you, what's the nature of its treasures ?
- A. " Sauce for the million," by Philoxenus.
- B. Oh, let me taste this wisdom. A. Listen then ;
" I start with onions, and with tunnies end."

¹ Epicharmus.

B. With tunnies? Surely, then, he keeps the best
And choicest of his dishes for the last.

A. Listen. In ashes first your onions roast
Till they are brown as toast,
Then with sauce and gravy cover;
Eat them, you'll be strong all over.
So much for earth; now list to me,
While I speak of the sons of the sea.

And presently he says:—

A good large flat dish is not bad,
But a pan is better when 'tis to be had.

And presently again:—

Never cut up a sardine
Or mackarel of silv'ry sheen,
Lest the gods should scorn a sinner
Such as you, and spoil your dinner;
But dress them whole and serve them up,
And so you shall most richly sup.
Good sized polypus in season
Should be boil'd,—to roast them's treason;
But if early and not big,
Roast them; boil'd ain't worth a fig.
Mulletts, though the taste is good,
Are by far too weakening food;
And the ills it brings to master
You will need a scorpion plaster.

9. And it is from this Philoxenus that the Philoxenean cheesecakes are named; and Chrysippus says of him, "I know an epicure, who carried his disregard of his neighbours to such an extent, that he would at the bath openly put in his hand to accustom it to the warm water, and who would rinse out his mouth with warm water, in order to be less affected by heat. And they said that he used to gain over the cooks to set very hot dishes before him, so that he might have them all to himself, as no one else could keep up with him. And they tell the same story about Philoxenus of Cythera, and about Archytas, and many more, one of whom is represented by Cromylus, the comic writer, as saying:—

I've fingers Idæan¹ to take up hot meat,
And a throat to devour it too;
Curries and devils are my sweetest treat,
Not more like a man than a flue.

¹ There is a pun here that is untranslatable. *Δάκτυλος* is a finger; but the *Δάκτυλοι Ἰδαῖοι* were also priests of Cybele in Crete, and are the people to whom the discovery of iron, and the art of working it by fire, is ascribed.

But Clearchus says that Philoxenus would, after he had bathed, both when in his own country and in other cities, go round to men's houses, with his slaves following him, carrying oil, and wine, and pickle juice, and vinegar, and other condiments; and that so, going into other persons' houses, he would season what was dressed for them, putting in whatever was requisite; and then, when he had finished his labours, he would join the banquet. He, having sailed to Ephesus, finding the market empty, asked the reason; and learning that everything had been bought up for a wedding feast, bathed, and without any invitation went to the bridegroom's house, and then after the banquet he sang a wedding song, which began—

O Marriage, greatest of the gods,

in such a manner as to delight every one, for he was a dithyrambic poet. And the bridegroom said, "Philoxenus, are you going to dine here to-morrow?" "Certainly," said he, "if no one sells any meat in the market."

10. But Theophilus says:—"We should not act like Philoxenus, the son of Eryxis; for he, blaming, as it seems, the niggardliness of nature, wished to have the neck of a crane for the purposes of enjoyment. But it would be better still to wish to be altogether a horse, or an ox, or a camel, or an elephant; for in the case of those animals the desires and pleasures are greater and more vehement; for they limit their enjoyments only by their power. And Clearchus says that Melanthius did pray in this way, saying, "Melanthius seems to have been wiser than Tithonus; for this last, having desired immortality, is hung up in a basket; being deprived of every sort of pleasure by old age. But Melanthius, being devoted to pleasure, prayed to have the neck of an ostrich, in order to dwell as long as possible on sweet things."

The same Clearchus says that Pithyllus, who was called Tenthes, not only had a covering to his tongue made of skin, but that he also wrapped up his tongue for the sake of luxury, and then that he rubbed it clean again with the skin of a fish. And he is the first of the epicures who is said to have eaten his meat with fingerstalls on, in order to convey it to his mouth as warm as possible. And others call Philoxenus Philicthus;¹ but Aristotle simply calls him Philodeipnus;²

¹ φίλιχθος, fond of fish.

² φιλόδειπνος, fond of feasting.

writing in this way:—"Those who make harangues to the multitude, spend the whole day in looking at jugglers and mountebanks, and men who arrive from the Phasis or the Borysthenes; having never read a book in their lives except *The Banquet of Philoxenus*, and not all of that."

11. But Phanias says that Philoxenus of Cythera, a poet, being exceedingly fond of eating, once when he was supping with Dionysius, and saw a large mullet put before him and a small one before himself, took his up in his hands and put it to his ear; and, when Dionysius asked him why he did so, Philoxenus said that he was writing *Galatea*, and so he wished to ask the fish some of the news in the kingdom of Nereus; and that the fish which he was asking said that he knew nothing about it, as he had been caught young; but that the one which was set before Dionysius was older, and was well acquainted with everything which he wished to know. On which Dionysius laughed, and sent him the mullet which had been set before himself. And Dionysius was very fond of drinking with Philoxenus, but when he detected him in trying to seduce *Galatea*, whom he himself was in love with, he threw him into the stone quarries; and while there he wrote the *Cyclops*, constructing the fable with reference to what had happened to himself; representing Dionysius as the *Cyclops*, and the flute-player as *Galatea*, and himself as *Ulysses*.

12. About the time of Tiberius there lived a man named Apicius; very rich and luxurious; from whom several kinds of cheesecakes are called *Apician*. He spent myriads of drachms on his belly, living chiefly at Minturnæ, a city of Campania, eating very expensive crawfish, which are found in that place superior in size to those of Smyrna, or even to the crabs of Alexandria. Hearing too that they were very large in Africa, he sailed thither, without waiting a single day, and suffered exceedingly on his voyage. But when he came near the place, before he disembarked from the ship, (for his arrival made a great noise among the Africans,) the fishermen came alongside in their boats and brought him some very fine crawfish; and he, when he saw them, asked if they had any finer; and when they said that there were none finer than those which they brought, he, recollecting those at Minturnæ, ordered the master of the ship to sail back the same way into Italy, without going near the land. But Aristoxenus,

the philosopher of Cyrene, a real devotee of the philosophy of his country, (from whom, hams cured in a particular way are called *Aristoxeni*;) out of his prodigious luxury used to syringe the lettuces which grew in his garden with mead in the evening, and then, when he picked them in the morning, he would say that he was eating green cheesecakes, which were sent up to him by the Earth.

13. When the emperor Trajan was in Parthia, at a distance of many days' journey from the sea, Apicius sent him fresh oysters, which he had kept so by a clever contrivance of his own; real oysters, not like the sham anchovies which the cook of Nicomedes, king of the Bithynians, made in imitation of the real fish, and set before the king, when he expressed a wish for anchovies, (and he too at the time was a long way from the sea.) And in Euphron, the comic writer, a cook says:—

A. I am a pupil of Soterides,
Who, when his king was distant from the sea
Full twelve days' journey, and in winter's depth,
Fed him with rich anchovies to his wish,
And made the guests to marvel.

B. How was that?

A. He took a female turnip, shred it fine
Into the figure of the delicate fish;
Then did he pour on oil and savoury salt
With careful hand in due proportion.
On that he strew'd twelve grains of poppy seed,
Food which the Scythians love; then boil'd it all.
And when the turnip touch'd the royal lips,
Thus spake the king to the admiring guests:
"A cook is quite as useful as a poet,
And quite as wise, and these anchovies show it."

14. Archilochus, the Parian poet, says of Pericles, that he would often come to a banquet without being invited, after the fashion of the Myconians. But it seems to me that the Myconians are calumniated as sordid and covetous because of their poverty, and because they live in a barren island. At all events Cratinus calls Ischomachus of Myconos sordid.

A. But how can you be generous, if the son
Of old Ischomachus of Myconos?

B. I, a good man, may banquet with the good,
For friends should have all their delights in common.

Archilochus says:—

You come and drink full cups of Chian wine,
And yet give no return for them, nor wait

To be invited, as a friend would do.
 Your belly is your god, and thus misleads
 Your better sense to acts of shamelessness.

And Eūbulus, the comic writer, says somewhere:—

We have invited two unequall'd men,
 Philocrates and eke Philocrates.
 For that one man I always count as two,
 I don't know that I might not e'en say three.
 They say that once when he was ask'd to dinner,
 To come when first the dial gave a shade
 Of twenty feet, he with the lark uprose,
 Measuring the shadow of the morning sun,
 Which gave a shade of twenty feet and two.
 Off to his host he went, and pardon begg'd
 For having been detain'd by business;
 A man who came at daybreak to his dinner!

Amphis, the comic writer, says:—

A man who comes late to a feast,
 At which he has nothing to pay,
 Will he sure if in battle he's press'd,
 To run like a coward away.

And Chrysippus says:—

Never shun a banquet gay,
 Where the cost on others falls;
 Let them, if they like it, pay
 For your breakfasts, dinners, balls.

And Antiphanes says:—

More blest than all the gods is he,
 Whom every one is glad to see,
 Who from all care and cost is free.

And again:—

Happy am I, who never have cause
 To be anxious for meat to put in my jaws.

I prepared all these quotations beforehand, and so came to the dinner, having studied beforehand in order to be able to pay my host a rent, as it were, for my entertainment.

For bards make offerings which give no smoke.

The ancients had a word, *μονοφαγεῖν*, applied to those who eat alone. And so Antiphanes says:—

But if you sulk, *μονοφαγῶν*,
 Why must I, too, eat alone?

And Ameipsias says:—

And if she's a *μονοφάγος*, plague take her,
 I'd guard against her as a base housebreaker.

15. Dioseorides, with respect to the laws praised in Homer, says, "The poet, seeing that temperance was the most desirable virtue for young men, and also the first of all virtues, and one which was becoming to every one; and that which, as it were, was the guide to all other virtues, wishing to implant it from the very beginning in every one, in order that men might devote their leisure to and expend their energies on honourable pursuits, and might become inclined to do good to, and to share their good things with others; appointed a simple and independent mode of life to every one; considering that those desires and pleasures which had reference to eating and drinking were those of the greater power, and of the highest estimation, and moreover innate in all men; and that those men who continued orderly and temperate in respect of them, would also be temperate and well regulated in other matters. Accordingly, he laid down a simple mode of life for every one, and enjoined the same system indifferently to kings and private individuals, and young men and old, saying:—

The tables in fair order spread,
They heap the glittering canisters with bread,
Viands of simple kinds allure the taste,
Of wholesome sort, a plentiful repast.¹

Their meat being all roasted, and chiefly beef; and he never sets before his heroes anything except such dishes as these, either at a sacred festival, or at a marriage feast, or at any other sort of convivial meeting. And this, too, though he often represents Agamemnon as feasting the chiefs. And Menelaus makes a feast on the occasion of the marriage of his daughter Hermione; and again on the occasion of the marriage of his son; and also when Telemachus comes to him—

The table groan'd beneath a chine of beef,
With which the hungry heroes quell'd their grief.²

For Homer never puts rissoles, or forcemeat, or cheesecakes, or omelettes before his princes, but meat such as was calculated to make them vigorous in body and mind. And so too Agamemnon feasted Ajax after his single combat with Hector, on a rumpsteak; and in the same way he gives Nestor, who was now of advanced age, and Phoenix too, a roast sirloin of

¹ Odyss. iv. 54. The poetical translations are from the corresponding passages in Pope's Homer.

² Ib. iv. 65.

beef. And Homer describes Alcinous, who was a man of a very luxurious way of life, as having the same dinner; wishing by these descriptions to turn us away from intemperate indulgence of our appetites. And when Nestor, who was also a king and had many subjects, sacrificed to Neptune on the sea-shore, on behalf of his own dearest and most valued friends, it was beef that he offered him. For that is the holiest and most acceptable sacrifice to the gods, which is offered to them by religious and well-disposed men. And Alcinous, when feasting the luxurious Phæacians, and when entertaining Ulysses, and displaying to him all the arrangements of his house and garden, and showing him the general tenor of his life, gives him just the same dinner. And in the same way the poet represents the suitors, though the most insolent of men and wholly devoted to luxury, neither eating fish, nor game, nor cheesecakes; but embracing as far as he could all culinary artifices, and all the most stimulating food, as Menander calls it, and especially such as are called amatory dishes, (as Chrysippus says in his Treatise on Honour and Pleasure,) the preparation of which is something laborious.

16. Priam also, as the poet represents him, reproaches his sons for looking for unusual delicacies; and calls them

The wholesale murderers of lambs and kids.¹

Philochorus, too, relates that a prohibition was issued at Athens against any one tasting lamb which had not been shorn, on an occasion when the breed of sheep appeared to be failing. And Homer, though he speaks of the Hellespont as abounding in fish, and though he represents the Phæacians as especially addicted to navigation, and though he knew of many harbours in Ithaca, and many islands close to it, in which there were large flocks of fishes and of wild birds; and though he enumerates among the riches of the deep the fact of its producing fish, still never once represents either fish or game as being put on the table to eat. And in the same way he never represents fruit as set before any one, although there was abundance of it; and although he is fond of speaking of it, and although he speaks of it as being supplied without end. For he says, "Pears upon pears," and so on. Moreover, he does not represent his heroes as crowned, or anointed, or using

¹ Iliad, xxiv. 262.

perfumes; but he portrays even his kings as scorning all such things, and devoting themselves to the maintenance of freedom and independence.

In the same way he allots to the gods a very simple way of life, and plain food, namely, nectar and ambrosia; and he represents men as paying them honour with the materials of their feasts; making no mention of frankincense, or myrrh, or garlands, or luxury of this sort. And he does not describe them as indulging in even this plain food to an immoderate extent; but like the most skilful physicians he abhors satiety.

But when their thirst and hunger were appeased;¹

then, having satisfied their desires, they went forth to athletic exercises; amusing themselves with quoits and throwing of javelins, practising in their sport such arts as were capable of useful application. And they listened to harp players who celebrated the exploits of bygone heroes with poetry and song.

17. So that it is not at all wonderful that men who lived in such a way as they did were healthy and vigorous both in mind and body. And he, pointing out how wholesome and useful a thing moderation is, and how it contributes to the general good, has represented Nestor, the wisest of the Greeks, as bringing wine to Machaon the physician when wounded in the right shoulder, though wine is not at all good for inflammations; and that, too, was Pramnian wine, which we know to be very strong and nutritious. And he brings it to him too, not as a relief from thirst, but to drink of abundantly; (at all events, when he has drank a good draught of it, he recommends him to repeat it.)

Sit now, and drink your fill,

says he; and then he cuts a slice of goat-milk cheese, and then an onion,

A shoeing-horn for further draughts of wine;²

though in other places he does say that wine relaxes and enervates the strength. And in the case of Hector, Hecuba, thinking that then he will remain in the city all the rest of the day, invites him to drink and to pour libations, encouraging him to abandon himself to pleasure. But he, as he is going out to action, puts off the drinking. And she, indeed, praises wine without ceasing; but he, when he comes in out

¹ Iliad, i. 469.

² Ib. xi. 629.

of breath, will not have any. And she urges him to pour a libation and then to drink, but he, as he is all covered with blood, thinks it impiety.

Homer knew also the use and advantages of wine, when he said that if a man drank it in too large draughts it did harm. And he was acquainted, too, with many different ways of mixing it. For else Achilles would not have bade his attendants to mix it for him with more wine than usual, if there had not been some settled proportion in which it was usually mixed. But perhaps he was not aware that wine was very digestible without any admixture of solid food, which is a thing known to the physicians by their art; and, therefore, in the case of people with heartburn they mix something to eat with the wine, in order to retain its power. But Homer gives Machaon meal and cheese with his wine; and represents Ulysses as connecting the advantages to be derived from food and wine with one another when he says—

Strengthen'd with wine and meat, a man goes forth :¹

and to the reveller gives sweet drink, saying—

There, too, were casks of old and luscious wine.²

18. Homer, too, represents the virgins and women washing the strangers, knowing that men who have been brought up in right principles will not give way to undue warmth or violence; and accordingly the women are treated with proper respect. And this was a custom of the ancients; and so too the daughters of Cocalus wash Minos on his arrival in Sicily, as if it was a usual thing to do. On the other hand, the poet, wishing to disparage drunkenness, represents the Cyclops, great as he was, destroyed through inebriety by a man of small stature, and also Eurytian the Centaur. And he relates how the men at Circe's court were transformed into lions and wolves, from a too eager pursuit of pleasure. But Ulysses was saved from following the advice of Mercury, by means of which he comes off unhurt. But he makes Elpenor, a man given to drinking and luxury, fall down a precipice. And Autinous, though he says to Ulysses—

Luscious wine will be your bane,³

could not himself abstain from drinking, owing to which he was wounded and slain while still having hold of the goblet.

¹ Iliad, xxii. 427.

² Odyss. ii. 340.

³ Ib. xxi. 293.

He represents the Greeks also as drinking hard when sailing away from Troy, and on that account quarrelling with one another, and in consequence perishing. And he relates that Æneas, the most eminent of the Trojans for wisdom, was led away by the manner in which he had talked, and bragged, and made promises to the Trojans, while engaged in drinking, so as to encounter the mighty Achilles, and was nearly killed. And Agamemnon says somewhere about drunkenness—

Disastrous folly led me thus astray,
Or wine's excess, or madness sent from Jove :

placing madness and drunkenness in the same boat. And Dioscorides, too, the pupil of Isocrates, quoted these verses with the same object, saying, "And Achilles, when reproaching Agamemnon, addresses him—

Tyrant, with sense and courage quell'd by wine."

This was the way in which the sophist of Thessalia argued, from whence came the term, a Sicilian proverb, and Athenæus is, perhaps, playing on the proverb.

19. As to the meals the heroes took in Homer, there was first of all breakfast, which he calls *ἄριστον*, which he mentions once in the Odyssey,

Ulysses and the swineherd, noble man,
First lit the fire, and breakfast then began.¹

And once in the Iliad,

Then quickly they prepared to break their fast.²

But this was the morning meal, which we call *ἀκρατισμός*, because we soak crusts of bread in pure wine (*ἄκρατος*), and eat them, as Antiphanes says—

While the cook the *ἄριστον* prepares.

And afterwards he says—

Then when you have done your business,
Come and share my *ἀκρατισμός*.

And Cantharus says—

A. Shall we, then, take our *ἀκρατισμός* there?

B. No; at the Isthmus all the slaves prepare
The sweet *ἄριστον*,—

using the two words as synonymous. Aristomenes says—

I'll stop awhile to breakfast, then I'll come,
When I a slice or two of bread have eaten.

But Philemon says that the ancients took the following

¹ Odys. xv. 499.

² Iliad, xxiv. 124.

meals—ἀκράτισμα, ἄριστον, ἐσπέρισμα, or the afternoon meal, and δεῖπνον, supper; calling the ἀκρατισμός breakfast, and ἄριστον¹ luncheon, and δεῖπνον the meal which came after luncheon. And the same order of names occur in Æschylus, where Palamedes is introduced, saying—

The different officers I then appointed,
And bade them recollect the soldiers' meals,
In number three, first breakfast, and then dinner,
Supper the third.

And of the fourth meal Homer speaks thus—

And come thou δειλιήσας.²

That which some call δειλινόν is between what we call ἄριστον and δεῖπνον; and ἄριστον in Homer, that which is taken in the morning, δεῖπνον is what is taken at noon, which we call ἄριστον, and δόρπον is the name for the evening meal. Sometimes, then, ἄριστον is synonymous with δεῖπνον; for somewhere or other Homer says—

δεῖπνον they took, then arm'd them for the fray.

For making their δεῖπνον immediately after sunrise, they then advance to battle.

20. In Homer they eat sitting down; but some think that a separate table was set before each of the feasters. At all events, they say a polished table was set before Mentès when he came to Telemachus, arriving after tables were already laid for the feast. However, this is not very clearly proved, for Minerva may have taken her food at Telemachus's table. But all along the banqueting-room full tables were laid out, as is even now the custom among many nations of the barbarians,

Laden with all dainty dishes,

as Anacreon says. And then when the guests have departed, the handmaidens

Bore off the feast, and clear'd the lofty hall,
Removed the goblets and the tables all.

¹ Vide Liddell and Scott, *in voc.*, who say, "In Homer it is taken at sunrise; and so Æsch. Ag. 331, later *breakfast* was called ἀκράτισμα, and then ἄριστον was the midday meal, our *luncheon*, the Roman *prandium*, as may be seen from Theoc. iv. 90—7, 8;" and 25: translate ἐσπέρισμα supper, and ἐπιδορπίς a second course of sweetmeats.

² Odyss. xvii. 599. This word is found nowhere else; waiting till evening, Buttman Lexie. s. v. δειλῆ, 12, explains it, having taken an afternoon meal.—L. & S. v. Call. Fr. 190.

The feast which he mentions as taking place in the palace of Menelaus is of a peculiar character; for there he represents the guests as conversing during the banquet; and then they wash their hands and return to the board, and proceed to supper after having indulged their grief. But the line in the last book of the *Iliad*, which is usually read,

He eat and drank, while still the table stood,
should be read,

He eat and drank still, while the table stood,
or else there would be blame implied for what Achilles was doing at the moment; for how could it be decent that a table should be laid before Achilles, as before a party of revellers, down the whole length of a banqueting-room? Bread, then, was placed on the table in baskets, and the rest of the meal consisted wholly of roast meat. But Homer never speaks of broth, Antiphanes says,

He never boil'd the legs or haunches,
But roasted brains and roasted paunches,
As did his sires of old.

21. And portions of the meat were then distributed among the guests; from which circumstances he speaks of "equal feasts," because of their equal division. And he calls suppers *δαίτας*, from the word *δατέομαι*, to divide, since not only was the meat distributed in that way, but the wine also.

Their hunger was appeased,
And strength recruited by the equal feast.¹

And again,

Come, then, Achilles, share this equal feast.²

From these passages Zenodotus got the idea that *δαίτα ἕσσην* meant a good feast; for as food is a necessary good to men, he says that he, by extension of the meaning of the word, called it *ἕσσην*. But men in the early times, as they had not food in sufficient abundance, the moment any appeared, rushed on it all at once, and tore it to pieces with violence, and even took it away from others who had it; and this disorderly behaviour gave rise to bloodshed. And it is from this that very probably the word *ἀτασθαλία* originated, because it was in *θάλῃαι*, another name for banquets, that men first offended against one another. But when, by the bounty

¹ *Odyss.* viii. 98.

² *Iliad*, ix. 225.

of Ceres, food became abundant, then they distributed an equal portion to each individual, and so banquets became orderly entertainments. Then came the invention of wine and of sweetmeats, which were also distributed equally: and cups, too, were given to men to drink out of, and these cups all held the same quantity. And as food was called *δαῖς*, from *δαίεσθαι*, that is, from being divided, so he who roasted the meat was called *δαιτρὸς*, because it was he who gave each guest an equal portion. We must remark that the poet uses the word *δαῖς* only of what is eaten by men, and never applies it to beasts; so that it was out of ignorance of the force of this word that Zenodotus, in his edition writes:—

αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν
οἰωνοῖσι τε δαῖτα,¹

calling the food of the vultures and other birds by this name, though it is man alone who has come to an equal division after his previous violence, on which account it is his food alone that is called *δαῖς*, and the portion given to him is called *μοῖρα*. But the feasters mentioned in Homer did not carry home the fragments, but when they were satisfied they left them with the givers of the feast; and the housekeeper took them in order, if any stranger arrived, to have something to give him.

22. Now Homer represents the men of his time as eating fish and birds: at all events, in Sicily the companions of Ulysses catch

All fish and birds, and all that come to hand
With barbed hooks.²

But as the hooks were not forged in Sicily, but were brought by them in their vessel; it is plain that they were fond of and skilful in catching fish. And again, the poet compares the companions of Ulysses, who were seized by Sylla, to fish caught with a long rod and thrown out of doors; and he speaks more accurately concerning this act than those who have written poems or treatises professedly on the subject. I refer to Cæcilius of Argos, and Numenius of Heraclea, and Pancrates the Arcadian, and Posidonius the Corinthian, and Oppianus the Cilician, who lived a short time ago; for we

¹ The real reading is *οἰωνοῖσι τε πᾶσι*, Iliad, i. 5. "He made them the prey of dogs and of all birds."

² Odyss. xii. 322.

know of all those men as writers of heroic poems about fishing. And of prose essayists on the subject we have Seleucus of Tarsus, and Leonidas of Byzantium, and Agathocles of Atracia. But he never expressly mentions such food at his banquets, just as he also forbears to speak of the meat of young animals, as such food was hardly considered suitable to the dignity of heroes of reputation. However, they did eat not only fish, but oysters; though this sort of food is neither very wholesome nor very nice, but the oysters lie at the bottom of the sea, and one cannot get at them by any other means, except by diving to the bottom.

An active man is he, and dives with ease ;¹

as he says of a man who could have collected enough to satisfy many men, while hunting for oysters.

23. Before each one of the guests in Homer is placed a separate cup. Demodocus has a basket and a table and a cup placed before him,

To drink whene'er his soul desired.²

Again the goblets *are crowned with drink*; that is to say, they are filled so that the liquor stands above the brim, and the cups have a sort of crown of wine on them. Now the cup-bearers filled them so for the sake of the omen; and then they pour out

πᾶσιν, ἐπαρξάμενοι δεπέεσσιν,³

the word πᾶσιν referring not to the cups but to the men. Accordingly Alcinous says to Pontonous,

Let *all* around the due libation pay

To Jove, who guides the wanderer on his way ;⁴

and then he goes on,

All drink the juice that glads the heart of man.

And due honour is paid at those banquets to all the most eminent men. Accordingly, Tydides is honoured with great quantities of meat and wine; and Ajax receives the compliment of a whole ehine of beef. And the kings are treated in the same way :—

A rump of beef they set before the king :⁵

¹ Iliad, xvi. 745.

² Odyss. vii. 70.

³ Iliad, i. 471.

⁴ Odyss. vii. 179.

⁵ Il. iv. 65.

that is, before Menelaus. And in like manner he honours Idomeneus and Agamemnon

With ever brimming cups of rosy wine.¹

And Sarpedon, among the Lycians, receives the same respect, and has the highest seat, and the most meat.

They had also a way of saluting in drinking one another's health; and so even the gods,

In golden goblets pledged each other's health;

that is, they took one another by the right hand while drinking. And so some one δέδεκτ' Ἀχιλλέα, which is the same as if he had said ἐδεξιοῦτο, that is, took him by the right hand. He drank to him, proffering him the goblet in his right hand. They also gave some of their own portion to those to whom they wished to show attention; as, Ulysses having cut off a piece of chine of beef which was set before himself, sent it to Demodocus.

24. They also availed themselves at their banquets of the services of minstrels and dancers; as the suitors did, and in the palace of Menelaus

A band amid the joyous circle sings
High airs attempered to the vocal strings;
While, warbling to the varied strain, advance
Two sprightly youths to form the bounding dance.²

And though Homer uses *μολπή*, *warbling*, here, he is really speaking only of the exercise of the dance. But the race of bards in those days was modest and orderly, cultivating a disposition like that of philosophers. And accordingly Agamemnon leaves his bard as a guardian and counsellor to Clytæmnestra: who, first of all, going through all the virtues of women, endeavoured to inspire her with an ambition of excelling in virtuous and ladylike habits; and, after that, by supplying her with agreeable occupation, sought to prevent her inclinations from going astray after evil thoughts: so that Ægisthus could not seduce the woman till he had murdered the bard on a desert island. And the same is the character of that bard who sings under compulsion before the suitors; who bitterly reproached them for laying plots against Penelope. We find too that using one general

¹ Iliad, iv. 3.

² Odys. iv. 13.

term, Homer calls all bards objects of veneration among men.

Therefore the holy Muse their honour guards
In every land, and loves the race of bards.¹

And Demodocus the bard of the Phæacians sings of the intrigue between Mars and Venus; not because he approves of such behaviour, but for the purpose of dissuading his hearers from the indulgence of such passions, knowing that they have been brought up in a luxurious way, and therefore relating to them tales not inconsistent with their own manners, for the purpose of pointing out to them the evil of them, and persuading them to avoid such conduct. And Phemius sings to the suitors, in compliance with their desire, the tale of the return of the Greeks from Troy; and the sirens sing to Ulysses what they think will be most agreeable to him, saying what they think most akin to his own ambition and extensive learning. We know, say they,

Whate'er beneath the sun's bright journey lies,
Oh stay and learn new wisdom from the wise.²

25. The dances spoken of in Homer are partly those of tumblers and partly those of ball-players; the invention of which last kind Agallis, the Corcyrean authoress, who wrote on grammar, attributes to Nausicaa, paying a compliment to her own countrywoman; but Dicearchus attributes it to the Sicyonians. But Hippasus gives the credit of both this and gymnastic exercises to the Lacedæmonians. However, Nausicaa is the only one of his heroines whom Homer introduces playing at ball. Demoteles, the brother of Theognis the Chian sophist, was eminent for his skill in this game; and a man of the name of Chærephanes, who once kept following a debauched young man, and did not speak to him, but prevented him from misbehaving. And when he said, "Chærephanes, you may make your own terms with me, if you will only desist from following me;" "Do you think," said he, "that I want to speak to you?" "If you do not," said he, "why do you follow me?" "I like to look at you," he replied, "but I do not approve of your conduct."

The thing called *φούλλακλον*, which appears to have been a kind of small ball, was invented by Atticus the Neapolitan, the tutor in gymnastics of the great Pompey. And in the

¹ Odyss. vii. 481.

² Ib. xii. 191.

game of ball the variation called ἀπραστὸν used to be called *φαινίδα*, and I think that the best of all the games of ball.

26. There is a great deal of exertion and labour in a game of ball, and it causes great straining of the neck and shoulders. Antiphanes says,

Wretch that I am, my neck's so stiff;

and again Antiphanes describes the *φαινίδα* thus:—

The player takes the ball elate,
And gives it safely to his mate,
Avoids the blows of th' other side,
And shouts to see them hitting wide;
List to the cries, "Hit here," "hit there,"
"Too far," "too high," "that is not fair,"—
See every man with ardour burns
To make good strokes and quick returns.

And it was called *φαινίδα* from the rapid motion of those who played, or else because its inventor, as Juba the Mauritanian says, was Phænestius, a master of gymnastics. And Antiphanes,

To play Phæninda at Phænestius' school.

And those who played paid great attention to elegance of motion and attitude; and accordingly Demoxenus says:—

A youth I saw was playing ball,
Seventeen years of age and tall;
From Cos he came, and well I wot
The Gods look kindly on that spot.
For when he took the ball or threw it,
So pleased were all of us to view it,
We all cried out; so great his grace,
Such frank good humour in his face,
That every time he spoke or moved,
All felt as if that youth they loved.
Sure ne'er before had these eyes seen,
Nor ever since, so fair a mien;
Had I staid long most sad my plight
Had been to lose my wits outright,
And even now the recollection
Disturbs my senses' calm reflection.

Ctesibius also of Chalcis, a philosopher, was no bad player. And there were many of the friends of Antigonus the king who used to take their coats off and play ball with him. Timocrates, too, the Lacedæmonian, wrote a book on playing ball.

27. But the Phæacians in Homer had a dance also uncon-

nected with ball playing; and they danced very cleverly, alternating in figures with one another. That is what is meant by the expression,

In frequent interchanges,

while others stood by and made a clapping noise with their fore-fingers, which is called *ληκεῖν*. The poet was acquainted also with the art of dancing so as to keep time with singing. And while Demodocus was singing, youths just entering on manhood were dancing; and in the book which is called the *Manufacture of the Arms*, a boy played the harp,

Danced round and sung in soft well measured tune.

And in these passages the allusion is to that which is called the hyporchematic¹ style, which flourished in the time of Xenodemus and Pindar. And this kind of dance is an imitation of actions which are explained by words, and is what the elegant Xenophon represents as having taken place, in his *Anabasis*, at the banquet given by Seuthes the Thracian. He says:

“After libations were made, and the guests had sung a pæan, there rose up first the Thraciaus, and danced in arms to the music of a flute, and jumped up very high, with light jumps, and used their swords. And at last one of them strikes another, so that it seemed to every one that the man was wounded. And he fell down in a very clever manner, and all the bystanders raised an outcry. And he who struck him having stripped him of his arms, went out singing *Sitalces*. And others of the Thracians carried out his antagonist as if he were dead; but in reality, he was not hurt. After this some Ænians and Magnesians rose up, who danced the dance called *Carpæa*, they too being in armour. And the fashion of that dance was like this: One man, having laid aside his arms, is sowing, and driving a yoke of oxen, constantly looking round as if he were afraid. Then there comes up a robber; but the sower, as soon as he sees him, snatches up his arms and fights in defence of his team in regular time to the music of the flute. And at last the robber, having

¹ “*ὑπόρχημα*, a hyporcheme or choral hymn to Apollo, near akin to the Pæan. It was of a very lively character, accompanied with dancing (whence the name) and pantomimic action; and is compared by Athenæus to the *κόρδαξ* (630 E). Pindar's *Fragments*, 71—82, are remains of hyporchemes.”—Liddell & Scott, in voc. *ὑπόρχημα*.

bound the man, carries off the team; but sometimes the sower conquers the robber, and then binding him alongside his oxen, he ties his hands behind him, and drives him forward. And one man," says he, "danced the Persian dance, and rattling one shield against another, fell down, and rose up again: and he did all this in time to the music of a flute. And the Arcadians rising up, all moved in time, being clothed in armour, the flute-players playing the tune suited to an armed march; and they sung the pæan, and danced."

28. The heroes used also flutes and pipes. At all events Agamemnon hears "the voice of flutes and pipes," which however he never introduced into banquets, except that in the Manufacture¹ of Arms, he mentions the flute on the occasion of a marriage-feast. But flutes he attributes to the barbarians. Accordingly, the Trojans had "the voice of flutes and pipes," and they made libations, when they got up from the feast, making them to Mercury, and not, as they did afterwards, to Jupiter the Finisher. For Mercury appears to be the patron of sleep: they drop libations to him also on their tongues when they depart from a banquet, and the tongues are especially allotted to him, as being the instruments of eloquence.

Homer was acquainted also with a variety of meats. At all events he uses the expression "various meats," and

Meats such as godlike kings rejoice to taste.

He was acquainted, too, with everything that is thought luxurious even in our age. And accordingly the palace of Menelaus is the most splendid of houses. And Polybius describes the palace of one of the Spanish kings as being something similar in its appointments and splendour, saying that he was ambitious of imitating the luxury of the Phæacians, except as far as there stood in the middle of the palace huge silver and golden goblets full of wine made of barley. But Homer, when describing the situation and condition of Calypso's house, represents Mercury as astonished; and in his descriptions the life of the Phæacians is wholly devoted to pleasure:

We ever love the banquet rich,
The music of the lyre,

¹ That is to say, in the eighteenth book of the Iliad, which relates the making of the arms for Achilles by Vulcan.

and so on. And

How goodly seems it, etc. etc.

lines which Eratosthenes says ought to stand thus:—

How goodly seems it ever to employ
Far from all ills man's social days in joy,
The plenteous board high heap'd with cates divine,
While tuneful songs bid flow the generous wine.¹

When he says "far from all ills," he means where folly is not allowed to exhibit itself; for it would be impossible for the Phæacians to be anything but wise, inasmuch as they are very dear to the gods, as Nausicaa says.

29. In Homer, too, the suitors amused themselves in front of the doors of the palace with dice; not having learnt how to play at dice from Diodorus of Megalopolis, or from Theodorus, or from Leon of Mitylene, who was descended from Athenian ancestors: and was absolutely invincible at dice, as Phanias says. But Apion of Alexandria says that he had heard from Ctæson of Ithaca what sort of game the game of dice, as played by the suitors, was. For the suitors being a hundred and eight in number, arranged their pieces opposite to one another in equal numbers, they themselves also being divided into two equal parties, so that there were on each side fifty-four; and between the men there was a small space left empty. And in this middle space they placed one man, which they called Penelope. And they made this the mark, to see if any one of them could hit it with his man; and then, when they had cast lots, he who drew the lot aimed at it. Then if any one hit it and drove Penelope forward out of her place, then he put down his own man in the place of that which had been hit and moved from its place. After which, standing up again, he shot his other man at Penelope in the place in which she was the second time. And if he hit her again without touching any one of the other men, he won the game, and had great hopes that he should be the man to marry her. He says too that Eurymachus gained the greatest number of victories in this game, and was very sanguine about his marriage. And in consequence of their luxury the suitors had such tender hands that they were not able to bend the bow; and even their servants were a very luxurious set.

¹ Odyss. ix. 7.

Homer, too, speaks of the smell of perfumes as something very admirable:—

Spirit divine ! whose exhalation greets
The sense of gods with more than mortal sweets.¹

He speaks, too, of splendid beds ; and such is the bed which Arete orders her handmaids to prepare for Ulysses. And Nestor makes it a boast to Telemachus that he is well provided with such things.

30. But some of the other poets have spoken of the habits of expense and indolence of their own time as existing also at the time of the Trojan war ; and so Æschylus very improperly introduces the Greeks as so drunk as to break their vessels about one another's heads ; and he says—

This is the man who threw so well
The vessel with an evil smell,
And miss'd me not, but dash'd to shivers
The pot too full of steaming rivers
Against my head, which now, alas ! sir,
Gives other smells besides macassar.

And Sophocles says in his banquet of the Greeks,

He in his anger threw too well
The vessel with an evil smell
Against my head, and fill'd the room
With something not much like perfume ;
So that I swear I nearly fainted
With the foul steam the vessel vented.

But Eupolis attacks the man who first mentioned such a thing, saying—

I hate the ways of Sparta's line,
And would rather fry my dinner ;
He who first invented wine
Made poor man a greater sinner,
And through him the greater need is
Of the arts of Palamedes.²

But in Homer the chiefs banquet in Agamemnon's tent in a very orderly manner ; and if in the Odyssey Achilles and Ulysses dispute and Agamemnon exults, still their rivalry with one another is advantageous, since what they are discussing is whether Troy is to be taken by stratagem, or by open-hand fighting. And he does not represent even the

¹ Iliad, xiv. 173.

² Schweighauser says here that the text of this fragment of Eupolis is corrupt, and the sense and metre undiscoverable.

suitors as drunk, nor has he ever made his heroes guilty of such disorderly conduct as Æschylus and Sophocles have, though he does speak of the foot of an ox being thrown at Ulysses.

31. And his heroes sit at their banquets, and do not lie down. And this was sometimes the case at the feasts of Alexander the king, as Dures says. For he once, when giving a feast to his captains to the number of six thousand, made them sit upon silver chairs and couches, having covered them with purple covers. And Hegesander says that it was not the custom in Macedonia for any one to lie down at a banquet, unless he had slain a boar which had escaped beyond the line of nets; but with that exception, every one sat at supper. And so Cassander, when he was thirty-five years of age, supped with his father in a sitting posture, not being able to perform the above-mentioned exploit, though he was of man's estate, and a gallant hunter.

But Homer, who has always an eye to propriety, has not introduced his heroes feasting on anything except meat, and that too they dressed for themselves. For it caused neither ridicule nor shame to see them preparing and cooking their own food: for they studied to be able to wait upon themselves; and they prided themselves, says Chrysippus, on their dexterity in such matters. And accordingly Ulysses boasts of being a better hand than any one else at making a fire and cutting up meat. And in the book of the Iliad called The Prayers,¹ Patroclus acts as cupbearer, and Achilles prepares the supper. And when Menelaus celebrates a marriage feast, Megapenthes the bridegroom acts as cupbearer. But now we have come to such a pitch of effeminacy as to lie down while at our meals.

32. And lately baths too have been introduced; things which formerly men would not have permitted to exist inside a city. And Antiphanes points out their injurious character:

Plague take the hath! just see the plight
In which the thing has left me;
It seems t' have hoil'd me up, and quite
Of strength and nerve bereft me.
Don't touch me, curst was he who taught a
Man to soak in hoiling water.

¹ The Ninth Book.

And Hermippus says,

As to mischievous habits, if you ask my vote,
I say there are two common kinds of self-slaughter,
One, constantly pouring strong wine down your throat,
-T'other plunging in up to your throat in hot water.

But now the refinements of cooks and perfumers have increased so much, that Alexis says that even if a man could bathe in a bath of perfume he would not be content. And all the manufactories of sweetmeats are in great vigour, and such plans are devised for intercourse between people, that some have proposed even to stuff the sofas and chairs with sponge, as on the idea that that will make the occupiers more amorous. And Theophrastus says that some contrivances are of wondrous efficacy in such matters; and Phylarchus confirms him, by reference to some of the presents which Sandrocottus, the king of the Indians, sent to Seleucus; which were to act like charms in producing a wonderful degree of affection, while some, on the contrary, were to banish love. Music, too, has been cultivated now, in a way which is a great perversion of its legitimate use: and extravagance has descended even to our clothes and shoes.

33. But Homer, though he was well acquainted with the nature of perfume, has never introduced any of his heroes as perfumed except Paris; when he says, "glittering with beauty," as in another place he says that Venus—

With every beauty every feature arms,
Bids her cheeks glow, and lights up all her charms.¹

Nor does he ever represent them as wearing crowns, although by some of his similes and metaphors he shows that he knew of garlands. At all events he speaks of

That lovely isle crown'd by the foaming waves,²

And again he says—

For all around the crown of battle swells.³

We must remark, too, that in the *Odyssey* he represents his characters as washing their hands before they partake of food. But in the *Iliad* there is no trace of such a custom. For the life described in the *Odyssey* is that of men living easily and luxuriously owing to the peace; on which account the men

¹ *Odys.* xviii. 191.

² *Ib.* x. 195.

³ *Iliad*, xiii. 736.

of that time indulged their bodies with baths and washings. And that is the reason why in that state of things they play at dice, and dance, and play ball. But Herodotus is mistaken when he says that those sports were invented in the time of Atys to amuse the people during the famine. For the heroic times are older than Atys. And the men living in the time of the *Iliad* are almost constantly crying out—

Raise the battle cry so clear,
Prelude to the warlike spear.

34. Now to go back to what we were saying before. The Athenians made Aristonicus the Carystian, who used to play at ball with Alexander the king, a freeman of their city on account of his skill, and they erected a statue to him. And even in later times the Greeks considered all handicraft trades of much less importance than inventions which had any reference to amusement. And the people of Histiaea, and of Oreum, erected in their theatre a brazen statue holding a die in its hand to Theodorus the juggler. And on the same principle the Milesians erected one to Archelaus the harp-player. But at Thebes there is no statue to Pindar, though there is one to Cleon the singer, on which there is the inscription—

Stranger, thou seest Pytheas' tuneful son,
While living oft with vict'ry's garlands crown'd,
Sweet singer, though on earth his race is run,
E'en the high heavens with his name resound.

Polemo relates that when Alexander razed Thebes to the ground, one man who escaped hid some gold in the garments of this statue, as they were hollow; and then when the city was restored he returned and recovered his money after a lapse of thirty years. But Herodotus, the logomime as he was called, and Archelaus the dancer, according to Hegesander, were more honoured by Antiochus the king than any others of his friends. And Antiochus his father made the sons of Sostratus the flute-player his body guards.

35. And Matreas, the strolling player of Alexandria, was admired by both Greeks and Romans; and he said that he was cherishing a beast which was eating itself. So that even now it is disputed what that beast of Matreas's was. He used to propose ridiculous questions in parody of the doubts raised by Aristotle, and then he read them in public; as "Why is the

sun said to set, and not to dive?" "why are sponges said to suck up, and not to drink?" and "why do we say of a tetradrachm that it *καταλλάττεται*,¹ when we never speak of its getting in a passion?" And the Athenians gave Pothimos the puppet-master the use of the very stage on which Euripides had exhibited his noble dramas. And they also erected a statue of Euripides in the theatre next to the statue of Æschylus. Xenophon the conjuror, too, was very popular among them, who left behind him a pupil of the name of Cratisthenes, a citizen of Phlias; a man who used to make fire spout up of its own accord, and who contrived many other extraordinary sights, so as almost to make men discredit the evidence of their own senses. And Nymphodorus the conjuror was another such; a man who having quarrelled with the people of Rhegium, as Duris relates, was the first man who turned them into ridicule as cowards. And Eudicus the buffoon gained great credit by imitating wrestlers and boxers, as Aristoxenus relates. Straton of Tarentum, also, had many admirers; he was a mimic of the dithyrambic poets; and so had CEnonas the Italian, who mimicked the harp-players; and who gave representations of the Cyclops trying to sing, and of Ulysses when shipwrecked, speaking in a clownish fashion. And Diopeithes the Locrian, according to the account of Phanodemus, when he came to Thebes, fastened round his waist bladders full of wine and milk, and then, squeezing them, pretended that he was drawing up those liquids out of his mouth. And Noëmon gained a great reputation for the same sort of tricks.

There were also in Alexander's court the following jugglers, who had all a great name. Scymnus of Tarentum, and Philistides of Syracuse, and Heraclitus of Mitylene. And there were too some strolling players of high repute, such as Cephisodorus and Pantaleon. And Xenophon makes mention also of Philip the buffoon.

36. Rome may fairly be called the nation of the world. And he will not be far out who pronounces the city of the Romans an epitome of the whole earth; for in it you may see every other city arranged collectively, and many also separately; for instance, there you may see the golden city of the Alex-

¹ This is a pun which cannot be rendered in English, *καταλλάσσομαι* meaning to be changed, of money; and to be reconciled, of enemies.

audrians, the beautiful metropolis of Antioch, the surpassing beauty of Nicomedia; and besides all these that most glorious of all the cities which Jupiter has ever displayed, I mean Athens. And not only one day, but all the days in an entire year, would be too short for a man who should attempt to enumerate all the cities which might be enumerated as discernible in that uranopolis of the Romans, the city of Rome; so numerous are they.—For indeed some entire nations are settled there, as the Cappadocians, the Scythians, the people of Pontus, and many others. And all these nations, being so to say the entire population of the world, called the dancer who was so famous in our time Memphis, comparing him, on account of the elegance of his movements, to the most royal and honourable of cities; a city of which Bacchylides sings—

Memphis, which winter dares not to assail,
And lotus-crowned Nile.

As for the Pythagorean philosophy, Athenæus explains that to us, and shows us everything in silence more intelligibly than others who undertake to teach the arts which require talking.

37. Now of tragic dancing, as it was called, such as it existed in his time, Bathyllus of Alexandria was the first introducer; whom Seleucus describes as having been a legitimate dancer. This Bathyllus, according to the account of Aristonicus, and Pylades too, who has written a treatise on dancing, composed the Italian dance from the comic one which was called *κόρδαξ*, and from the tragic dance which was called *ἐμμέλεια*, and from the Satyric dance which was called *σίκιννις*, (from which also the Satyrs were called *σικιννισταί*;) the inventor of which was a barbarian named Sicinnus, though some say that Sicinnus was a Cretan. Now, the dance invented by Pylades was stately, pathetic, and laborious; but that of Bathyllus was in a merrier style; for he added to his a kind of ode to Apollo. But Sophocles, in addition to being eminent for personal beauty, was very accomplished in music and dancing, having been instructed in those arts while a boy by Lamprus, and after the naval victory of Salamis, he having no clothes on, but only being anointed with oil, danced round the trophy erected on that occasion to the music of the lyre, but some say that he had his tunic on; and when he exhibited his *Thamyris* he himself played the harp; and he also played at

ball with great skill when he exhibited his Nausicaa. And Socrates the Wise was very fond of the dance Memphis ; and as he was often caught dancing, as Xenophon relates, he said to his friends that dancing was a gymnastic exercise for every limb ; for the ancients used the word ὀρχέσθαι for every sort of motion and agitation. Anacreon says—

The fair-hair'd maids of mighty Jove
Danced lightly in the mystic grove ;

and Ion has the expression—

This strange occurrence makes my heart to dance.

38. And Hermippus says, that Theophrastus used to come to the walks at a regular hour, carefully and beautifully dressed ; and that then he would sit down and enter upon an argument, indulging in every sort of motion and gesture imaginable ; so that once while imitating an epicure he even put out his tongue and licked his lips.

Those men were very careful to put on their clothes neatly ; and they ridiculed those who did not do so. Plato, in the *Theætetus*, speaks of “a man who has capacity to manage everything cleverly and perfectly, but who has no idea how to put on even proper clothes like a gentleman, and who has no notion of the propriety of language, so as to be able to celebrate the life of gods and men in a becoming manner.” And Sappho jests upon Andromeda :—

Sure by some milkmaid you've been taught
To dress, whose gown is all too short
To reach her sturdy ancles.

And Philetærus says—

Don't let your gown fall down too low,
Nor pull it up too high to show
Your legs in clownish fashion.

And Hermippus says, that Theocritus of Chios used to blame the way in which Anaximenes used to wrap his cloak round him as a boorish style of dressing. And Callistratus the pupil of Aristophanes, in one of his writings, attacked Aristarchus severely for not being neatly dressed, on the ground, that attention to those minutiae is no trifling indication of a man's abilities and good sense. On which account Alexis says—

'Tis a sure sign of a degraded nature,
To walk along the street in sloven's guise ;
Having the means of neatness : which costs nothing ;

Is subject to no tax ; requires no change ;
 And creditable is to him who uses it,
 And pleasant to all those who witness it.
 Who then would ever disregard this rule,
 That wishes to be thought a man of sense ?

39. But Æschylus was not only the inventor of becoming and dignified dress, which the hierophants and torch-bearers of the sacred festivals imitated ; but he also invented many figures in dancing, and taught them to the dancers of the chorus. And Chamæleon states that he first arranged the choruses, not using the ordinary dancing-masters, but himself arranging the figures of the dancers for the chorus ; and altogether that he took the whole arrangement of his tragedies on himself. And he himself acted in his own plays very fairly. And accordingly, Aristophanes (and we may well trust the comic writers in what they say of the tragedians) represents Æschylus himself as saying—

I myself taught those dances to the chorus,
 Which pleased so much when erst they danced before us.

And again, he says, “ I recollect that when I saw ‘ The Phrygians,’ when the men came on who were uniting with Priam in his petition for the ransom of his son, some danced in this way, some in that, all at random.” Telesis, or Telestes, (which-ever was his right name,) the dancing-master, invented many figures, and taught men to use the action of their hands, so as to give expression to what they said. Phillis the Delian, a musician, says, that the ancient harp-players moved their countenances but little, but their feet very much, imitating the march of troops or the dancing of a chorus. Accordingly Aristotle says, that Telestes the director of Æschylus’s choruses was so great a master of his art, that in managing the choruses of the Seven Generals against Thebes, he made all the transactions plain by dancing. They say, too, that the old poets, Thespis, Pratinas, Carcinus, and Phrynichus, were called dancing poets, because they not only made their dramas depend upon the dancing of the chorus, but because, besides directing the exhibition of their own plays, they also taught dancing to all who wished to learn. But Æschylus was often drunk when he wrote his tragedies, if we may trust Chamæleon : and accordingly Sophocles reproached him, saying, that even when he did what was right he did not know that he was doing so.

40. Now the national dances are the following:—the Lacedæmonian, the Trœzenian, the Epizephyrian, the Cretan, the Ionian, the Mantinean, which Aristoxenus considers as the best of all, on account of its movement of the hands. And dancing was considered so creditable an employment, and one requiring so much talent, that Pindar calls Apollo a dancer:—

Prince of dancers, prince of grace,
Hail, Phœbus of the silver quiver.

And Homer too, or one of the Homeridæ, in one of the hymns to Apollo, says—

How deftly Phœbus strikes the golden lyre,
While strength and grace each moving limb inspire !

and Eumelus, or Arctinus, the Corinthian, somewhere or other introduces Jupiter himself as dancing, saying—

And gracefully amid the dancing throng,
The sire of gods and mortals moved along.

But Theophrastus says that Andron of Catana, a flute-player, was the first person who invented motions of the body keeping time to music, while he played on the flute to the dancers; from whom dancing among the ancients was called Sicelizing. And that he was followed by Cleophantus of Thebes. Among the dancers of reputation there was Bulbus, mentioned by Cratinus and Callias; and Zeno the Cretan, who was in high favour with Artaxerxes, mentioned by Ctesias. Alexander also, in his letter to Philoxenus, mentions Theodorus and Chrysippus.

41. The Temple of the Muses is called by Timon the Phliasian, the satiric writer, the basket, by which term he means to ridicule the philosophers who frequent it, as if they were fattened up in a hen-coop, like valuable birds:—

Ægypt has its mad recluses,
Book-bewilder'd anchorites,
In the hen-coop of the Muses
Keeping up their endless fights.

. . . . till these table orators got cured of their diarrhœa of words; a pack of men, who from their itch for talking appear to me to have forgotten the Pythian oracle, which Chamæleon quotes—

Three weeks ere Sirius burns up the wheat,
And three weeks after, seek the cool retreat
Of shady house, and better your condition
By taking Bacchus for your sole physician.

And so Mnesitheus the Athenian says that the Pythia enjoined the Athenians to honour Bæcehus the physician. But Alcæus, the Mitylenæan poet, says—

Steep your heart in rosy wine, for see, the dogstar is in view ;
Lest by heat and thirst oppress'd you should the season's fury rue.

And in another place he says—

Fill me, boy, a sparkling cup ;
See, the dogstar's coming up.

And Eupolis says that Callias was compelled to drink by Protagoras, in order that his lungs might not be melted away before the dogdays. But at such a time I not only feel my lungs dried up, but I may almost say my heart too. And Antiphanes says—

A. Tell me, I pray you, how you life define.
B. To drink full goblets of rich Chian wine. ✓
You see how tall and fine the forest grows
Through which a sacred river ceaseless flows ;
While on dry soils the stately beech and oak
Die without waiting for the woodman's stroke.

And so, says he, they, disputing about the dogstar, had plenty to drink. Thus the word *βρέχω*, to moisten or soak, is often applied to drinking. And so Antiphanes says—

Eating much may bring on choking,
Unless you take a turn at soaking.

And Eubulus has—

A. I Sicon come with duly moisten'd clay.
B. What have you drunk then? A. That you well may say.

42. Now the verb *ἀναπίπτω*, meaning *to fall back*, has properly reference to the mind, meaning to despair, to be out of heart. Thucydides says in his first book, "When they are defeated they are least of all people inclined to *ἀναπίπτειν*." And Cratinus uses the same expression of rowers—

Ply your oars and bend your backs.

And Xenophon in his *Œconomies* says, "Why is it that rowers are not troublesome to one another, except because they sit in regular order, and bend forward in regular order, and (*ἀναπίπτουσιν*) lean back in regular order?"—The word *ἀνακείσθαι* is properly applied to a statue, on which account they used to laugh at those who used the word of the guests at a feast, for whom the proper expression was *κατακείμεναι*.

Accordingly Diphilus puts into the mouth of a man at a feast—

I for a while sat down (*ἀνεκείμην*) :

and his friend, not approving of such an expression, says,
'*Ἀνάκεισο*. And Philippides has—

I supped too *ἀνακειμένος* in his house.

And then the other speaker rejoins—

What, was he giving a dinner to a statue?

But the word *κατακείσθαι* is used, and also *κατακεκλίσθαι*, of reclining at meals: as Xenophon and Plato prove in their essays called the Banquet. Alexis too says—

'Tis hard before one's supper to lie down,
For if one does one cannot go to sleep;
Nor give much heed to aught that may be said;
One's thoughts being fix'd on what there'll be to eat.

Not but what the word *ἀνακείσθαι* is used in this sense, though rarely. The satyr in Sophocles says—

If I catch fire I'll leap with a mighty
Spring upon Hercules, as *ἀνακείται*.

And Aristotle says, when speaking of the laws of the Tyrrenians, "But the Tyrrenians sup, *ἀνακειμένοι* with the women under the same covering." Theopompus also says—

Then we the goblets fill'd with mighty wine,
On delicate couches *κατακειμένους*,
Singing in turn old songs of Telamon.

And Philonides says—

I have been here *κατακειμένος* a long time.

And Euripides says in the Cyclops—

'*Ἀνέπεσε* (which is the same as *ἀνέκειτο*)
Breathing forth long and deep and heavy breath.

And Alexis says—

After that I bade her *ἀναπεσεῖν* by my side.

43. The ancients, too, used the word *πάσασθαι* for to taste. And so Phoenix says to Achilles, "You would not *πάσασθαι* anything in any one else's house. And in another place we find—

When they *ἐπάσαντο* the entrails :

for they only taste the entrails, so that a great multitude

might have a taste of what exists in but a small quantity. And Priam says to Achilles—

Now I have tasted food, (πασάμην.)

For it was natural for a man suffering under such calamities as his, only just to taste food, for his grief would not permit him to go so far as to satisfy his hunger. And therefore, he who did not touch food at all is called “fasting,” ἄπαστος. But the poet never uses the word πάσασθαι of those who eat their fill; but in their case he uses words which express satiety:—

But when their minds were pleased (τάρφθεν) with wholesome food; and,

When they had ceased to wish for meat and drink.

But more modern writers use the word πάσασθαι for being satisfied. Callimachus says—

I should like to satiate
(πάσασθαι) myself with thyme;

and Eratosthenes—

They roasted their game in the ashes and ate it,
(ἐπάσαντο) at least they all did who could get it.

44. We find in the Theban bard the expression, “glueing them together as one would glue one piece of wood to another.”

Seleucus says that the expression so common in Homer, δαῖτα θάλειαν, is the same as δίατρα by a slight alteration of the arrangement of the letters; for he thinks that is too violent a change to consider it as derived from δαίσασθαι.

Carystius of Pergamos relates that the Coreyrean women sing to this day when playing at ball. And in Homer, it is not only men who play, but women also. And they used to play at quoits also, and at throwing the javelin, with some grace:—

They threw the quoit, and hurl'd the playful spear.

For any amusement takes away the feeling of ennui. And young men prosecute hunting as a sort of practice against the dangers of war; and there is no sort of chase which they avoid; and the consequence is that they are more vigorous and healthy than they otherwise would be.

As when they stand firm as unshaken towers,
And face the foe, and pour forth darts in showers.

The men of those times were acquainted with baths also of all sorts, as a relief from fatigue. Refreshing themselves after toil by bathing in the sea ; which of all baths is the best for the sinews ; and having relaxed the excessive strains of their muscles in the bath, they then anointed themselves with ointment, in order to prevent their bodies from becoming too rigid as the water evaporated. And so the men who returned from a reconnoissance,

Wash'd off their heat in Neptune's briny tides,
And bathed their heads, and legs, and brawny sides.¹

And then—

They to the polish'd marble baths repair,
Anoint with fresh perfumes their flowing hair,
And seek the banquet hall.

There was another way, too, of refreshing themselves and getting rid of their fatigue, by pouring water over the head :—

Then o'er their heads and necks the cooling stream
The handmaids pour'd ;²

for baths, in which the whole body is immersed, as the water surrounds all the pores on every side, prevents the escape of the perspiration, just as if a sieve were thrown into the water. For then nothing goes through the sieve, unless you lift it up out of the water, and so allow its pores, if one may call them so, to open, and make a passage through ; as Aristotle says in his problems of natural philosophy, when he asks, “ Why do men in a perspiration, when they come into warm or cold water no longer perspire, until they leave the bath again ? ”

45. Vegetables also were set before the ancient heroes when they supped. And that they were acquainted with the use of vegetables is plain from the expression,

He went down to the furthest bed
In the well-order'd garden.

And they used onions too, though they have a very disagreeable smell :—

There was the onion, too, to season wine.

Homer represents his heroes also as fond of the fruit of trees :—

Figs after figs grow old, pears after pears.

¹ Iliad, x. 572.

² Odyss. x. 362.

On which account also he calls those trees which bear fruit beauteous :—

There many a beauteous tree appears—
Pomegranates, apples, figs, and pears.

And those which are adapted for being cut down for timber he calls tall, distinguishing the epithets which he applies to each by their respective uses :—

There tall trees adorn the grove,
The ash, and pine that towers above.

And the use of these trees was older than the Trojan war. And Tantalus, even after he is dead, is not cured of his fancy for these fruits; as the god, to punish him, waves such before his eyes (just as men lead on irrational animals by holding branches in front of them), and then prevents him from enjoying them, the moment he begins to entertain a hope of doing so. And Ulysses reminds Laertes of what he gave him when he was a child: "You gave me thirteen pears"—and so on.

46. And that they used to eat fish, Sarpedon proves plainly, when he compares the being taken prisoner to fish caught in a large net. Yet Eubulus, jesting in the way that the comic writers allow themselves, says—

I pray you, where in Homer is the chief
Who e'er eat fish, or anything but beef?
And, though so much of liberty they boasted,
Their meat was never anything but roasted.

Nor did those heroes allow the birds the free enjoyment of the air; setting traps and nets for thrushes and doves. And they practised the art of taking birds, and, suspending a dove by a small string to the mast of a ship, then shot arrows at it from a distance, as is shown in the book describing the funeral games. But Homer passed over the use of vegetables, and fish, and birds, lest to mention them should seem like praising gluttony, thinking besides there would be a want of decorum in dwelling on the preparation of such things, which he considered beneath the dignity of gods and heroes. But that they did in reality eat their meat boiled as well as roasted, he shows when he says—

But as a caldron boils with melting fat
Of well-fed pig;

and the foot of the ox which was thrown at Ulysses proves it too, for no one ever roasts oxen's feet. And the line too—

Then many a well-fill'd dish was duly set
On the full board, with every kind of meat;

as this not only speaks of the variety of meats, such as birds, pigs, kids, and beef; but it also speaks of the way in which they were dressed as having varied, and not having been all of one kind, but carefully arranged. So that you may see here the origin of the Sicilian and Sybaritic and Italian ways of giving feasts, and the Chian fashion also. For the Chians are reported not to have been less studious than the other nations just mentioned in the art of dressing their meat. Timocles says—

The Chians
Are splendid hands at dressing viands.

And in Homer, not only the young men, but the old men too, such as Phœnix and Nestor, sleep with the women; and Menelaus is the only man who has no woman allotted to him, inasmuch as he had collected the whole expedition for the sake of his wife, who had been carried away from him.

47. Pindar praises

Ancient wine and modern songs.

And Eubulus says—

Inconsistent it seems for a fair one to praise
Old wine, and to say that such never can cloy;
But bring her a man who has seen his best days,
And she'd rather put up with a whiskerless boy.

And Alexis says very nearly the same thing word for word; only using the word *little* instead of *never*. Though in reality old wine is not only more pleasant, but also better for health; for it aids digestion more; and being thinner it is itself more digestible; it also invigorates the body; and makes the blood red and fluid, and produces untroubled sleep. But Homer praises that wine most which will admit of a copious admixture of water; as the Maronean. And old wine will allow of more water being added to it, because its very age has added heat to it. And some men say, that the flight of Bacchus to the sea is emblematic of the making of wine, as it was practised long ago; because wine is very

sweet when sea-water is poured into it. And Homer praising dark-coloured wine, often calls it *αἶθος*. For the dark-coloured wine is the strongest, and it remains in the system of the drinkers of it longer than any other. But Theopompus says, that black wine was first made among the Chians; and, that the Chians were the first people who imparted the knowledge of planting and tending vines to the rest of mankind, having learnt it from Œnopion the son of Bacchus, who was the original colonizer of their island. But white wine is weak and thin; but yellow wine is very digestible, being of a more drying nature.

48. Respecting the Italian wines, Galen is represented by this sophist as saying, that the Falernian wine is fit to drink from the time that it is ten or fifteen years old, till it is twenty; but after that time it falls off, and is apt to give headaches, and affects the nervous system. There are two kinds of Falernian wine, the dry and the sweet. The sweet wine is made when the south wind blows through the vineyard; which also makes it darker in colour. But that which is not made at this time is dry and yellow. Of the Alban wine there are also two kinds, one sweet and one sour; and both are in their prime after they are fifteen years old. The wine of Surrentum begins to be drinkable when five-and-twenty years old; for as it has no oil of any sort in it, and is very thin, it is a long time ripening: and when it is old it is nearly the only wine that is wholesome to be drunk for a continuance. But the Rhegian wine, being richer than the Surrentine, may be used as soon as it is fifteen years old. The wine of Privernum too is very good, being thinner than the Rhegian wine, and one which does not take much effect on the head. And the Formian wine is like it; and is a wine which soon comes to its prime; it is, however, a richer wine than the other. But the Trifoline wine is slower ripening, and has a more earthy taste than the Surrentine. The Setine is a wine of the first class, like the Falernian wine, but lighter, and not so apt to make a man drunk. The wine of Tibur is thin, and evaporates easily, being at its best as soon as it is ten years old. Still it is better as it gets older. The Labican wine is sweet and oily to the taste, being something between the Falernian and the Alban: and you may drink that when it is ten years old. There is the Gauran wine too, a scarce and very fine wine, and

likewise very powerful and oily ; more so indeed than the wine of Præneste or of Tihur. The Marsic is a very dry wine ; and very good for the stomach. Around Cumæ in Campania there is a wine made which is called Ullan, a light wine, fit to be drunk when five years old. The wine of Ancona is a fine wine, and rather oily. The Buxentine is like the Alhan, as far as being rather sour ; but it is a strong wine, and good for the stomach. The Veliternian wine is very sweet to drink and good for the stomach ; but it has this peculiarity, that it does not taste like a pure wine, but always has an appearance as if some other was mixed with it. The Calenian wine is light, and better for the stomach than the Falernian. The Cæcuban is a noble wine, full of strength and easily affecting the head ; but it does not come to its prime till after many years. The Fundan wine is strong, and nutritious, and affects the head and stomach, on which account it is not much used at banquets. But the Sabine wine is lighter than any of these, and is fit to be drunk from the time that it is seven years old till it is fifteen ; and the Signine wine is available at six years old, but as it gets older it is far more valuable. The wine of Nomentum gets in season very early, and can be drunk as soon as it is five years old ; it is not very sweet, and not very thin ; but that of Spoleum is very sweet to the taste, and has a golden colour. The wine of Capua is in many respects like the Surrentine wine. The Barbine is very dry and continually improving. The Caucine too is a noble wine, and resembles the Falernian. The wine of Venafrum is good for the stomach, and light. The Trehellian wine, which is made round Naples, is of moderate strength, good for the stomach, and pleasant to the taste. The Erbulian wine is at first dark coloured, but in a few years it becomes white ; and it is a very light and delicate wine. That of Marseilles is a fine wine, but it is scarce, and thick, with a good deal of body. The Tarentine, and all the other wines of that district, are delicate wines, without very much strength or body, sweet, and good for the stomach. The Mamertine is a foreign wine, made out of Italy. There is also another wine made in Sicily, and called Iotaline ; it is a sweet wine and light, but there is some strength in it.

Among the Indians a deity is worshipped, according to the

account of Chares of Mitylene, who is called Soroadeus ; which name, as interpreted in Greek, means Winemaker.

49. Antiphanes, that witty man, catalogues all the things which are peculiar to each city thus :—

Cooks come from Elis, pots from Argos,
Corinth blankets sends in barges,
Phlius wine, and Sicyon fish,
While cheese is a Sicilian dish.
Ægium sends flute-playing maids;
Perfumers ply their dainty trades
At Athens, under Pallas' eye ;
Bœotia sends us eels to fry.

And Hermippus says,

Tell me, ye Muses, who th' Olympic height
Cheer with your holy songs and presence bright ;
Tell me what blessings Bacchus gave to man,
Since first his vessel o'er the waters ran.
Ox-hides from Libya's coasts, and juicy kail :
The narrow sea, still vocal with the wail
Of lost Leander's bride, the tunny sends,
And our first meal with kipper'd salmon mends.
Groats come from Italy, and ribs of beef ;
While Thrace sends many a lie and many a thief.
Still do the Spartans scratch their sides in vain,
Mad with the itching of th' Odrysian pain.
Then Syracuse gives cheese and well-fed pigs ;
Fair Athens olives sends, and luscious figs.
Cursed of all islands let Coreyra be,
Where no especial excellence we see.
Sails come from Egypt, and this paper too ;
Incense from Syria ; Crete upholds to view
The cypress tall ; and, dear to mighty Jove,
In Paphlagonia grows the almond grove.
The elephant sends its teeth from Afric's sands ;
Pears and fat sheep grow on Euhœa's lands ;
Rhodes sends us raisins, and beguiles the night
With figs that make our dreams and slumbers light ;
From Phrygia slaves, allics from Arca's land ;
The Pagasæan ports their hirelings brand ;
Phœnicia sends us dates across the hillows,
And Carthage, carpets rich, and well-stuff'd pillows.

50. Pindar too, in the Pythian ode addressed to Hiero, says,

Give me the noble Spartan hound
With whose deep voice Eurotas' banks resound ;
While the dark rocks
Of Seyrus give the choicest flocks

Of milky goats ; and, prompt at war's alarms,
 Brave Argos burnishes the well-proved arms,
 The Sicels build the rapid car,
 And the fierce Thebans urge the chariot to the war.¹

Critias tells us—

Know ye the land of the fair Proserpine,
 Where the cottabus splashes the ominous wine ;
 Where the lightest and handsomest cars

* * * *

And what can for tired limbs compare
 With the soft and yielding Thessalian chair ?
 But no town with Miletus vies
 In the bridal bed's rich canopies.
 But none the golden bowl can chase,
 Or give to brass such varied grace,
 As that renowned hardy race

That dwells by Arno's tide ;
 Phoenicia, mother of the arts,
 Letters to learned men imparts ;
 Thebes scaled the mountain's side,
 Bade the tough ash its trunk to yield,
 And fill'd with cars the battle-field ;
 While Carians, masters of the seas,
 First launch'd the boat to woo the breeze.
 Offspring of clay and furnace bright,
 The choicest porcelain clear and light
 Boasts, as its birth-place, of the towers
 Which Neptune's and Minerva's powers
 From ills and dangers shield ;
 Which beat back war's barbaric wave
 When Mede and Persian found a grave
 In Marathon's undying field.

And indeed the pottery of Attica is deservedly praised. But Eubulus says, "Cnidian pots, Sicilian platters, and Megarian jars." And Antiphanes enumerates "mustard, and also scammony juice from Cyprus ; cardamums from Miletus ; onions from Samothrace ; cabbages, kail, and assafoetida from Carthage ; thyme from Hymettus, and marjoram from Tenedos."

51. The Persian king used to drink no other wine but that called the Chalybonian, which Posidonius says is made in Damascus of Syria, from vines which were planted there by the Persians ; and at Issa, which is an island in the Adriatic, Agatharchides says that wine is made which is superior to every other wine whatever. The Chian and Thasian wines

¹ This is no part of Pyth. 1 or 2, but a fragment of another ode.

are mentioned by Epilycus ; who says that “ the Chian and the Thasian wine must be strained.” And also,—

For all the ills that men endure,
Thasian is a certain cure ;
For any head or stomach ache,
Thasian wine I always take,
And think it, as I home am reeling,
A present from the God of healing.

Clearchus speaks of “ Lesbian wine, which Maro himself appears to me to have been the maker of.”

And Alexis says—

All wise men think
The Lesbian is the nicest wine to drink.

And again he says—

His whole thoughts every day incline
To drink what rich and rosy wine
From Thasos and from Lesbos comes,
And dainty cakes and sugarplums.

And again—

Hail, O Bacchus, ever dear,
You who from Lesbos drove dull care
With sparkling rosy wine ;
He who would give one glass away,
Too vile on cheerful earth to stay,
Shall be no friend of mine.

And Ephippus sings—

Oh how luscious, oh how fine
Is the Pramnian Lesbian wine !
All who 're brave, and all who 're wise,
Much the wine of Lesbos prize.

And Antiphanes—

There is good meat, and plenteous dainty cheer ;
And Thasian wine, perfumes, and garlands here ;
Venus loves comfort ; but where folks are poor,
The merry goddess ever shuns their door.

And Eubulus—

In Thasian wine or Chian soak your throttle,
Or take of Lesbian an old cobwebb'd bottle.

He speaks too of Psithian wine—

Give me some Psithian nectar, rich and neat,
To cool my thirst, and quench the burning heat.

And Anaxandrides mentions “ a jar full of Psithian wine.”

52. Thesmophorius of Trœzene entitles the second *Θεσμοφοριάζουσαι* of Aristophanes *Θεσμοφοριάσασαι*. In that play the poet speaks of Peparethian wine :—

Shun, my boy, the Pramnian cup,
Nor Thasian drink, nor Chian sup ;
Nor let your glass with Peparethian brighten—
For bachelors that liquor's too exciting.

Eubulus says—

As sweet as
Wine from Leucas or Miletus.

Archestratus, the author of “The Art of giving a Banquet,” says,—

When a libation to the gods you make,
Let your wine worthy be, and ripe and old ;
Whose hoary locks droop o'er his purple lake,
Such as in Lesbos' sea-girt isle is sold.
Phœnicia doth a generous liquor bear,
But still the Lesbian I would rather quaff ;
For though through age the former rich appear,
You'll find its fragrance will with use go off.

But Lesbian is the true ambrosial juice,
And so the gods, whose home's Olympus, think it ;
And if some rather the Phœnician choose,
Let them, as long as they don't make you drink it.

The Thasian isle, too, noble wine doth grow,
When passing years have made its flavour mellow,
And other places too ; still all I know
Is that the Lesbian liquor has no fellow.

I need not stop to tell you all the names
Of towns which in the generous contest vie,
Each for itself the vict'ry hotly claims ;
But still the Lesbian wine beats all, say I.

53. Ehippus, too, mentions the Phœnician wine, saying, “Nuts, pomegranates, dates, and other sweetmeats, and small casks of Phœnician wine.” And again,—

A cask of good Phœnician wine was tapp'd.

Xenophon, too, mentions it in his *Anabasis*. The Mendæan wine is mentioned by Cratinus :—

When a man tastes Mendæan wine,
How rich, says he, how sweet, how fine !
I wonder where it can be bought, or
What's the right quantity of water.

And Hermippus somewhere introduces Bacchus as mentioning several different kinds of wine :—

Mendæan wine such as the gods distil,
 And sweet Magnesian, cures for every ill,
 And Thasian, redolent of mild perfume ;
 But of them all the most inviting bloom
 Mantles above old Homer's Chian glass ;
 That wine doth all its rivals far surpass.
 There is a wine, which Sapien they call,
 Soon as the seals from whose rich hog'shead fall,
 Violets and roses mix their lovely scent,
 And hyacinths, in one rich fragrance blent ;
 You might believe Jove's nectar sparkled there,
 With such ambrosial odour reeks the air.
 This is the wine I'll to my friends disclose ;
 The Peparethian trash may suit my foes.

And Phanias the Eresian poet says that the Mendæus are in the habit of syringing the grapes with opening medicine, even while still on the vine ; and that this makes the wine soft.

54. Themistocles received from the king of Persia Lampsacus, to supply him with wine ; Magnesia, for bread ; Myus, for meat ; and Percopæ and Palæscæpsis were to provide him with bedclothes and garments. The king moreover enjoined him to wear a cloak such as is worn by the barbarians, as he had previously bade Demaratus do ; and he gave him the same presents as he had formerly given to Demaratus, and added also a robe such as is worn by the sons-in-law of the king, on condition of his never reassuming the Greek attire. And Cyrus the Great gave Pytharchus of Cyzicus, being a friend of his, seven cities, as is related by Agathocles of Babylon ; namely, Pedasus, and Olympius, and Cama, and Tium, and Sceptra, and Artypsus, and Tortyra. But he, being made insolent and having his head turned by this liberality, attempted to make himself tyrant of his country, and collected an army for that purpose. On which the people of Cyzicus went out to battle against him, and attacked him eagerly, and so preserved their liberties.

Among the people of Lampsacus Priapus is held in high honour, being the same as Bacchus, and having this name Priapus only as an epithet, just as Thriambus and Dithyrambus are.

The Mitylenæans have a sweet wine which they call *πρόδρομος*, and others call it *πρότροπος*.

55. The Icarian wine, too, is held in high estimation, as Amphis says :—

Thurium gives the olive juice,
 Lentils Gela's fields produce;
 Icarian wine well merits praise,
 And figs which the Cimolians raise.

The Pramnian wine, too, according to Eparchides, is produced in Icarus. It is a peculiar kind of wine; and it is neither sweet nor thick, but dry and hard, and of extraordinary strength; and Aristophanes says that the Athenians did not like it, for that "the Athenian people did not like hard and sour poets, nor hard Pramnian wines, which contract the eyebrows and the stomach; but they prefer a fragrant wine, ripe, and flavoured like nectar." For Semus says that there is in Icarus a rock called the Pramnian rock; and near it is a great mountain, from which the Pramnian wine has its name, and some call it a medicinal wine. Now Icarus used formerly to be called the Fishy Icarus, from the number of fish around it; just as the Echinades had their name from the sea-urchins, and the promontory Sepias from the number of cuttle-fish which are taken near it. And in like manner the Lagussæ islands are so called from λαγῶς, a hare, as being full of hares. And other islands are called Phycussæ, and Lopadussæ, for similar reasons. And according to Eparchides, the vine which produces the Icarian Pramnian wine, is called by the strangers the Holy vine, and by the people of CEnoe the Dionysiac vine. And CEnoe is a city in the island.

But Didymus says that the Pramnian wine comes from a vine called Pramnian; and some say that the name means merely dark-coloured. But others affirm that it is a generic name for wine suitable for long keeping, as being *παρὰ μένιος*, that is to say, *such as can be kept*. And some say that it is so called from *πραῦνεν τὸ μένος*, *mollifying anger*, because those who drink it become good-humoured.

56. Amphis praises also the wine which comes from the city of Acanthus, saying,—

A. Whence do you come, friend? speak.

B. From Acanthus I.

A. Acanthus? then I trow,
 Since you're a countryman of wine so strong,
 You must be fierce yourself;
 Your country's name is thorny,¹ but I hope
 Your manners are not quite so rough and prickly.

¹ Ἀκανθα is Greek for a thorn.

And Alexis mentions Corinthian wine as a harsh wine—

And foreign wine was there ; for that from Corinth
Is painful drinking.

He speaks, too, of wine from Eubœa—

Drinking deep draughts of harsh Eubœan wine.

The Naxian wine is compared by Archilochus to nectar. And he says in some one of his poems—

My spear finds corn, my spear finds wine,
From Ismarus ; on my spear I dine,
And on it, when fatigued, recline.

But Strattis praises the wine of Sciathus—

The black Sciathian wine mix'd half and half,
Invites the traveller to halt and quaff.

And Achæus praises the Bibline wine—

He pledged him in a cup of Bibline wine.

While it has its name from some district which is called by a similar appellation. And Philyllius says,—

I'll give yon Lesbian, Chian wine,
Thasian, Mendæan, and Bibline ;
Sweet wines, but none so strong and heady
As that you shall next day feel seedy.

But Epicharmus says that it is named from some mountains of a similar name. And Armenidas says that there is a district of Thrace called the Biblian, the same which was afterwards called Tisara, and Œsymba. And it was very natural for Thrace to be admired as a country producing fine wines ; and indeed all the adjacent country deserves the same character.

Full of rich wine the ships from Lemnos came.

But Hippias the Rhegian says that the wine called *the creeper* was also called Biblian ; and that Pollis the Argive, who was king of Syracuse, was the first person who brought it to Syracuse from Italy. And if that be true, probably the sweet wine which among the Sicilians is called Pollian, is the same as the Bibline wine. There is an ancient oracle :—

Drink wine where lees abound, since Fate has not
Placed you amid Anthedon's flowery plains,
Or in the streets of sacred Hypera,
Where purer wine abounds.

And there was a vine among the people of Trœzenc, (as Aristotle says, in his book on their polity,) called Anthedonian, and another called Hyperian; from men of the name of Anthus and Hyperus, just as the Altheonian vine is named after a man of the name of Altheus, one of the descendants of Alpheus.

57. Alcman somewhere speaks of a wine as free from fire, and smelling of flowers, which is produced from the Five Hills, a place about seven furlongs from Sparta. And he mentions another wine which comes from Denthia, a small fortress, and another from Cœnus, and another from Onoglæ and Stathmi. And these places are all near Pitane. Accordingly, he says, "And wine from Cœnus, or from Denthia, or from Carystus, or from Onoglæ, or from Stathmi." The Carystian wine is that which comes from Carystus in Laconia, on the borders of Arcadia. And he calls it "free from fire," as not having been boiled; for they often used boiled wines. Polybius says that there was an admirable wine made at Capua; which was called ἀναδενδρίτης, to which no other wine was at all comparable. But Alciphron of the Mæander says, that there was a mountain village near the Ephesian territories, which was formerly called Latona's, but is now called Latorea, from Latorea the Amazon; and that there also Pramnian wine is made. Timachidas the Rhodian calls a wine made at Rhodes ὑπόχυτος, or *the adulterated wine*, being near akin to sweet wine. But that wine is called γλύξις which goes through no process of decoction.

There is also a Rhodian wine, which Polyzelus calls αἰτήτης¹ and another which Plato the comic writer calls καπνίας;² and this wine is made in the greatest perfection at Beneventum, a city in Italy. But the wine Amphis is spoken of as a very poor wine by Sosicrates. The ancients used also a certain wine made of spices, which they called τρίμμα. But Theophrastus, in his History of Plants, says, that a wine is made in Heræa in Arcadia which, when it is drunk, drives men out of their senses, and makes women inclined to pregnancy: and that around Cerunia in Achaia there is a kind of vine, from which a wine is made which has a tendency to cause abortion in pregnant women; and if they eat the grapes too, says he, they miscarry;—and the Trœzenian wine, he says, makes those who drink it barren: and at Thasos,

¹ Αἰτήτης, by itself, i.e. unmixed.

² Καπνίας, i.e. smoky.

says he, they make a wine which produces sleep, and another which causes those who drink it to keep awake.

58. But concerning the manufacture of scented wine, Phanias of Eresus says, "There is infused into the wine one portion of sea-water to fifty of wine, and that becomes scented wine." And again he says, "Scented wine is made stronger of young than of old vines;" and he subjoins, "Having trodden on the unripe grapes they put the wine away, and it becomes scented." But Theophrastus says, that "the wine at Thasos, which is given in the prytaneum, is wonderfully delicious; for it is well seasoned; for they knead up dough with honey, and put that into the earthen jars; so that the wine receives fragrance from itself, and sweetness from the honey." And he proceeds to say, "If any one mixes harsh wine which has no smell with soft and fragrant wine, such, for instance, as the Heracleian wine with that of Erythræ, softness is derived from the one, and wholesomeness from the other." And the Myrtite or Myrrhine wine is spoken of by Posidippus:—

A tasteless, dry, and foolish wine
I consider the myrrhine.

Hermes, too, is mentioned by Strattis as the name of a drink. And Chæreas says, that a wine is made in Babylon which is called nectar.

The bard of Ceos says—

'Tis not enough to mix your wine with taste,
Unless sweet converse seasons the repast;
And Bacchus' gifts well such regard deserve,
That we should e'en the stones of grapes preserve.

59. Now of wines some are white, some yellow, and some red. The white is the thinnest in its nature, diuretic, and warm; and being a promoter of digestion it causes a heat in the head; for it is a wine which has a tendency to move upwards. But of red wine that which is not sweet is very nutritious, and is astringent; but that which is sweet (as is the case with even white and yellow wine also) is the most nutritious of all: for it softens all the ducts and passages, and thickens the fluid parts of the body, and does not at all confuse the head. For in reality the nature of sweet wine lingers about the ribs, and engenders spittle, as Diocles and Praxagoras assert. But Mnesitheus the Athenian says, "Red wine is the most nutritious; but white is the most diuretic and the thinnest; and the

yellow is a dry wine, and that which most assists in the digestion of the food."

Now the wines which have been very carefully prepared with sea-water never cause headaches ; and they open the bowels, and sometimes gripe the stomach, and produce flatulency, and assist in the digestion of food. Of this character is the Myndian wine, and that of Halicarnassus. And so Menippus the Cynic calls Myndus "brine-drinking." The Coan wine too has a good deal of sea-water in it. The Rhodian has not so much sea-water ; but a great deal of that wine is good for nothing. Wine made in the islands is very good to drink, and not at all ill-calculated for daily use. But Cnidian wine makes blood, is nutritious, and keeps the bowels in a healthy state ; though if it is drunk in great quantities it relaxes the stomach. The Lesbian wine is less astringent, and more diuretic. But the Chian is a nicer wine ; and of all the Chian wine, that called the Aryusian is the best. And of this there are three varieties : for there is a dry kind, and a sweet kind ; and that the flavour of which is between the two is called *autocratic*, that is, self-mixed. Now the dry kind is pleasant to the taste, nutritious, and more diuretic than the others ; but the sweet kind is nutritious, filling, and apt to soften the bowels. The autocratic wine in its effects also is something between the two. But, generally speaking, the Chian wine is digestible, nutritious, a producer of good blood, mild, and filling, inasmuch as it has a great deal of body. But the nicest of all wines are the Alban and Falernian wines of Italy ; but these, if they have been kept a length of time and are old, acquire a medicinal effect, and rapidly produce a sensation of heaviness. But the wine called Adrian relieves any oppression of the breath, is very digestible, and wholly free from all unpleasant consequences ; but these wines require to be made with rapidity, and then to be set in an open place, so as to allow the thicker portions of their body to evaporate. But the best wine to keep a length of time is the Corcyrean. The Zacynthian and Leucadian wines also are apt to be bad for the head, because they contain chalk. There is a wine from Cilicia, called Abates, which has no effect except that of relaxing the bowels. But hard water, such as that from springs, or from rain if it is filtered, and has stood some time, agrees very well with Coan and Myndian and Halicarnassian wine,

and indeed with every wine which has plenty of salt-water in it. And accordingly these wines are of the greatest use at Athens and Sicyon, because the waters in those cities are harsh. But for those wines which have no sea-water, and which are of a more astringent nature, especially for the Chian and Lesbian wine, the purest water is the most suitable.

Oh thou my tongue, whom silence long hath bound,
How wilt thou bear this tale of thine t' unfold?
Hard is their fate to whom compulsion stern
Leaves no alternative; which now compels thee
To open what thy lord would fain conceal.

These are the words of Sophocles.

60. The Mareotic wine, which comes from Alexandria, had its name from a fountain in the district of Alexandria called Marea; and from a town of the same name which was close to it; which was formerly a place of great importance, but is now reduced to a petty village. And the fountain and town derived their name from Maro, who was one of the companions of Bacchus in his expedition. And there are many vines in that country, which produce grapes very good to eat when raw, and the wine which is made from them is excellent. For it is white, and sweet, and good for the breath, and digestible, and then, it never produces any ill effect on the head, and is diuretic. And still better than this is the wine called Tæniotic. The word *ταυρία* means a riband; and there is in that district a long narrow riband of land, the wines produced from which are of a slightly green colour, with something oily in them, which is quickly dissolved when it is mixed with water; just as the Attic honey is dissolved by the same process. This Tæniotic wine, in addition to being sweet, has something aromatic in it, of a slightly astringent character. But there are vines near the Nile in great quantities as far as the river extends; and there are many peculiarities in those vines, both as to their colour and as to their use. However, the best of all the wines made in that district is that made near the city of Antylla (which is not far from Alexandria), the revenues from which the kings of those ages, both the Egyptian and Persian kings, used to give to their wives for pin-money. But the wine which is made in the Thebais, especially that near the city Coptos, is light, and easy of digestion, and also so great an assistant in

the digestion of the rest of one's food, that it is given to people in fevers without injury.

You praise yourself, as does Astydamos, woman !

(Astydamos was a tragic poet.)

61. Theopompus the Chian says, that the vine is found at Olympia, near the Alpheus ; and that there is a place about eight furlongs from Elis where the natives at the time of the Dionysian games close up three empty brazen vessels, and seal them in the presence of all the people round about ; and at a subsequent time they open them and find them full of wine. But Hellanicus says, that the vine was first discovered in Plinthina, a city of Egypt ; on which account Dion, the academic philosopher, calls the Egyptians fond of wine and fond of drinking : and also, that as subsidiary to wine, in the case of those who, on account of their poverty, could not get wine, there was introduced a custom of drinking beer made of barley ; and moreover, that those who drank this beer were so pleased with it that they sung and danced, and did everything like men drunk with wine. Now Aristotle says, that men who are drunk with wine show it in their faces ; but that those who have drunk too much beer fall back and go to sleep ; for wine is stimulating, but beer has a tendency to stupefy.

62. Now that the Egyptians really are fond of wine this is a proof, that they are the only people among whom it is a custom at their feasts to eat boiled cabbages before all the rest of their food ; and even to this very time they do so. And many people add cabbage seed to potions which they prepare as preventives against drunkenness. And wherever a vineyard has cabbages growing in it, there the wine is weaker. On which account the citizens of Sybaris also, as Timæus says, used to eat cabbages before drinking. And so Alexis says—

Last evening you were drinking deep,
So now your head aches. Go to sleep ;
Take some boil'd cabbage when you wake ;
And there's an end of your headache.

And Eubulus says, somewhere or other—

Wife, quick ! some cabbage boil, of virtues healing,
That I may rid me of this seedy feeling.

For the ancients used to call cabbage *ράφανος*. And so Apollodorus of Carystus expressly says—

We call it *ράφανος*, and strangers *κράμβη*;
But sure to women they must both the same be.

And Anaxandrides says—

If you butter and cabbage eat,
All distempers you will beat,
Driving off all headaches horrid,
And clouds which hover round your forehead.

And Nicochares says—

Instead of cabbage, acorns boil to-morrow,
Which equally rid you of all your sorrow.

And Amphis tells us—

When one's been drunk, the best relief I know
Is stern misfortune's unexpected blow;
For that at once all languor will dispel,
As sure as cabbage.

And Theophrastus also speaks of the effect which the cabbage produces, saying that the vine as long as it lives always turns away from the smell of cabbage.

BOOK II.

1. THE conversation which you reported to me did not allow me to give up a considerable portion of the day to sleep, as it was of a very varied nature.

Nicander of Colophon says that wine, *οἶνος*, has its name from *Æneus* :—

Æneus pour'd the juice divine
In hollow cups, and call'd it wine.

And Melanippides of Melos says—

'Twas *Æneus*, master, gave his name to wine.

But Hecatæus of Miletus says, that the vine was discovered in *Ætolia*; and adds, "Orestheus, the son of Deucalion, came to *Ætolia* to endeavour to obtain the kingdom; and while he was there, a bitch which he had brought forth a stalk: and he ordered it to be buried in the ground, and from it

there sprang up a vine loaded with grapes. On which account he called his son Phytius. And he had a son named Ceneus, who was so called from the vines: for the ancient Greeks," says he, "called vines *οἶναι*. Now Ceneus was the father of Ætolus." But Plato in his Cratylus, inquiring into the etymology of the word *οἶνος*, says, that it is equivalent to *οἰόνους*, as filling the mind, *νοῦς*, with *οἴησις*, or self-conceit. Perhaps, however, the word may be derived from *ὀνησις*, succour. For Homer, giving as it were the derivation of the word, speaks nearly after this fashion—

And then you will be succour'd (*ὀνήσῃαι*) if you drink.

And he too constantly calls food *ὀνείατα*, because it supports us.

2. Now the author of the Cyprian poems, whoever he was, says—

No better remedies than wine there are,
O king, to drive away soul-eating care.

And Diphilus the comic poet says—

O Bacchus, to all wise men dear,
How very kind you do appear;
You make the lowly-hearted proud,
And bid the gloomy laugh aloud;
You fill the feeble man with daring,
And cowards strut and bray past bearing.

And Philoxenus of Cythera says—

Good store of wine which makes men talk.

But Chæremon the tragedian says, that wine inspires those who use it with

Laughter and wisdom and prudence and learning.

And Ion of Chios calls wine

Youth of indomitable might,
With head of bull; the loveliest wight
Who ever rank'd as Love's esquire,
Filling men with strength and fire.

And Mensitheus says—

Great was the blessing, when the gods did show
Sweet wine to those who how to use it know;
But where bad men its righteous use pervert,
To such, I trow, it will be rather hurt.
For to the first it nourishment supplies,
Strengthens their bodies, and their minds makes wise;
A wholesome physic 'tis when mix'd with potions,
Heals wounds as well as plasters or cold lotions.

Wine to our daily feasts brings cheerful laughter,
 When mix'd with proper quantities of water;
 Men saucy get if one-third wine they quaff;
 While downright madness flows from half-and-half;
 And neat wine mind and body too destroys;
 While moderation wise secures our joys.
 And well the oracle takes this position,
 That Bacchus is all people's best physician.

3. And Eubulus introduces Bacchus as saying—

Let them three parts of wine all duly season
 With nine of water, who'd preserve their reason;
 The first gives health, the second sweet desires,
 The third tranquillity and sleep inspires.
 These are the wholesome draughts which wise men please,
 Who from the banquet home return in peace.
 From a fourth measure insolence proceeds;
 Up roar a fifth, a sixth wild licence breeds;
 A seventh brings black eyes and livid bruises,
 The eighth the constable next introduces;
 Black gall and hatred lurk the ninth beneath,
 The tenth is madness, arms, and fearful death;
 For too much wine pour'd in one little vessel,
 Trips up all those who seek with it to wrestle.

And Epicharmus says—

- A. Sacrifices feasts produce,
 Drinking then from feasts proceeds.
- B. Such rotation has its use.
- A. Then the drinking riot breeds;
 Then on riot and confusion
 Follow law and prosecution;
 Law brings sentence; sentence chains;
 Chains bring wounds and ulcerous pains.

And Panyasis the epic poet allots the first cup of wine to the Graces, the Hours, and Bacchus; the second to Venus, and again to Bacchus; the third to Insolence and Destruction. And so he says—

O'er the first glass the Graces three preside,
 And with the smiling Hours the palm divide;
 Next Bacchus, parent of the sacred vine,
 And Venus, loveliest daughter of the brine,
 Smile on the second cup, which cheers the heart,
 And bids the drinker home in peace depart.
 But the third cup is waste and sad excess,
 Parent of wrongs, denier of redress;
 Oh, who can tell what evils may befall
 When Strife and Insult rage throughout the hall?

Content thee, then, my friend, with glasses twain;
 Then to your home and tender wife again;
 While your companions, with unaching heads,
 By your example taught, will seek their beds.
 But riot will be bred by too much wine,
 A mournful ending for a feast divine;
 While, then, you live, your thirst in bounds confine.

And a few lines afterwards he says of immoderate drinking—

For Insolence and Ruin follow it.

According to Euripides,

Drinking is sire of blows and violence.

From which some have said that the pedigree of Bacchus and of Insolence were the same.

4. And Alexis says somewhere—

Man's nature doth in much resemble wine:
 For young men and new wine do both need age
 To ripen their too warm unseason'd strength,
 And let their violence evaporate.
 But when the grosser portions are worked off,
 And all the froth is skim'd, then both are good;
 The wine is drinkable, the man is wise,
 And both in future pleasant while they last.

And according to the bard of Cyrene—

Wine is like fire when 'tis to man applied,
 Or like the storm that sweeps the Libyan tide;
 The furious wind the lowest depths can reach,
 And wine robs man of knowledge, sense, and speech.

But in some other place Alexis says the contrary to what I have just cited:—

A. Man in no onc respect resembles wine:
 For man by age is made intolerable;
 But age improves all wine.

B. Yes; for old wines cheer us,
 But old men only snarl, abuse, and jeer us.

And Panyasis says—

Wine is like fire, an aid and sweet relief,
 Wards off all ills, and comforts every grief;
 Wine can of every feast the joys enhance,
 It kindles soft desire, it leads the dance.
 Think not then, childlike, much of solid food,
 But stick to wine, the only real good.

And again—

Good wine's the gift which God has given
To man alone beneath the heaven;
Of dance and song the genial sire,
Of friendship gay and soft desire;
Yet rule it with a tighten'd rein,
Nor moderate wisdom's rules disdain;
For when uncheck'd there's nought runs faster,—
A useful slave, but cruel master.

5. Timæus of Tauromeuium relates that there was a certain house at Agrigentum called the Trireme, on this account:—Some young men got drunk in it, and got so mad when excited by the wine, as to think that they were sailing in a trireme, and that they were being tossed about on the sea in a violent storm; and so completely did they lose their senses, that they threw all the furniture, and all the sofas and chairs and beds, out of window, as if they were throwing them into the sea, fancying that the captain had ordered them to lighten the ship because of the storm. And though a crowd collected round the house and began to plunder what was thrown out, even that did not cure the young men of their frenzy. And the next day, when the prætors came to the house, there were the young men still lying, sea-sick as they said; and, when the magistrates questioned them, they replied that they had been in great danger from a storm, and had consequently been compelled to lighten the ship by throwing all their superfluous cargo into the sea. And while the magistrates marvelled at the bewilderment of the men, one of them, who seemed to be older than the rest, said, "I, O Tritons, was so frightened that I threw myself down under the benches, and lay there as low down and as much out of sight as I could." And the magistrates forgave their folly, and dismissed them with a reproof, and a warning not to indulge in too much wine in future. And they, professing to be much obliged to them, said, "If we arrive in port after having escaped this terrible storm, we will erect in our own country statues of you as our saviours in a conspicuous place, along with those of the other gods of the sea, as having appeared to us at a seasonable time." And from this circumstance that house was called the Trireme.

6. But Philochorus says that men who drink hard do not only show what sort of disposition they themselves are of, but

do also reveal in their chattering the characters of every one else whom they know. Whence comes the proverb,

Wine and truth ;¹

and the sentence,

Wine lays bare the heart of man.

And so in the contests of Bacchus the prize of victory is a tripod : and we have a proverb of those who speak truth, that "they are speaking from the tripod ;" in which the tripod meant is the cup of Bacchus. For there were among the ancients two kinds of tripods, each of which, as it happened, bore the name of λέβης, or *bowl* ; one, which was used to be put on the fire, being a sort of kettle for bathing, as Æschylus says—

They pour'd the water in a three-legg'd bowl,
Which always has its place upon the fire :

and the other is what is also called κρατήρ, a *goblet*. Homer says—

And seven fireless tripods.

And in these last they mixed wine ; and it is this last tripod that is the tripod of truth ; and it is considered appropriate to Apollo, because of the truth of his prophetic art ; and to Bacchus, because of the truth which people speak when drunk. And Semus the Delian says—"A brazen tripod, not the Pythian one, but that which they now call a bowl. And of these bowls some were never put on the fire, and men mixed their wine in them ; and the others held water for baths, and in them they warmed the water, putting them on the fire ; and of these some had ears, and having their bottom supported by three feet they were called tripods."

Ephippus says somewhere or other—

A. That load of wine makes you a chatterer.

B. That's why they say that drunken men speak truth.

And Antiphanes writes—

There are only two secrets a man cannot keep,
One when he's in love, t'other when he's drunk deep :
For these facts are so proved by his tongue or his eyes,
That we see it more plainly the more he denies.

7. And Philochorus relates that Amphictyon, the king of the Athenians, having learnt of Bacchus the art of mixing wine,

¹ We find something like this in Theoc. xxix. 1.

Οἶνος, ὃ φίλε παῖ, λέγεται καὶ ἀλάθεια. ;

was the first man who ever did mix it : and that it is owing to him that men who have been drinking on his system can walk straight afterwards, when before they used to blunder about after drinking sheer wine : and on this account he erected an altar to the Straight Bacchus in the temple of the Seasons ; for they are the Nymphs who cherish the fruit of the vine. And near it he built also an altar to the Nymphs, as a memorial to all who use mixed drink ; for the Nymphs are said to have been the nurses of Bacchus. And he made a law to bring an unmixed wine after meals only just enough to taste, as a token of the power of the Good Deity. But the rest of the wine was put on the table ready mixed, in whatever quantity any one chose. And then he enjoined the guests to invoke in addition the name of Jupiter the Saviour, for the sake of instructing and reminding the drinkers that by drinking in that fashion they would be preserved from injury. But Plato, in his second book of the Laws, says that the use of wine is to be encouraged for the sake of health. But on account of the look which habitual drunkards get, they liken Bacchus to a bull ; and to a leopard, because he excites drunkards to acts of violence. And Alcæus says—

Wine sometimes than honey sweeter,
Sometimes more than nettles bitter.

Some men, too, are apt to get in a rage when drunk ; and they are like a bull. Euripides says—

Fierce bulls, their passion with their horns displaying.

And some men, from their quarrelsome disposition when drunk, are like wild beasts, on which account it is that Bacchus is likened to a leopard.

8. Well was it then that Ariston the Chian said that that was the most agreeable drink which partook at the same time of both sweetness and fragrance ; for which reason some people prepare what is called nectar about the Olympus which is in Lydia, mixing wine and honeycombs and the most fragrant flowers together. Though I am aware indeed that Anaxandrides says that nectar is not the drink, but the meat of the gods :—

Nectar I eat, and well do gnaw it ;
Ambrosia drink, (you never saw it) ;
I act as cupbearer to Jove,
And chat to Juno—not of love ;

And oftentimes I sit by Venus,
With marplot none to come between us.

And Alcman says—

Nectar they eat at will.

And Sappho says—

The goblets rich were with ambrosia crown'd,
Which Hermes bore to all the gods around.

But Homer was acquainted with nectar as the drink of the gods. And Ibycus says that ambrosia is nine times as sweet as honey; stating expressly that honey has just one-ninth part of the power of ambrosia as far as sweetness goes.

9. One fond of wine must be an honest man;
For Bacchus, for his double mother famed,
Loves not bad men, nor uninstructed clowns,

says Alexis. He adds, moreover, that wine makes all men who drink much of it fond of talking. And the author of the Epigram on Cratinus says—

If with water you fill up your glasses,
You'll never write anything wise
But wine is the horse of Parnassus,
That carries a bard to the skies.

And this was Cratinus's thought,
Who was ne'er with one bottle content,
But stuck to his cups as he ought,
And to Bacchus his heart and voice lent.

His house all with garlands did shine,
And with ivy he circled his brow,
To show he nought worshipp'd but wine,
As, if he still lived, he'd do now.

Polemo says that in Munychia a hero is honoured of the name of Acratopotes:¹ and that among the Spartans statues of the heroes Matton and Ceraon were erected by some cooks in the hall of the Phiditia.² And in Achaia a hero is honoured called Deipneus, having his name from *δεῖπνον*, a supper. But from a dry meal there arise no jokes, nor extempore poems, though, on the other hand, such an one does not cause any boasting or insolence of mind; so that it is well said—

Where are the empty boasts which Lemnos heard
When season'd dishes press'd the ample board,
When the rich goblets overflow'd with wine?

¹ Ἀκρατοπότης, drinker of unmixed wine.

² Φειδίτια was the Spartan name for the *συσσίτια*. Vide Smith, Dict. Ant. p. 928. b.

though Aristarchus the grammarian put a mark against the line which represents the Greeks as getting insolent through much eating. For he said that it was not every sort of cheerfulness and satiety which engendered boasting and jesting and ridiculous actions; but that these things proceeded only from such revelling as made men beside themselves, and inclined them to falsehood,—from drunkenness, in fact.

10. On which account Bacchylides says:—

Sweet force, from wine proceeding,
 Now warms my soul with love,
 And on my spirit leading,
 With hopes my heart does move.
 It drives dull care away,
 And laughs at walls and towers;
 And bids us think and say,
 That all the world is ours.
 The man who drinks plenty of wine,
 Will never for wealth be wishing;
 For his cellar's a ceaseless mine,
 And an undisturb'd heart he is rich in.

And Sophocles says—

Drinking is a cure for woe.

And other poets call wine—

Fruit of the field, which makes the heart to leap.

And the king of all poets introduces Ulysses saying—

Let generous food supplies of strength produce,
 Let rising spirits flow from sprightly juice,
 Let their warm heads with scenes of battle glow,¹

and so on.

11. It is in consequence of wine that both comedy and tragedy were discovered in Icarium, a village of Attica; and it was at the time of the grape harvest that these inventions were first introduced, from which comedy was at first called *τρυγῳδία*.

Euripides, in the *Bacchæ*, says that Bacchus

Gave men the wine which every grief dispels;
 Where wine is not, there Venus never dwells,
 Nor any other thing which men hold dear.

And Astydamas says that Bacchus

Gave men the vine which cures all mortal grief,
 Parent of genial wine.

“For,” says Antiphanes, “a man who continually fills

¹ *Iliad*, xvii. 180.

himself with wine becomes indifferent and careless; but he who drinks but little is very meditative." And Alexis says—

I'm not beside myself with drink; nor have I so much taken
As not to be quite understood by those to whom I'm speaking.

But Seleucus says that it was not an ancient custom to indulge in wine or any other luxury to excess, except, indeed, on the occasion of some sacred festival; which is the origin of the names *θοῖναι*, and *θάλιναι*, and *μέθαι*.—*Θοῖναι* meaning that men thought it right *διὰ θεοὺς οἰνοῦσθαι*, to drink wine on account of the gods; *θάλιναι* meaning that *χάριν θεῶν ἡλίζοντο*, they assembled and met together in honour of the gods. And this comes to the same as the Homeric expression *δαῖτα θάλειαν*. And Aristotle says that the word *μεθύειν* is derived from the fact that men used wine *μετὰ τὸ θύειν*, after sacrificing.

12. Euripides says that it is possible that

Those who with humble gifts approach the gods,
May often holier be, than those who load
The groaning altars with whole hecatombs;

and the word *τέλος*, which he employs in the first line, means "sacrifice." And Homer uses the same word when he says—

God holds no sacrifice in more esteem,
Than hearts where pious joy and pleasure beam.¹

And we call those festivals which are of greater magnitude and which are celebrated with certain mysterious traditions, *τελευταί*, on account of the expense which is lavished on them. For the word *τελέω* means *to spend*. And men who spend a great deal are called *πολυτελεῖς*, and those who spend but little are called *εὐτελεῖς*. Alexis says—

Those who with fair prosperity are bless'd,
Should always keep themselves before the world;
Glad to display the bounty of the gods.
For they, the givers of all good, deserve
A holy gratitude; and they will have it.
But if, when they their gifts have shower'd, they see
The objects of their bounty live like churls,
Useless to all around them; who can wonder
If they recall what seems so ill bestow'd?

13. A man is not fond of wine who has been used from his earliest years to drink water. But—

'Tis sweet, at a banquet or festival meeting,
To chat o'er one's wine, when the guests have done eating,
says Hesiod in his *Melampodia*.

¹ Odyss. ix. 6.

It has not occurred to any one of you to say a word about water, though wine is made of it, and though Pindar, the most grandiloquent of poets, has said that "water is the best of all things." And Homer, too, the most divine of all poets, recognised it as a most nutritious thing, when he spoke of a grove of poplars nourished by the water. He also praises its transparent nature—

Four fountains flow'd with clearest water white;¹
and the water which is of a lighter nature, and of greater value, he calls "lovely:" at all events he calls the Titaresius lovely which falls into the Peneus. And he mentions also some water as especially good for washing; and Praxagoras of Cos, following his example, speaks of a water as *beauteous*—

Beauteous it flows, to wash all dirt away.

And he distinguishes also between sweet water and brackish (*πλατὺς*) water; though when he calls the Hellespont *πλατὺς*, he uses the word in the sense of broad. But with respect to sweet water, he says—

Near the sweet waters then our ships we stay'd.²

14. He was acquainted too with the effect which warm water has on wounds: at all events he describes Eurypylus's wounds as being washed with it; and yet, if the object was to stop the hæmorrhage, cold water would have been useful, since that contracts and closes up wounds; but with the view of relieving the pain, he bathes these with warm water, which has a soothing effect. And in Homer the word *λαρὸς* is used for what we call *θερμὸς*, *warm*. And he shows that plainly enough in what he says about the fountains of the Scamander, saying—

Next by Scamander's double source they bound,
Where two famed fountains burst the parted ground;
This warm, through scorching clefts is seen to rise,
With exhalations steaming to the skies.³

Can we call that only *warm* from which a steam of fire, and a fiery smoke arises? But of the other source he says—

That, the green banks in summer's heat o'erflows,
Like crystal clear, and cold as winter's snows.

And he often speaks of men newly wounded being bathed in warm water. In the case of Agamemnon he says—

With his warm blood still welling from the wound.⁴

¹ Odyss. v. 70.

² Ib. xii. 360.

³ Iliad, xxii. 149.

⁴ Ib. xi. 266.

And in the case of a stag fleeing after it had been wounded, he says, in a sort of paraphrase—

While his warm blood and mighty limbs were strong.ⁱ

The Athenians call χλιαρόν, which is properly *lukewarm*, μετάκερας, as Eratosthenes uses the word, saying, “Watery by nature, and lukewarm, μετάκερας.”

15. And of other waters, those which come from rocks he calls “dark,” as being quite useless; and he prefers to all others the waters of springs, and those which rise to the surface from a great depth, and through rich soil. As also Hesiod says—

A ceaseless spring of clear untroubled flow.

And Pindar says—

Ambrosial water, like fresh honey sweet,
Which from Tilphossa's lovely fountains flows;

(Tilphossa is a fountain in Bœotia;) and Aristophanes says that Tiresias died from drinking of it, as at his advanced age he was unable to bear its extreme cold. And Theophrastus, in his book on Waters, says that the water of the Nile is the most productive and the sweetest of all waters, and that it is also very relaxing to the bowels of those who drink it, as it has in it a mixture of nitre. And again, in his book on Plants, he says that there is in some places water which has a procreative tendency; as for instance at Thespiæ: and at Pyrrha there is a water which causes barrenness. But it happened once when there was a drought in the district around the Nile, that the water of that river became unwholesome, and many of the Egyptians died. Theophrastus states, moreover, that not only do bitter waters sometimes change their nature, but that salt water does so too, and sometimes whole rivers do so; as in the case of the fountain in Cithæron, near which there is a temple of Jupiter; and of that in Cairo, near which there is a temple of Neptune: and the reason is, that many thunderbolts fall in those countries.

16. But there are some waters which have a good deal of body in them, and are of considerable weight; as that in Trœzen,—for that gives the mouths of those who taste it a feeling of fulness. And the waters near the mines in Pangæum, in winter, weigh ninety-six drachms to half a pint, but in summer they only weigh forty-six. For the cold contracts and condenses it; on which account that which is used in hour-

¹ Iliad, xi. 477.

glasses does not make the hours in winter the same as those in summer, but longer; for the flow is slower on account of the increased density of the water. And he says that the same is the case in Egypt, though the air there is softer. Brackish water is more earthy, and requires more working; as also does sea-water, the nature of which is warmer, and which is not exposed to the same changes as river-water. And there is one salt spring which is of invincible hardness,—I mean that of Arethusa. But as a general rule heavy waters are worse, and so are hard and cold waters, for the same reason; for they are not so easily prepared for use, some because they are very earthy, and some from the excess of cold. But those waters which are quickly warmed are light and wholesome. And in Crannon there is a spring of a gentle warmth, which keeps wine which is mixed with it of the same temperature for two or three days. But flowing waters, and waters from aqueducts, are, as a general rule, better than stagnant ones, being softer because of the collisions to which they are subjected; and on this account water derived from snow appears to be good, because its more drinkable qualities are brought to the surface, and are exposed to the influence of the air; and for the same reason they think it better than rain-water: and on the same ground, too, they prefer water from ice, because it is lighter; and the proof is, that ice is itself lighter than the rest of the water. But very cold water is hard, as being earthy; but that with much body in it, when it is warmed, is susceptible of greater heat, and when it is cold, descends to a more intense cold. And for the same reason water on the mountains is better to drink than water in the plains; for there is in such less admixture of earthy matter. And it is from the earthy particles present that waters vary in colour: at all events, the water of the lake at Babylon is red for some days after it is drawn; and that of the Borysthenes is for some time of a violet or dark colour, although it is unusually thin in quality; and a proof of this is, that at the point where it meets the Hypanis its waters flow above those of the latter while the north winds prevail.

17. And in many places there are fountains, some of which are good for drinking, and have a vinous flavour; as for instance, one in Paphlagonia, which they say the natives come to for the express purpose of drinking. Some, again, are salt, with

a rather bitter flavour; as some among the Sicani in Sicily. And in the Carthaginian dominions there is a fountain on which there is something which floats resembling oil, but darker in colour, which they skim off and make into balls, and use for their sheep and cattle; and in other districts, too, there are fountains of a greasy nature,—like the one in Asia concerning which Alexander wrote a letter, saying that he had found a fountain of oil. And of waters which are warm by nature some are sweet, as that at *Ægæ* in Cilicia, and that at *Pagasæ*, and that at *Larissa* in the *Troas*, and that near *Magnesia*, and that in *Melos*, and that in *Lipara*, and that in *Prusa*,—the *Prusa*, I mean, near Mount *Olympus* in *Mysia*,—which is called the *Royal fountain*. But that in *Asia* near *Tralles*, and those near the river *Characometes*, and near the city of *Mysia*, are so oily that those who bathe in them have no need of oil. And there is a similar fountain in the village of *Dascylum*. There is also one at *Carura* of an exceeding dryness and heat: and there is another near *Menoscome*, which is a village in *Phrygia*, of a rougher and a more nitrous quality; as there is too in a village in *Phrygia*, called *The Lion's Village*. And there is a spring near *Dorylæum*, which is very delicious to drink; but those which are at *Baiæ* or *Baium*, a harbour in *Italy*, are utterly undrinkable.

18. I myself weighed the water which comes from the fountain called *Pirene* in *Corinth*, and found it lighter than any other water in *Greece*. For I did not believe *Antiphanes* the comic writer, who says that in many respects *Attica* is superior to all other districts, and also that it has the best water of any; for he says:—

A. Have you remark'd, my friend,
That none can with this favour'd land contend
In honey, loaves, and figs?

B. Aye, figs indeed!

A. In myrtles, perfumes, wools, in choicest breed
Of cattle, and in cheese; and on what ground
Can fountains like the *Attic* springs be found?

Eubulus, the writer of comedies, somewhere or other says that *Chæremon* the tragedian called water the body of the river:—

But when we pass'd the folds, and cross'd the water,
The river's lucid body, all our troops
In the pure crystal bathed their weary limbs.

There is a fountain in Tenos the water of which cannot be mixed with wine. And Herodotus, in his fourth book, says that the Hypanis, at a distance of five days' journey from its head, is thin and sweet to the taste; but that four days' journey further on it becomes bitter, because some bitter spring falls into it. And Theopompus says that near the river Erigone all the water is sour; and that those who drink of it become intoxicated, just like men who have drunk wine.

19. But Aristobulus of Cassandra says that there is a fountain in Miletus called the Achillean, the stream of which is very sweet, while the sediment is brackish: this is the water in which the Milesians say that their hero bathed when he had slain Trambelus the king of the Leleges. And they say, too, that the water in Cappadocia never becomes putrid, but there is a great deal in that district, of an admirable quality, though it has no outlet unless it flows underground. And Ptolemy the king, in the Seventh Book of his Commentaries, says that as you go to Corinth through the district called Contoporia, when you have got to the top of the mountain there is a fountain whose waters are colder than snow, so that many people are afraid to drink of it lest they should be frozen; but he says that he drank of it himself. And Phylarchus states that at Cleitor there is a spring which gives those who drink of it a distaste for the smell of wine. And Clearchus tells us that water is called white, like milk; and that wine is called red, like nectar; and that honey and oil are called yellow, and that the juice which is extracted from the myrtle-berry is black. Eubulus says that "water makes those who drink nothing else very ingenious,

But wine obscures and clouds the mind;"

and Philetas borrows not only the thought, but the lines.

20. Athenæus then, having delivered this lecture on water, like a rhetorician, stopped awhile, and then began again.

Amphis, the comic writer, says somewhere or other—

There is, I take it, often sense in wine,
And those are stupid who on water dine.

And Antiphanes says—

Take the hair, it well is written,
Of the dog by whom you're bitten.
Work off one wine by his brother,
And one labour with another;

Horns with horns, and noise with noise,
 One crier with his fellow's voice ;
 Insult with insult, war with war,
 Faction with faction, care with care ;
 Cook with cook, and strife with strife,
 Business with business, wife with wife.

The ancients applied the word *ἄκρατον* even to unmixed water. Sophron says—

Pour unmix'd water (*ὕδωρ ἄκρατον*) in the cup.

21. Phylarchus says that Theodorus the Larissæan was a water-drinker ; the man, I mean, who was always so hostile to king Antigonus. He asserts also that all the Spaniards drink water, though they are the richest of all men, for they have the greatest abundance of gold and silver in their country. And he says, too, that they eat only once a day, out of stinginess, though they wear most expensive clothes. And Aristotle or Theophrastus speaks of a man named Philinus as never having taken any drink or solid food whatever, except milk alone, during the whole of his life. And Pythermus, in his account of the tyrants of Piræus, mentions Glaucon as having been a water-drinker. And Hegesander the Delphian says that Anchimolus and Moschus, sophists who lived in Elis, were water-drinkers all their lives ; and that they ate nothing but figs, and for all that, were quite as healthy and vigorous as any one else ; but that their perspiration had such an offensive smell, that every one avoided them at the baths. And Matris the Athenian, as long as he lived, ate nothing except a few myrtle-berries each day, and abstained from wine and every other kind of drink except water. Lamprus, too, the musician, was a water-drinker, concerning whom Phrynichus says, "that the gulls lamented, when Lamprus died among them, being a man who was a water-drinker, a subtle hypersophist, a dry skeleton of the Muses, an ague to nightingales, a hymn to hell." And Machon the comic poet mentions Moschion as a water-drinker.

22. But Aristotle, in his book on Drunkenness, says, that some men who have been fond of salt meat have yet not had their thirst stimulated by it ; of whom Archonides the Argive was one. And Mago the Carthaginian passed three times through the African desert eating dry meal and never drinking. And Polemo the Academic philosopher, from the

time that he was thirty years of age to the day of his death, never drank anything but water, as is related by Antigonus the Carystian. And Demetrius the Scepsian says that Diocles of Peparethus drank cold water to the day of his death. And Demosthenes the orator, who may well be admitted as a witness in his own case, says that he drank nothing but water for a considerable length of time. And Pytheas says, "But you see the demagogues of the present day, Demosthenes and Demades, how very differently they live. For the one is a water-drinker, and devotes his nights to contemplation, as they say; and the other is a debauchee, and is drunk every day, and comes like a great potbellied fellow, as he is, into our assemblies." And Euphion the Chalcidean writes in this way:—"Lasyrtas the Lasionian never required drink as other men do, and still it did not make him different from other men. And many men, out of curiosity, were careful to watch him, but they desisted before they ascertained what was the truth. For they continued watching him for thirty days together in the summer season, and they saw that he never abstained from salt meat, and yet that, though drinking nothing, he seemed to have no complaint in his bladder. And so they believed that he spoke the truth. And he did, indeed, sometimes take drink, but still he did not require it.

A change of meat is often good,
And men, when tired of common food,
Redoubled pleasure often feel,
When sitting at a novel meal.

23. The king of Persia, as Herodotus relates in his first book, drank no water, except what came from the river Choaspes, which flows by Susa. And when he was on a journey, he had numbers of four-wheeled waggons drawn by mules following him, laden with silver vessels containing this water, which was boiled to make it keep. And Ctesias the Cnidian explains also in what manner this water was boiled, and how it was put into the vessels and brought to the king, saying that it was the lightest and sweetest of all waters. And the second king of Egypt, he who was surnamed Philadelphus, having given his daughter Berenice in marriage to Antiochus the king of Syria, took the trouble to send her water from the river Nile, in order that his child might drink of no other river, as Polybius relates. And

Heliodorus tells us, that Antiochus Epiphanes, whom Polybius calls Epimanes,¹ on account of his actions, mixed the fountain at Antioch with wine; a thing which Theopompus relates to have been also done by the Phrygian Midas, when he wished to make Silenus drunk in order to catch him. And that fountain is, as Bion relates, between the Mædi and the Pæonians, and is called Inna. But Staphylus says, that Melampus was the first who invented the idea of mixing wine with water. And Plistonicus says that water is more digestible than wine.

24. Now men who drink hard before eating, are usually not very comfortable in their digestion, which are apt to get out of order by such a system, and what they eat often turns sour on the stomach. So that a man who has a regard for his health, ought to take regular exercise, for the sake of promoting frequent perspiration; and he ought also to use the bath regularly for the sake of moistening and relaxing his body. And besides this, and before he bathes, he should drink water, as being an excellent thing,—drinking warm water usually in winter and spring, and cold water in summer, in order not to weaken the stomach. But he should only drink in moderation before the bath or the gymnasium, for the sake of diffusing what he drinks throughout his system beforehand, and in order to prevent the unmixed strength of wine from having too much effect on his extremities. And if any one thinks it too much trouble to live on this system, let him take sweet wine, either mixed with water or warmed, especially that which is called *πρότροπος*, the sweet Lesbian wine, as being very good for the stomach.

Now sweet wines do not make the head heavy, as Hippocrates says in his book on Diet, which some entitle, “The Book on Sharp Pains;” others, “The Book on Barleywater;” and others, “The Book against the Cnidian Theories.” His words are: “Sweet wine is less calculated to make the head heavy, and it takes less hold of the mind, and passes through the bowels easier than other wine.” But Posidonius says, that it is not a good thing to pledge one’s friends as the Carmani do; for they, when at their banquets they wish to testify their friendship for each other, cut the veins on their faces, and mingle the blood which flows down with the liquor,

¹ *Ἐπιφάνης*, illustrious. *Ἐπιμανής*, mad.

and then drink it; thinking it the very extremest proof of friendship to taste one another's blood. And after pledging one another in this manner, they anoint their heads with ointment, especially with that distilled from roses, and if they cannot get that, with that distilled from apples, in order to ward off the effects of the drink, and in order also to avoid being injured by the evaporation of the wine; and if they cannot get ointment of apples, they then use that extracted from the iris or from spikenard, so that Alexis very neatly says—

His nose he anoints, and thinks it plain

'Tis good for health with scents to feed the brain

25. But one ought to avoid thick perfumes, and to drink water which is thin and transparent, and which in respect of weight is light, and which has no earthy particles in it. And that water is best which is of a moderate heat or coldness, and which, when poured into a brazen or silver vessel, does not produce a blackish sediment. Hippocrates says, "Water which is easily warmed or easily chilled is always lighter." But that water is bad which takes a long time to boil vegetables; and so too is water full of nitre, or brackish. And in his book upon Waters, Hippocrates calls good water drinkable; but stagnant water he calls bad, such as that from ponds or marshes. And most spring-water is rather hard. But Erasistratus says that some people test water by weight, and that is a most stupid proceeding. "For just look," says he, "if men compare the water from the fountain Amphiarus with that from the Eretrian spring, though one of them is good and the other bad, there is absolutely no difference in their respective weights." And Hippocrates, in his book on Places, says that those waters are the best which flow from high ground, and from dry hills, "for they are white, and sweet, and are able to bear very little wine, and are warm in winter and cold in summer." And he praises those most, the springs of which break towards the east, and especially towards the north-east, for they must inevitably be clear, and fragrant, and light. Diocles says that water is good for the digestion, and not apt to cause flatulency, that it is moderately cooling, and good for the eyes, and that it has no tendency to make the head feel heavy, and that it adds vigour to the mind and body. And Praxagoras

says the same ; and he also praises rain-water. But Euenor praises water from cisterns, and says that the best is that from the cistern of Amphiaraus, when compared with that from the fountain in Eretria.

26. But that water is undeniably nutritious is plain from the fact that some animals are nourished by it alone, as for instance, grasshoppers. And there are many other liquids which are nutritious, such as milk, barleywater, and wine. At all events, animals at the breast are nourished by milk ; and there are many nations who drink nothing but milk. And it is said that Democritus, the philosopher of Abdera, after he had determined to rid himself of life on account of his extreme old age, and when he had begun to diminish his food day by day, when the day of the Thesmophorian festival came round, and the women of his household besought him not to die during the festival, in order that they might not be debarred from their share in the festivities, was persuaded, and ordered a vessel full of honey to be set near him : and in this way he lived many days with no other support than honey ; and then some days after, when the honey had been taken away, he died. But Democritus had always been fond of honey ; and he once answered a man, who asked him how he could live in the enjoyment of the best health, that he might do so if he constantly moistened his inward parts with honey, and his outward man with oil. And bread and honey was the chief food of the Pythagoreans, according to the statement of Aristoxenus, who says that those who eat this for breakfast were free from disease all their lives. And Lycus says that the Cyrneans (and they are a people who live near Sardinia) are very long-lived, because they are continually eating honey ; and it is produced in great quantities among them.

27. When he says, men have adjourned the investigation into all such matters, he uses the word *ἀνατιθέμενος* instead of *ἀναβαλλόμενος*.

The word *ἄνηστις* is used in the same sense as *νῆστις*, *i.e.* *fasting* (just as we find *στάχυς* and *ἄσταχυς*) by Cratinus, when he says—

For you are not the first who's come to supper
After a lengthen'd fast,

And the word *ὀξύπεινος* is used by Diphilus for *hungry*—

I'm glad when those who set them up as wise,
Are naked seen and hungry.

And Antiphanes says—

- A. At all events he's one complaint,
For he is hungry ever.
B. The keen Thessalian race you paint,
Who can be sated never.

And Eubulus says—

Then Zethus was advised to seek the plain,
The holy plain of Thebes; for there men sell
The cheapest loaves and cakes.
Again advice came to the great Amphion,
The sweet musician, pointing out to him
The famous Athens for his resting-place.
Whose sons at hunger ne'er repine, but feed
On air and sweetest hopes.

28. The word *μονοσιτῶν*, *eating once a day*, occurs too in Alexis—

When you meet with a man who takes only one meal,
Or a poet who music pretends not to feel;
The man half his life, the bard half his art, loses;
And sound reason to call either living refuses.

And Plato says, "he not only was not content with one meal a-day, but sometimes he even dined twice the same day."

We know that men used to call sweetmeats *νωγαλεύματα*. Araros says in the Campylion—

These *νωγαλεύματα* are very nice.

And Alexis says—

In Thasian feasts his friends he meets,
And *νωγαλίζει*, sweetmeats eats.

And Antiphanes, in the Busiris, says—

Grapes, and pomegranates, and palms,
And other *νώγαλα*.

Philonides used the word *ἀπόσιτος* for *fasting*; and Crobylus has the word *αὐτόσιτος*, writing *παράσιτον*, *αὐτόσιτον*.

Eupolis, too, used *ἀναρίστητος* for *without breakfast*; Crates has the word *ἀναγκόσιτος*, *eating by force*, and Nicostratus uses *ἀναγκοσιτέω*.

There is a youth most delicately curl'd,
Whom I do feed by force beneath the earth.

And Alexis has the word *ἀριστόδειπνον*, *breakfast-dinner*—

By whom the breakfast-dinner is prepared.

29. After this we rose up and sat down again as each of us pleased, not waiting for a nomenclator to arrange us in order.

Now that rooms were fitted up with couches for three, and with couches for four, and for seven, and for nine, and for other successive numbers, in the time of the ancients, we may prove from Antiphanes, who says—

I bring you, since you are but three,
To a room with equal couches.

And Phrynichus says—

One room had seven couches fine,
While another boasted nine.

And Eubulus says—

- A. Place now a couch for seven.
B. Here it is.
A. And five Sicilian couches.
B. Well, what next
A. And five Sicilian pillows.

And Amphis says—

Will you not place a couch for three?

Anaxandrides—

A couch was spread,
And songs to please the aged man.
Open the supper rooms, and sweep the house,
And spread the couches fair, and light the fire;
Bring forth the cups, and fill with generous wine.

30. And Plato the philosopher, “Men now distinguish the couches and coverings with reference to what is put round the couch and what is put under it.” And his namesake, the comic poet, says—

There the well-dress'd guests recline
On couches rich with ivory feet;
And on their purple cushions dine,
Which rich Sardinian carpets meet.

For the art of weaving embroidered cloths was in great perfection in his time, Acesas and Helicon, natives of Cyprus, being exceedingly eminent for their skill in it; and they were weavers of very high reputation. And Helicon was the son of Acesas, as Hieronymus reports: and so at Pytho there is an inscription on some work—

Fair Venus's isle did bring forth Helicon,
Whose wondrous work you now do gaze upon;
And fair Minerva's teaching bade his name
And wondrous skill survive in deathless fame.

And Pathymias the Egyptian was a man of similar renown.

Ephippus says—

Place me where rose-strewn couches fill the room,
That I may steep myself in rich perfume.

Aristophanes says—

Oh you who press your mistress to your arms,
All night upon sweet-scented couches lying.

Sophron too speaks of coverlets embroidered with figures of birds as of great value. And Homer, the most admirable of all poets, calls those cloths which are spread below *λῆρα*, that is to say, white, neither dyed nor embroidered. But the coverlets which are laid above he calls "beautiful purple cloths."

31. The Persians, according to the account of Heraclides, are the people who first introduced the system of having particular servants to prepare the couches, in order that they might always be elegantly arranged and well made. And on this account Artaxerxes, having a high esteem for Timagoras the Cretan, or, as Phanias the Peripatetic says, for Entimus the Gortinian, who went up to the king in rivalry of Themistocles, gave him a tent of extraordinary size and beauty, and a couch with silver feet; and he sent him also expensive coverlets, and a man to arrange them, saying that the Greeks did not know how to arrange a couch. And so completely had this Cretan gained the favour of the king, that he was invited to a banquet of the royal family, an honour which had never been paid to any Greek before, and never has been since; for it was reserved as an especial compliment for the king's relations. Nor was this compliment paid to Timagoras the Athenian, who submitted to offer adoration to the king, and who was held in the highest honour by him, though some of the things which were set before the king were sent to him from the royal table. The king of Persia, too, once took a chaplet from off his head and dipped it in perfume, and sent it to Antalcidas the Lacedæmonian. But he did this too, and many similar things, to Entimus; also, and in addition to everything else, he invited him to a banquet of the royal family. And the Persians were very indignant at this,

thinking that it was making such an honour too common, and also because they thought they were on the eve of another expedition against Greece. He sent him also a couch with silver feet, and cushions for it, and a flowered tent surmounted with a canopy, and a silver chair, and a gilt parasol, and some golden vessels inlaid with precious stones, and a hundred large vessels of silver, and silver bowls, and a hundred girls, and a hundred boys, and six thousand pieces of gold, besides what was allowed him for his daily expenses.

32. There were tables with ivory feet, the top slabs of which were made of maple wood. Cratinus says—

Fair girls await you, and a table
Of highly polish'd dappled maple.

And when one of the Cynics used the word *τρίπους*, meaning a table, Ulpian got indignant and said, "To-day I seem to have trouble coming on me arising out of my actual want of business; for what does this fellow mean by his tripod, unless indeed he counts Diogenes' stick and his two feet, and so makes him out to be a tripod? At all events every one else calls the thing which is set before us *τράπεζα*."

Hesiod, in his poem on the marriage of Ceyx, (although indeed the sons of the Grammarians deny that that poem is his work, but I myself think that it is an ancient piece,) does call tables *τρίποδες*. And Xenophon, a most accomplished writer, in the second book of the *Anabasis*, writes—"Τρίποδες were brought in for every one, to the number of about twenty, loaded with ready carved meats." And he goes on, "And these *τράπεζαι* were placed for the most part where the strangers sat." Antiphanes says—

The *τρίπους* was removed, we wash'd our hands.

Eubulus says—

A. Here are five *τρίποδες* for you; here five more.

B. Why I shall be quinquagenarian.

Epicharmus says—

A. And what is this?

B. A *τρίπους*.

A. How is that?

Has it not *four* feet? 'tis a *τετράπους*.

B. It may be strictly; but its name is *τρίπους*.

A. Still I can see four feet.

B. At all events

You are no *Cedipus*, to be so puzzled.

And Aristophanes says—

- A. Bring me one *τράπεζα* more,
With three feet, not one with four.
B. Where can I a *τρίπους τράπεζα* find?

33. It was a custom at feasts, that a guest when he had lain down should have a paper given to him, containing a bill of fare of what there was for dinner, so that he might know what the cook was going to serve up.

We find a fruit called Damascenes. Now many of the ancient writers mention Damascus, a city of great reputation and importance; and as there is a great quantity of plum-trees in the territory of the Damascenes, and as they are cultivated there with exceeding care, the tree itself has got to be called a Damascene, as being a kind of plum different from what is found in other countries. The fruit is more like prunes. And many writers speak of them, and Hipponax says—

I have a garland of damascenes and mint.

And Alexis says—

- A. And in my sleep I thought I saw a prize.
B. What was it?
A. Listen.—There came up to me,
While still within th' arena's spacious bounds,
One of my rivals, bringing me a crown—
A ripe revolving crown of damascenes.
B. Oh Hercules! and were the damascenes ripe?

And again he says—

Did you e'er see a sausage toasted,
Or dish of tripe well stuff'd and roasted?
Or damascenes stew'd in rich confection?—
Such was that gentleman's complexion.

Nicander says—

The fruit they call a plum, the cuckoo's prize.

But Clearchus the Peripatetic says that the Rhodians and Sicilians call plums *βράβυλα*, and so Theocritus the Syracusan uses the word—

Heavy with plums, the branches swept the ground.

And again he says—

Far as the apple doth the plum surpass.

But the damascene is smaller in circumference than other plums, though in flavour it is very like them, except that it is a little sharper. Seleucus, in his Dictionary, says that

βράβυλα, ἦλα, κοκκύμηλα, and μάδρνα are all different names for the same thing; and that plums are called βράβυλα, as being good for the stomach, and βορὰν ἐκ βάλλοντα, that is, assisting to remove the food; and ἦλα, which is the same word as μῆλα, meaning simply *fruit*, as Demetrius Ixion says in his Etymology. And Theophrastus says, κοκκύμηλα καὶ σποδιάς: σποδιάς being a kind of wild plum. And Araros calls the tree which bears the fruit κοκκυμηλέα, and the fruit itself κοκκύμηλον. And Diphilus of Siphnos pronounces plums to be juicy, digestible, and easily evacuated, but not very nutritious.

34. There is another fruit, called Cherries.—Theophrastus says, in his book on Plants, that the Cherry-tree is a tree of a peculiar character, and of large size, for it grows to a height of four-and-twenty cubits,¹ and its leaf is like that of the medlar, but somewhat harder and thicker, and its bark like the linden; its flower is white, like that of the pear or the medlar, consisting of a number of small petals of a waxy nature; its fruit is red, like that of the lotus in appearance, and of the size of a bean; but the kernel of the lotus is hard, while that of the cherry is soft. And again he says, “The κράταιγος, which some call κραταίγων, has a spreading leaf like a medlar, only that is larger, and wider, and longer; and it has no deep grain in it as the medlar has. The tree is neither very tall nor very large; the wood is variegated, yellow, and strong: it has a smooth bark, like that of the medlar; and a single root, which goes down very deep into the earth; the fruit is round, of the size of an olive; when fully ripe it is of a yellow colour, becoming gradually darker; and from its flavour and juice it might almost be taken for a wild medlar.” By which description of the cratægus it appears to me that he means the tree which is now called the cherry.

35. Asclepiades of Myrlea speaks of a tree which he calls the Ground-cherry, and says, “In the land of the Bithynians there is found the ground-cherry, the root of which is not large, nor is the tree, but like a rose-bush; in all other respects the fruit is like the common cherry; but it makes those who eat much of it feel heavy, as wine does, and it gives them head-aches.” These are the words of Asclepiades. And it appears to me that he is speaking of the arbutus. For

¹ A cubit was about 18½ inches.

the tree which bears the arbutus-berry answers his description, and if a man eats more than six or seven of the berries he gets a headache. Aristophanes says—

And planted by no hand, the arbutus
Makes red the sunny hills.

Theopompus says—

The myrtle berries and red arbutus.

Crates says—

Beauteous the breast of tender maid,
As arbutus or apples red.

And Amphis—

Mulberries you see, my friend, are found
On the tree which we know as the mulberry ;
So the oak bears the acorn round,
And the arbutus shines with its full berry.

And Theophrastus tells us, “The κόμαρος (as he calls it) is the tree which bears the arbutus berry.”

There is question about the ‘Agen,’ a satyric drama, whether it was composed by Python, (and if by him whether he was a native of Catana or of Byzantium,) or by the king Alexander himself.

Then Laurentius says—“You, O Greeks, lay claim to a good many things, as either having given the names to them, or having been the original discoverers of them. But you do not know that Lucullus, the Roman general, who subdued Mithridates and Tigranes, was the first man who introduced this plant into Italy from Cerasus, a city of Pontus ; and he it was who gave the fruit the Latin name of Cerasus, *cherry*, after the name of the city, as our historians relate.”

Then Daphnis answers—“But there was a very celebrated man, Diphilus of Siphnos, many years more ancient than Lucullus, for he was born in the time of king Lysimachus, (who was one of the successors of Alexander,) and he speaks of cherries, saying, ‘Cherries are good for the stomach, and juicy, but not very nutritious ; if taken after drinking cold water they are especially wholesome ; but the red and the Milesian are the best kinds, and are diuretic.’”

36. There is a fruit usually called the σικάμνον, which the people of Alexandria call the μόρον, in which they differ from every one else ; but it has no connexion with the Egyptian

fig, which some call *συκόμορον*, and which the natives scrape slightly with a knife, and then leave on the tree ; and then when it has been tossed about by the wind, within three days it becomes ripe and fragrant, (especially if the wind is west,) and very good to eat, as there is something in it which is moderately cooling for people in a fever, when made up with oil of roses into a plaster, so as to be put upon the stomach, and it is no slight relief to the patient. Now the Egyptian sycaminus bears its fruit on the main stem, and not on the branches. But the sycaminus is a mulberry, a fruit mentioned by Æschylus in his Phrygians, where he says of Hector,

His heart was softer than a mulberry.

And in his "Cretan Women" he says of the brier—

As the full branch to earth is weigh'd
With mulberries, white and black and red.

And Sophocles has the lines—

First you shall see the full white ear of corn,
And then the large round rosy mulberry.

And Nicander in his Georgics says that it is the first of all fruits to appear ; and he calls the tree which bears it *μορέα*, as also do the Alexandrians—

The mulberry-tree, in which the young delight,
Brown autumn's harbinger.

37. Phanias of Eresus, the pupil of Aristotle, calls the fruit of the wild sycamine *μόρον*, or mulberry, being a fruit of the greatest sweetness and delicacy when it is ripe. And he writes thus : "The mulberry is a briery sort of tree,¹ and when the round fruit is dried it has small pips of seed, woven in like net-work, and the fruit is nutritious and juicy." And Parthianus has the following words :—"Ἀβρυνά, that is to say, *συκάμυνα*, which some call mulberries." And Salmonius calls the same tree *βάτιον*, or brier. And Demetrius Ixion says the *συκάμινον* and *μόρον* are the same, being a very juicy fruit, superior to the fig. And Diphilus of Siphnos, who was a physician, writes thus : "The *συκάμυνα*, which are also called *μόρα*, are moderately full of good juice, but have not much nourishment ; they are good for the stomach and easily digested ; and those which are not quite ripe have a peculiar

¹ The description of the mulberry given here, shows that it is rather a blackberry than our modern mulberry.

quality of expelling worms." But Pythemus states, according to Hegesander, that in his time the mulberry-trees produced no fruit for twenty years, and that during that time gout became so epidemic, that not only men, but even boys and girls, and eunuchs, and women, were afflicted with it; and even herds of goats were attacked with it, so that two-thirds of the cattle were afflicted with the same disorder.

38. With respect to the word *κάρυα*, the Attic writers and all other prose writers call nearly all berries by the generic name of *κάρυα*, *nuts*. And Epicharmus calls the almond "the nut," by way of distinction, as we do, saying—

We eat roast nuts, that is, almonds.

Philyllius says—

Eggs, nuts, almonds.

And Heracleon the Ephesian writes—"They called almonds *κάρυα*, and chestnuts, which we now call *καστάνεια*." The tree itself is called *καρύα* by Sophocles, who says—

(*κάρυαι*,) *nut-trees* and *ash-trees*.

And Eubulus speaks of

Beeches, nut-trees, Carystian nuts.

There are some kinds of nuts, too, which are called *μόσσηνα*.

39. With respect to Almonds.—The Naxian almonds are mentioned by the ancient writers; and those in the island of Naxos are superior to all others, as I am well persuaded. Phrynichus says—

He knock'd out all my grinders, so that now
A Naxian almond I can hardly crack.

The almonds in the island of Cyprus also are very excellent, and in comparison of those which come from other quarters, they are very long, and slightly bent at the end. And Seleucus in his Dictionary says, that the Lacedæmonians call soft nuts *μύκηποι*. And the Servians give that name to sweet nuts. But Arnexias says that it is the almond which is called *μύκηπος*. We may add, there is nothing which is a greater provocative of drinking than almonds when eaten before meals. Eupolis says in his *Taxiarchs*—

Give me some Naxian almonds to regale me,
And from the Naxian vines some wine to drink.

For there was a vine called the Naxian vine.

And Plutarch of Chæroneæ says, that there was in the retinue of Drusus the son of Tiberius Cæsar, a certain physician who surpassed all men in drinking, and who was detected in always eating five or six bitter almonds before he drank. But when he was prevented from eating them he was not able to stand even a very limited quantity of wine; and the cause of this was the great power of the bitterness of the almond, which is of a very drying nature, and which has the quality of expelling moisture.

Herodian of Alexandria says, that almonds derive the name of ἀμύγδαλαι, because beneath their green bark they have many ἀμυχαί, or lacerations.

Philemon says somewhere or other—

You, like an ass, come to the husks of the dessert;
and Nicander, in the second book of his Georgics, says—

Beech-trees, the ornament of Pan.

We also find the word ἀμύγδαλον in the neuter gender. Diphilus says—

“Sweetmeats, myrtle-berries, cheese-cakes, almonds,”
using the neuter ἀμύγδαλα.

40. Now with respect to the pronunciation and accent of the word ἀμυγδάλη, Pamphilus thinks that there ought to be a grave accent when it means the fruit, as it is in the case of ἀμύγδαλον. But he wants to circumflex the word when it means the tree, thus, ἀμυγδαλή like ῥοδή. And Archilochus says—

The lovely flower of the rose-tree (ῥοδῆς).

But Aristarchus marks the word, whether it means the fruit or the tree, with an acute accent indifferently; while Philoxenus would circumflex the word in either sense. Eupolis says—

You'll ruin me, I swear it by the almond.

Aristophanes says—

A. Come, now, take these almonds,
And break them

(B. I would rather break your head,) with a stone.

And Phrynichus says—

The almond is a good cure for a cough.

And others speak of almonds as beautiful. But Tryphon in his book on Attic Prosody accents ἀμυγδάλη, when meaning—

the fruit, with a grave accent, which we use in the neuter as *ἀμύγδαλον*. But he writes *ἀμυγδαλή*, with a circumflex for the tree; it being as it were a possessive form derived from the fruit, and as such contracted and circumflexed.

Pamphilus in his Dictionary says that the *μυκηρόβατον* is called the nut-cracker by the Lacedæmonians, when they mean the almond-cracker; for the Lacedæmonians call almonds *μούκηροι*.

41. Nicander mentions also nuts of Pontus, which some writers call *λόπιμα*; while Hermonax and Timachidas, in the Dictionary, say that the acorn of Jupiter, or walnut, is what is called the nut of Pontus.

But Heraclides of Tarentum asks, "Whether sweetmeats ought to be put on the table before supper, as is done in some parts of Asia and Greece; or whether they ought to be brought on after supper is over." If it is decided that they are to be brought on at the end of supper, then it follows, that when a great deal of food has already been put into the stomach and bowels, the nuts which are eaten afterwards as provocatives of drinking, get entangled with the rest of the food, and produce flatulence, and also cause what has been eaten to turn on the stomach, because it is followed by what is by nature unmanageable and indigestible; and it is from such food that indigestions and attacks of diarrhoea arise.

42. Diocles asserts that almonds are nutritious and good for the stomach, and that they have a heating effect because they contain something like millet; but green almonds are less likely to have an injurious effect than dry ones; and almonds soaked in water have such an effect less than those which are not soaked; and when toasted less than when raw. But walnuts, which are also called nuts of Heraclea, and acorns of Jupiter, are not indeed so nutritious as almonds, but still they have something like millet in them, and something apt to rise to the surface; so, if they are eaten in any quantity they make the head feel heavy; they, however, are less likely to produce injurious effects when green than when dry.

Persian nuts too are as apt to produce headaches as the acorns of Jupiter; but they are more nutritious, though they make the throat and mouth feel rough; but when they are roasted they are less injurious, and when eaten with honey, they are the most digestible of all nuts. The broad Persian nuts

have the greatest tendency to produce flatulence ; but when boiled they are less injurious than when raw, or even when roasted. But Philotimus in his treatises on Nourishment says, "The broad nut, and that which is called the Sardinian nut, are both exceedingly indigestible when raw, and are very slow in dissolving in the stomach, as they are kept down by the phlegm in the stomach, and as they themselves are of an astringent nature. The Pontic nut too is oily and indigestible ; but the almond is not so indigestible as that, and accordingly if we eat a number of them we do not feel any inconvenience ; and they appear more oily, and give out a sweet and oily juice."

Diphilus of Siphnos says—"There is a nut called the Royal nut, which causes severe headaches, and keeps rising in the stomach ; and there are two sorts of them, one of which, that which is tender and white, is the more juicy and the better ; but that which is roasted in ovens is not nutritious. Almonds have a tendency to make people thin, and are diuretic and cathartic, and far from nutritious ; and the dry ones are far more apt to produce flatulence and are far more indigestible than the green ones, which do not give much juice, and which are not very nutritious ; but those which are tender, and full, and white, being like milk, are more full of wholesome juice. And the Thasian and Cyprian nuts, being tender, are far more easily digested than dry ones. The nuts of Pontus are apt to produce headaches, but still they are not so indigestible as the Royal nuts."

43. Moreover, Mnesitheus the Athenian, in his book on Comestibles, says, "The digestion of Eubœan nuts or chest-nuts (for they are called by both names) is very difficult for the stomach, and is attended with a great deal of flatulence. And they are apt to thicken the juice, and to make people fat, unless their constitution is strong enough to neutralise them. But almonds, and likewise the nuts of Heraclea, and the Persian nuts, and all others of the same sort, are still worse than these : and it is desirable to touch absolutely none whatever of these things unless they are first cooked by fire ; with the exception of, perhaps, the green almonds. But one should boil some of them, and roast others ; for some of them are of an oily nature, as the dry almonds and the acorns of Jupiter ; but some are hard and harsh, as the nuts of the

beech and all that kind. And from the oily sorts the action of the fire extracts the oil, which is the worst part of them: but those which are hard and harsh are softened, and, so to say, ripened, if any one cooks them over a small and gentle fire."

But Diphilus calls chestnuts also Sardinian acorns, saying that they are very nutritious, and full of excellent juice; but not very easy of digestion, because they remain a long time in the stomach; that, however, when they are roasted they are less nutritious, but more digestible; and that when boiled they are less apt to produce flatulence than the others, and more nutritious.

It is easily peel'd, and the Eubœans
Call it a nut, but some people have call'd it an acorn,

says Nicander the Colophonian, in his Georgics. But Agelochus calls chestnuts *ἄμωρα*, and says, "Where the Sinopcan nuts are produced the natives call the trees which produce them *ἄμωρα*."

44. With respect to Vetches.—Crobilus says—

They took a green vetch,
And toss'd it empty, as if playing cottabus.
These are the sweetmeats of the wretched monkey.

And Homer says—

Black beans spring up, or vetches.

Xenophanes the Colophonian says, in his Parodies—

These are what one should talk of near the fire,
In winter season, on soft couch reclined,
After a plenteous meal, drinking rich wine,
And eating vetches.¹ Then a man may ask,
"Who are you? How old are you, my friend?
How many years old were you when the Mede came?"

And Sappho says—

Golden vetches on the sea-shore grew.

But Theophrastus, in his book on Plants, calls some kinds of vetches *κρεῖτοι*. And Sophilus says—

This maiden's sire is far the greatest man,
A regular *κρεῖτος* vetch.

And Phœnias says, in his book about Plants,—“While they are green and tender, the bean and vetch take the place of

¹ Liddell and Scott quote Arist. Pac. 1136, to show that *ἐρέβινθοι* were eaten roasted like chestnuts, and sometimes raw, for dessert.

sweetmeats ; but when they are dry they are usually eaten boiled or roasted." Alexis says—

My husband is a poor old man, and I
Am an old woman, and I have a daughter
And a young son,
And this good girl besides—we're five in all—
And three of them are now at supper,
And we two who here remain share with them
A little maize ; and when we have nothing
To eat, we utter a wail unsuited to the lyre.
And as we never have any meat for dinner,
Our countenance is become pale. These are the parts,
And this is the arrangement of our life :
Beans, lupins, cabbages, rape,
Pulse, morepulse, mastnuts, onions,
Grasshoppers, vetches, wild pears,
And that which was given by my mother
As an object of devout care, the fig,
The great invention of the Phrygian fig.

Pherecrates says—

You must at once take care and make the vetches tender.

And in another place he says—

He was choked eating roasted vetches.

And Diphilus says—"Vetches are very indigestible, create moisture, they are also diuretic, and apt to cause flatulence." And according to Diocles, they produce a sort of fermentation in the body. The white vetches are better than the black ; and so also are the yellow or box-coloured. And the Milesian are better than those called κρείοι ; and the green are better than the dry, and those which have been soaked are better than those which have not been. The discoverer of the vetch is said to have been Neptune.

45. With respect to Lupins. Alexis says—

A curse upon the man ;
Let him not come near me, who eats lupins in season,
And then leaves the husks and shells in the vestibule.
Why was he not choked while eating them ? I know,
I know most certainly, that Cleænetus the tragedian
Did not eat them. For Cleænetus
Never threw away the husk of a single vegetable,
So exceedingly economical is that man.

And Lycophron of Chalcis, in a satiric drama which he wrote against Menedemus the philosopher, for the purpose of turn-

ing him into ridicule, (it was from Menedemus that the sect of the Eretrians derived its name,) laughs at the suppers of the philosophers, and says—

The lupin, common to all the people, in great plenty
Danced upon the board, the companion of poor couches.

And Diphilus says—

There is no business more mischievous or degrading
Than that of the pander.
I would rather walk along the streets selling
Roses, and radishes, and lupin-beans, and press'd olives,
And anything else in the world, rather than give encouragement
To such a miserable trade.

And you may observe, that he then uses the expression *θερμοκίᾱμοι*, lupin-beans, as they are called even now. Polemo says, that the Lacedæmonians call lupins *λίσσιλαίδες*. And Theophrastus, in his book about The Causes of Plants, tells us that the lupin, and the bitter vetch, and the common vetch, are the only kinds of green vegetable which do not produce animal life, because of their harshness and bitterness. But the vetch, says he, turns black as it decays. He says, also, that caterpillars come in vetches, and it is in the fourth book of the same treatise that he states this. Diphilus the Siphnian writer says that lupins are very apt to create moisture, and are very nutritious, especially those kinds which are rendered sweet by being soaked. On which account Zeno the Citizæan, a man of harsh disposition and very apt to get in a passion with his friends, when he had taken a good deal of wine, became sweet-tempered and gentle; and when people asked him what produced this difference in his disposition, he said, that he was subject to the same influences as lupins: for that they before they were cooked were very bitter; but that when they had been steeped in liquor they were sweet and wholesome.

46. With respect to Kidney Beans.—The Lacedæmonians in those suppers of theirs, which they call *κοπίδες*, give as sweetmeats, dry figs and beans, and green kidney beans. At least this is the statement of Polemo; and Epicarmus says—

Roast some kidney beans quickly, for Bacchus is fond of them.

And Demetrius says—

A fig, or kidney bean, or some such thing.

47. With respect to Olives. Eupolis says—

Cuttle-fish, and olives fallen from the tree.

And these the Romans call *dryptæ*. But Diphilus the Siphnian writer says that olives contain very little nourishment, and are apt to give headaches; and that the black ones are still worse for the stomach, and make the head feel heavy; but that those which we call *κολυμβάδες*, that is to say, preserved in pickle, are better for the stomach, and give strength to the bowels. But that the black when crushed are better for the stomach. Aristophanes too makes mention of crushed olives in "The Islands," saying—

Bring some crushed olives;

and in another place he says—

Crush'd olives and pickled olives are not the same thing;

and a few lines after—

For it is better that they should be crush'd than pickled.

And Archestratus says, in his *Gastronomy*—

Let wrinkled olives, fallen from the tree,
Be placed before you.

And Hermippus says—

Be sure that for the future you remember
The ever-glorious Marathon for good,
When you do all from time to time add *μάραθρον* (that is to say,
fennel) to your pickled olives.

And Philemon says—"The inferior olives are called *πιτυρίδες*, and the dark-coloured are called *στεμφυλίδες*." And Callimachus, in his "*Hecale*," gives a regular catalogue of the different kinds of olive—

Γεργέριμος and *πίτυρις*, and the white olive, which does not
Become ripe till autumn, which is to float in wine.

And according to Didymus, they called both olives and figs which had fallen to the ground of their own accord, *γεργέριμοι*. Besides, without mentioning the name "olive," the fruit itself was called by that name *δρυπετής*, without any explanatory addition. Teleclides says—

He urged me to remain, and eat with him
Some *δρυπετείς*, and some maize, and have a chat with him.

But the Athenians called bruised olives *στέμφυλα*; and what we call *στέμφυλα* they called *βρύτεια*, that is to say, the dregs

of the grapes after they have been pressed. And the word *βρῦτος* is derived from *βότρυς*, a bunch of grapes.

48. With respect to Radishes.—The Greek name *ράφανις* is derived from *ῥαδίως φαίνεσθαι*, because they quickly appear above ground; and in the plural the Attic writers either shorten or lengthen the penultima at pleasure. Cratinus writes—

Ταῖς ῥαφανῖσι δοκεῖ, it is like radishes, but not like other vegetables; and Eupolis, on the other hand, says—

Ῥαφανίδες ἄπλυτοι, unwashed radishes and cuttle-fish.

For the word *ἄπλυτοι*, unwashed, must clearly refer to the radishes, and not to the cuttle-fish; as is shown by Antiphanes, in whom we find these lines:—

To eat ducks, and honeycombs of wild bees, and eggs,
And cheese-cakes, and unwash'd radishes,
And rape, and oatmeal-groats, and honey.

So that radishes appear to have been particularly called unwashed radishes; being probably the same as those called Thasian. Pherecrates says—

There one may have the unwash'd radish, and the warm
Bath, and closely stewed pickles, and nuts.

And Plato, in his *Hyperbolus*, says, using the diminutive termination, *φύλλιον ἢ ῥαφανίδιον*, “a leaflet, or a little radish.” But Theophrastes, in his book on Plants, says that there are five kinds of radishes: the Corinthian, the Leiiothasian, the Cleonæan, the Amorean, and the Bœotian; and that the Bœotian, which is of a round form, is the sweetest. And he says that, as a general rule, those the leaves of which are smooth, are the sweetest. But Callias used the form *ράφανος* for *ράφανις*; at all events, when discussing the antiquity of comedy, he says, “Broth, and sausages, and radishes (*ράφανοι*), and fallen olives, and cheese-cakes.” And indeed that he meant the same as what we call *ῥαφανίδες*, is plainly shown by Aristophanes, who in the *Danaïdes* alludes to such old forms, and says—

And then the chorus used to dance,
Clad in worsted-work and fine clothes;
And bearing under their arms ribs of beef,
And sausages, and radishes.

And the radish is a very economical kind of food. Amphis says—

Whoever, when purchasing food,
When it is in his power, O Apollo, to buy genuine fish,
Prefers buying radishes, is downright mad !

49. With respect to Pine-cones.—Mnesitheus, the Athenian physician, in his book on Comestibles, calls the husks of the pine-cones *δοτρακίδες*, and in another place he calls them *κῶνι*. But Diocles of Carystus calls them *πιτῦνα κάρνα*, *nuts of the pine-tree*. And Alexander the Myndian calls them *πιτῦνους κῶνους*. And Theophrastus calls the tree *πέυκη*, and the fruit *κῶνος*. But Hippocrates, in his book on Barley-water,—(one half of which is considered spurious by everybody, and some people reckon the whole so,)—calls the fruit *κόκκαλοι*; but most people call it *πυρῆνες*: as Herodotus does, in speaking of the Pontic nut. For he says, “And this has *πυρῆνα* (a *kernel*), when it becomes ripe.” But Diphilus the Siphnian says, “Pine-cones” (which he calls *στρούβιλοι*) “are very nutritious, and have a tendency to soften the arteries, and to relieve the chest, because they have some resinous qualities contained in them.” While Mnesitheus says that they fill the body with fat, and are very free from all hindrances to the digestion; and, moreover, that they are diuretic, and that they are free from all astringent tendencies.

50. Now with respect to Eggs.—Anaxagoras, in his book on Natural Philosophy, says that what is called the milk of the bird is the white which is in the eggs. And Aristophanes says—

In the first instance, night brings forth a wind egg.

Sappho dissolves the word *ῥῶν* into a trisyllable, making it *ῥῶον*, when she says—

They say that formerly Leda found an egg.

And again she says—

Far whiter than an egg:

in each case writing *ῥῶον*. But Epicharmus spelt the word *ῥῆα*; for so we find the line written—

The eggs of geese and other poultry.

And Simonides, in the second book of his Iambics, says—

Like the egg of a Mæandrian goose;

which he, too, writes *ῥῆον*. But Alexandrides lengthens the word into a quadrisyllable, and calls it *ῥάριον*. And so does Ehippus, when he says—

And little casks of good wine made of palms,
And eggs, and all other trifles of that kind.

And Alexis, somewhere or other, uses the expression, "hemispheres of eggs." And wind eggs they called *ἀνεμιαῖα*, and also *ὑπηνέμια*. They called also the upper chambers of houses which we now call *ὑπερώον, ὦον*; and accordingly Clearchus says, in his "Erotics," that Helen, from having been born and brought up in a chamber of this sort, got the character, with a great many people, of having been born of an egg (*ᾠόν*). And it was an ignorant statement of Neocles of Crotona, that the egg fell from the moon, from which Helen was born: for that women under the influence of the moon bring forth eggs, and that those who are born from such eggs are fifteen times as large as we are: as Herodotus of Heraclaea also asserts. And Ibycus, in the fifth book of his Melodies, says of the Molionidæ—

And they slew the two young Molions, youths alike in face,
Borne on white horses; of the same age; and
Alike, too, in all their limbs, for both were born
On one day, from one single silver egg.

And Ephippus says—

Cakes made of sesame and honey, sweetmeats,
Cheese-cakes, and cream-cakes, and a hecatomb
Of new-laid eggs, were all devour'd by us.

And Nicomachus makes mention of such eggs—

For when my father had left me a very little property,
I scraped it so, and got the kernel out of it
In a few months, as if I had been a boy sucking an egg.

And Eriphus makes mention of goose's eggs—

Just see how white and how large these eggs are;
These must be goose eggs, as far as I can see.

And he says, that it was eggs like this which were laid by Leda. But Epænetus and Heraclides the Syracusan, in their book on Cookery, say that the best of all eggs are peacock's eggs; and that the next best are those of the foxgoose; and the third best are those of common poultry.

51. Now let us speak of provocatives to appetite, called *Πρόπομα*.—When they were brought round by the butler, Ulpian said, "Does the word *πρόπομα* occur in any ancient author in the sense in which we use it now?" and when every one joined in the question, "I will tell you," said Athenæus; "Phylarchus the Athenian, (though some called

him a native of Naucratis,) in the book where he speaks of Zelas the king of the Bithynians, who invited to supper all the leaders of the Galatians, and then plotted against them, and was killed himself also, says, if I recollect his words rightly, ‘A certain πρόπομα was brought round before supper, as was the custom of antiquity.’” And when Ulpian had said this, he asked for something to drink from the wine-cooler, saying, that he was in good humour with himself for having been able to remember this so very ἀπρὸς. But there were things of all sorts, says Athenæus, used in these προπόματα.

52. With respect to Mallows, Hesiod says—

Nor do men know how great may be the good
Derived from asphodel and mallow food.

Μαλάχη is the Attic name for mallow. But I, says Athenæus, have found in many of the copies of the Minos of Antiphanes the word spelt with an ο; for instance, he speaks of men—

Eating the root of mallow (μολόχης).

And Epicharmus has—

I am milder than the mallow (μολόχης).

And Phanias says, in his book on Plants—“The seminal portions of the cultivated mallow are called ‘the cheese-cake,’ as being like a cheese-cake. For those pistils which are like the teeth of a comb have some resemblance to the edge of a cheese-cake; and there is a bosslike centre, like that in the middle of a cheese-cake. And the whole circumference of the rim is like the sea-fish denominated the sea-urchin.” But Diphilus the Siphnian makes a statement, that the mallow is full of pleasant and wholesome juice; having a tendency to smooth the arteries, separating from them the harshnesses of the blood by bringing them to the surface. And he adds that the mallow is of great service in irritations of the kidneys and the bladder, and that it is very tolerably digestible and nutritious. And moreover, that the wild mallow is superior to that which grows in a garden. But Hermippus, the follower of Callimachus, in his treatise on the Seven Wise Men, says that mallows are put in what he calls the ἄλμιμον, that is to say, the preventive against hunger, and into the ἄδυσον, that is, the preventive against thirst; and that it is a very useful ingredient in both.

53. The next thing to be mentioned are Gourds.—Euthy-

demus, the Atheuian, in his book on Vegetables, calls the long gourd, known as *κολοκύντη*, the Indian gourd; and it is called Indian because the seed was originally introduced from India. But the people of Megalopolis call the same the Sicyouian gourd. Theophrastus however says, that of the kind called *κολοκύντη*, there is not one species or genus only, but several, some better, some worse. While Menodorus, the follower of Erasistratus, the friend of Icesius, says, "Of the long gourds there is the Indian, which is the same which we call *σικία*, and which is vulgarly called the *κολοκύντη*. Now the Indian gourd is usually boiled, but that called *κολοκύντη* is usually roasted." And even to the present day the *κολόκυνται* are called by the Cnidians Indian gourds; while the people of the Hellespont call the long gourds *σίκναι*, and the round gourds *κολόκυνται*. But Diocles states that the best round gourds are those grown near Magnesia; and, moreover, that the rape grown in that district runs to an exceedingly large size, and is sweet, and good for the stomach. He says, at the same time, that the best cucumbers are grown at Antioch, the best lettuce at Smyrna and Galatea, and the best rue at Myra. Diphilus says, "The gourd is far from nutritious, easily digested, apt to produce moisture in the skin, promotes the secretions of the body, and is full of agreeable and wholesome juice; but it is still more juicy when cooked. Its alterative qualities are increased when it is eaten with mustard, but it is more digestible, and it promotes the secretions more, when boiled.

Mnesitheus too says, "All the vegetables and fruits which are easily affected by the action of fire, such as the cucumber, and the gourd, and the quince, and the small quince, and everything else of the same sort, when they are eaten after having been roasted, afford nutriment to the body, in no great quantity indeed, but still such as is pleasant and promotes moisture. However all these vegetables and fruits have a tendency to produce constipation, and they ought to be eaten boiled rather than raw. But the Attic writers call the gourd by no other name but *κολοκύντη*. Hermippus says—

What a huge head he has; it is as big as a gourd!

And Phrynichus, using the diminutive, says—

Will you have a little maize (*μάξιον*) or gourd (*κολοκύντιον*)?

And Epicharmus says—

That is much more wholesome than a gourd (*κολοκύνθη*).

54. And Epicrates the comic poet writes—

A. What now is Plato doing?

The grave Speusippus too and Menedemus?

In what are they now spending all their time?

What care is theirs, and what their conversation?

What is their subject of deliberation?

Tell me, I beg of you, by the mighty Terra,

In learned language, if at least you know.

B. Indeed, I can inform you most exactly.

For at the great Panathenaic feast,

I saw a company of youths assembled

Within the schools of the old Academy,

And heard some strange and marvellous assertions.

For they were nature's mysteries discussing,

Drawing distinctions subtle 'tween the life

Of animated things, both men and beasts,

And that of trees and all the race of herbs.

And then, while occupied in these discussions

They turned to gourds their deep investigations,

Asking their species and their character.

A. And to what sage conclusion did they come?

What was their definition, of what genus

Did they decide this plant to be, my friend?

I pray you tell 'em, if you know at least.

B. At first they all stood silent for a while,

And gazed upon the ground and knit their brows

In profound solemn meditation :

Then on a sudden, while the assembled youths

Were stooping still considering the matter,

One said a gourd was a round vegetable ;

But others said it was a kind of grass ;

While others class'd it as a sort of tree.

On hearing this, a certain old physician

Coming from Sicily interrupted them

As but a pack of triflers. They were furious,

Greatly enraged, and all most loudly cried

With one accord, that he insulted them ;

For that such sudden interruptions

To philosophical discussion

Were ill-bred and extremely unbecoming.

And then the youths thought no more of the gourd.

But Plato, who was present, mildly said,

Not being at all excited by what pass'd,

That the best thing that they could do would be

The question to resume of the gourd's nature.

They would not hear him, and adjourn'd the meeting.

55. Alexis, that most witty poet, sets an entire course of *πρόπομα* before those who can understand him—

I came without perceiving it on a place
Which was exceedingly convenient.
Water was given me ; and then a servant
Entered, and bore a table for my use ;
On which was laid, not cheese, or tawny olives,
Or any dainty side-dishes and nonsense,
Which fill the room with scent, but have no substance ;
But there was set before me a huge dish
Redolent of the Seasons and the joyful Hours—
A sort of hemisphere of the whole globe.
Everything there was beautiful and good :
Fish, goats' flesh, and a scorpion between them ;
Then there were eggs in half, looking like stars.
On them we quickly laid our hands, and then
Speaking to me, and giving me a nod,
The host began to follow our example ;
So we'd a race, and never did I stop
Till the whole dish was empty as a sieve.

56. With respect to Mushrooms.—Aristias says—

The stony soil produced no mushrooms.

And Poliochus has the following passage—

Each of us twice a day received to eat
Some small dark maize well winnow'd from the chaff,
And carefully ground ; and also some small figs.
Meantime some of the party would begin
And roast some mushrooms ; and perhaps would catch
Some delicate snails if 'twas a dewy morning,
And vegetables which spontaneous grew.
Then, too, we'd pounded olives ; also wine
Of no great strength, and no very famous vintage.

And Antiphanes says—

Our supper is but maize well fenced round
With chaff, so as not to o'erstep the bounds
Of well-devised economy. An onion,
A few side-dishes, and a sow-thistle,
A mushroom, or what wild and tasteless roots
The place affords us in our poverty.
Such is our life, not much exposed to fevers ;
For no one, when there's meat, will eat of thyme,
Not even the pupils of Pythagoras.

And a few lines afterwards he goes on—

For which of us can know the future, or
The fate that shall our various friends befall ?
Take now these mushrooms and for dinner roast them,
Which I've just picked beneath the maple-shade.

Cephisodorus, the pupil of Isocrates, in the treatise which he wrote against Aristotle (and there are four books of it), reproaches the philosopher for not having thought it worth his while to collect proverbs, though Antiphanes had made an entire play which was called Proverbs: from which play he produces these lines—

For I, if I eat any of your dishes,
Seem as if I was on raw mushrooms feeding,
Or unripe apples, fit to choke a man.

57. Mushrooms are produced by the earth itself. But there are not many sorts of them which are good to eat; for the greater part of them produce a sensation of choking: on which account Epicharmus, when jesting, said—

You will be choked, like those who waste away
By eating mushrooms, very heating food.

And Nicander, in his Georgics, gives a list of which species are poisonous; and says—

Terrible evils oftentimes arise
From eating olives, or pomegranates, or from the trees
Of maple, or of oak; but worst of all
Are the swelling sticky lumps of mushrooms.

And he says in another place—

Bury a fig-tree trunk deep in the ground,
Then cover it with dung, and moisten it
With water from an everflowing brook,
Then there will grow at bottom harmless mushrooms;
Select of them what's good for food, and not
Deserving of contempt, and cut the root off.

But all the rest of that passage is in a mutilated state. The same Nicander in the same play writes—

And there, too, you may roast the mushrooms,
Of the kind which we call *ἀμύνται*.

And Ephippus says—

That I may choke you as a mushroom would.

Eparchides says that Euripides the poet was once staying on a visit at Icarus, and that, when it had happened that a certain woman being with her children in the fields, two of them being full-grown sons and the other being an unmarried daughter, eat some poisonous mushrooms, and died with her children in consequence, he made this epigram upon them:—

O Sun, whose path is through th' undying heaven,
 Have you e'er before seen a misery such as this?
 A mother, a maiden daughter, and two sons,
 All dying on one day by pitiless fate?

Diocles the Carystian, in the first book of his treatise on the Wholesomes, says, "The following things which grow wild should be boiled,—beetroot, mallow, sorrel, nettles, spinach, onions, leeks, orach, and mushrooms.

58. Then there is a plant called sium. And Speusippus, in the second book of his treatise on Things Similar, says that its leaf resembles the marsh parsley; on which account Ptolemy the Second, surnamed Euergetes, who was king of Egypt, insists upon it that the line in Homer ought to be written thus—

And around were soft meadows of *sium* or parsley;

for that it is *σῖα* which are usually found in company with parsley, and not *ῖα* (*violets*).

59. Diphilus says that mushrooms are good for the stomach, and pass easily through the bowels, and are very nutritious, but still that they are not very digestible, and that they are apt to produce flatulence. And that especially those from the island of Ceos have this character. "Many are even poisonous to a fatal degree. But those which seem to be wholesome are those with the smoothest rinds, which are tender and easily crushed: such as grow close to elms and pine-trees. But those which are unwholesome are of a dark colour, or livid, or covered with hard coats; and those too which get hard after being boiled and placed on the table; for such are deadly to eat. But the best remedy for them when eaten unawares is drinking honey-water, and fresh mead, and vinegar. And after such a drink the patient should vomit. On which account, too, it is especially desirable to dress mushrooms with vinegar, or honey and vinegar, or honey, or salt: for by these means their choking properties are taken away. But Theophrastus, in his treatise about Plants, writes thus—"But plants of this kind grow both under the ground and on the ground, like those things which some people call fungi, which grow in company with mushrooms; for they too grow without having any roots; but the real mushrooms have, as the beginning by which they adhere to the ground, a stalk of some length, and they put forth fibres from that stalk." He

says also that in the sea which is around the Pillars of Hercules, when there is a high tide, mushrooms grow on the shore close to high-water mark, which they say are left there by the sun. And Phænias says, in his first book about Plants—"But these things neither put forth any bloom, nor any trace of seminal germination; as, for instance, the mushroom, the truffle, groundivy, and fern." And in another place he says, "Περὶς (*fern*), which some people call βλάχρον." But Theophrastus, in his book on Plants, says—"Plants with smooth rinds, as the truffle, the mushroom, the fungus, the geranium."

60. Now with respect to Truffles.—They too spring of their own accord out of the ground; especially in sandy places. And Theophrastus says of them—"The truffle, which some people call the geranium, and all other such plants which grow beneath the earth." And in another place he says—"The generation and production of these things which seed beneath the earth; as, for instance, of the truffle, and of a plant which grows around Cyrene, which they call *misý*. And it appears to be exceedingly sweet, and to have a smell like that of meat; and so, too, has a plant called *itum*, which grows in Thrace. And a peculiarity is mentioned as incidental to these things; for men say that they appear when there is heavy rain in autumn and violent thunder; especially when there is thunder, as that is a more stimulating cause of them: however, they do not last more than a year, as they are only annuals; they are in the greatest perfection in the spring, when they are most plentiful. Not but what there are people who believe that they are or can be raised from seed. At all events, they say that they never appeared on the shore of the Mitylenæans, until after a heavy shower some seed was brought from Tiaræ; and that is the place where they are in the greatest numbers. But they are principally found on the sea-shore, and wherever the ground is sandy; and that is the character of the place called Tiaræ. They are also found near Lampsacus, and also in Acarnania, and Alopeconnesus, and in the district of the Eleans. Lynceus the Samian says—"The sea produces nettles, and the land produces truffles;" and Matron, the man who wrote parodies, says in his "Supper"—

And he brought oysters, the truffles of Thetis the Nereid.

Diphilus says that truffles are by nature indigestible, but that they are full of wholesome juice, and have lenitive qualities, and are very easily evacuated; though, like mushrooms, some of them are apt to produce suffocation. And Hegesander the Delphian says that no truffles are found in the Hellespont, and no fish of the kind called γλαυκίσκος, and no thyme. On which account Nausiclides said of the country, that it had no spring and no friends. But Pamphilus says, in his "Languages," that there is a plant called ἰδνόφυλλον, being a species of grass which grows on the top of the truffles, by which the truffle is discovered.

61. With respect to Nettles—Ἀκαλήφη is the name given by the Attic writers to a plant which is herbaceous and which produces itching. Aristophanes says, in his Phœnissæ, "that pot-herbs were the first things which grew out of the earth; and after them the rough stinging-nettles."

62. The next thing to be considered is Asparagus—which is divided into mountain asparagus and marsh asparagus; the best kinds of which are not raised from seed; but they are remedies for every kind of internal disorder. But those which are raised from seed grow to an immense size. And they say that in Libya, among the Gætuli, they grow of the thickness of a Cyprian reed, and twelve feet long; but that on the mountain land and on land near the sea they grow to the thickness of large canes, and twenty cubits long. But Cratinus writes the word, not ἀσπάραγος, but ἀσφάραγος, with a φ. And Theopompus says—

And then seeing the aspharagus in a thicket.

And Ameipsias says—

No squills, no aspharagus, no branches of bay-tree.

But Diphilus says, that of all greens, that sort of asparagus which is especially called the bursting asparagus, is better for the stomach, and is more easily digested; but that it is not very good for the eyes: and it is harsh-flavoured and diuretic, and injurious to the kidneys and bladder. But it is the Athenians who give it the name of bursting; and they also give the flowering cabbage, or cauliflower, the same name. Sophocles says, in The Huntsmen—

Then it puts forth a stalk, and never ceases
The germination;

because it is continually bursting out and putting forth shoots. However, Antiphanes always spells the word ἀσπάραγος, with a π; and he writes thus—

The asparagus was shining; the pale vetches had faded.

And Aristophon says—"Capers, pennyroyal, thyme, asparagus, garlic, radishes, sage, and rue."

63. With respect to Snails.—Philyllius says—

I am not a grasshopper, nor a snail, O woman.

And in a subsequent passage he says—

Sprats, tunny fish, and snails, and periwinkles.

And Hesiod calls the snail,

The hero that carries his house on his back.

And Anaxilas says—

You are e'en more distrustful than a snail;
Who fears to leave even his house behind him.

And Achæus speaks of them, and says—

Can such a vapour strange produce
The snails, those horned monsters?

And an enigma, like a fishing-net, having reference to the snail, is often proposed at banquets, in these terms—

What is that spineless bloodless beast of the woods,
Who makes his path amid the humid waters.

And Aristotle, in the fifth book of his treatise on the Parts of Animals, says—"Snails appear to become pregnant in the autumn and in spring, and they are the only animals with coverings of shells that have ever been detected in union." But Theophrastus says, in his treatise about Animals which live in Holes—"Snails live in holes during the winter, and still more in the summer, on which account they are seen in the greatest numbers during the autumn rains. But their holes in the summer are made upon the ground, and in the trees." There are some snails which are called σέσιλοι. Epicharmus says—

Instead of all these animals, they have locusts;
But I hate above all things the shell of the sesilus.

And Apellas relates that the Lacedæmonians call the snail σέμελος. But Apollodorus, in the second book of his Etymologies, says that there are some snails which are called κωλυσιδειπνοι, *interrupters of banquets*.

64. The next vegetable to be mentioned is Onions.—In

the Amalthea of Eubulus, Hercules is represented as refusing to eat them; saying—

Whether it's hot, or whether it is dry,
Or whether it is something 'tween the two,
Are points of more importance than old Troy.
But I have not come here to fill myself
With cabbages, or benjamin, or other
Impious and bitter dainties, or with onions.
But that which tends the most to vigorous strength
And health is food which I delight in chiefly.
Meat of beef, boil'd and fresh, and plenty of it,
And a large well-filled dish of oxen's feet,
Three roasting pigs besides, sprinkled with salt.

Alcxis, while explaining the efficacy of onions in aphrodisiac matters, says—

Pinnae, beetles, snails, muscles, eggs, calves'-feet,
And many other philters, may be found
More useful still to one who loves his mistress.

Xenarchus, in the Butalion, says—

A house is ruined which has a master
Whose fortune's gone, and whom the evil genius
Has struck. And so the once great house of the Pelops
Is weak and nerveless. Nor can earth-born onion,
Fair Ceres' handmaid, who contracts the neck,
Even when boiled, assist to check this evil.
Nor e'en the polypus, who swells the veins,
Born in dark eddies of the deepest sea,
When taken in the net of stern necessity
By hungry mortals, fill the broad deep bosom
Of the large dish turn'd by the potter's wheel.

And Archestratus says—

I love not onions, nor yet cabbages,
Nor the sweet barberry-tree, nor all the other
Dainties and sweetmeats of the second course.

65. Heraclides the Tarentine, in his Banquet, says—"The onion, and the snail, and the egg, and similar things, appear to be productive of seed; not because they are very nutritious, but because their original natures are similar, and because their powers resemble that." And Diphilus says—"Onions are difficult to digest, but very nutritious, and good for the stomach. And, moreover, they are productive of moisture, and cleansing, but they dim the eyes, and excite the amatory propensities. But the proverb says—

The onion will do you no good if you have no strength yourself.

But those onions which are called the *royal* onions, really do stimulate the amatory propensities, for they are superior to the other kinds; and next to them are the red ones. But the white ones, and the Libyan onions, are something like squills. But the worst of all are the Egyptian.

66. But the white onions, called *βόλβιναι*, are fuller of good juice than the common onions; but they are not so good for the stomach, because the white portion of them has a certain thickness in it. Yet they are very tolerably wholesome, because they have a good deal of harshness in them, and because they promote the secretions. And Matron, in his Parodies, mentions the *βολβίνη*—

But sowthistles I will not even name,
Plants full of marrow, crown'd on th' heads with thorns;
Nor the white onions, minstrels of great Jove,
Which his dear Child, incessant rain, has nourish'd
Whiter than snow storms, and like meal to view,
Which, when they first appeared, my stomach loved.

67. Nicander extols the onions of Megara. But Theophrastus, in the seventh book of his treatise on Plants, says—“In some places the onions are so sweet, that they are eaten raw, as they are in the Tauric Chersonesus.” And Phœnias makes the same statement:—“There is,” says he, “a kind of onion which bears wool, according to Theophrastus; and it is produced on the sea-shore. And it has the wool underneath its first coat, so as to be between the outer eatable parts and the inner ones. And from this wool socks and stockings and other articles of clothing are woven.” And Phœnias himself adopts the statement. “But the onion,” he continues, “of the Indians is hairy.” But concerning the dressing of onions, Philemon says—

Now if you want an onion, just consider
What great expense it takes to make it good:
You must have cheese, and honey, and sesame,
Oil, leeks, and vinegar, and assafoetida,
To dress it up with; for by itself the onion
Is bitter and unpleasant to the taste.

But Heraclides the Tarentine, limiting the use of onions at banquets, says—“One must set bounds to much eating, especially of such things as have anything glutinous or sticky about them; as, for instance, eggs, onions, calves' feet, snails, and such things as those: for they remain in the stomach a

long time, and form a lump there, and check the natural moisture."

68. Thrushes, too, and crowds of other birds, formed part of the dishes in the propomata. Teleclides says—

But roasted thrushes with sweet cheese-cakes served
Flew of their own accord down the guests' throats.

But the Syracusans call thrushes, not *κίχλαι*, but *κίχηλαι*. Epicharmus says—

The thrushes (*κίχηλαι*) fond of eating the olive.

And Aristophanes also, in his "Clouds," mentions the same birds. But Aristotle asserts that there are three kinds of thrushes; the first and largest kind of which is nearly equal to a jay; and they call it also the *ixophagus*, since it eats the mistletoe. The next kind is like a blackbird in size, and they call them *trichades*. The third kind is less than either of the before-mentioned sorts, and is called *illas*, but some call it *tylas*, as Alexander the Myndian does. And this is a very gregarious species, and builds its nest as the swallow does.

There is a short poem, which is attributed to Homer, and which is entitled *ἐπικικλίδες*, which has received this title from the circumstance of Homer singing it to his children, and receiving thrushes as his reward,—at least, this is the account given by Menæchmus, in his treatise on Artists.

69. There is a bird called the *συκαλῖς*, or figpecker. And Alexander the Myndian asserts—"One of the tits is called by some people *elæus*, and by others *pirias*; but when the figs become ripe, it gets the name of *sycalis*." And there are two species of this bird, the sycalis and the *μελαγκόρυφος*, or blackcap. Epicharmus spells the word with two λλ, and writes *συκαλλίδες*. He speaks of beautiful *συκαλλίδες*: and in a subsequent passage he says—

And herons were there with their long bending necks,
And grouse who pick up seed, and beautiful sycallides.

And these birds are caught at the season when figs are ripe. And it is more correct to spell the name with only one λ; but Epicharmus put in the second λ because of the metre.

70. There is a kind of finch, too, which was sometimes eaten, of which Eubulus says,

* * * * *

And Ephippus says, in his "Geryones"—

When 'twas the Amphidromian festival,
 When 'tis the custom to toast bits of cheese
 O' the Chersonesus; and to boil a cabbage,
 Bedewed with shining oil; and eke to hake
 The breasts of fat and well-fed lambs; to pluck
 The feathers from the thrushes, doves and finches;
 And also to eat cuttle-fish with anchovies,
 And baskets of rich polypus to collect,
 And to drink many cups of unmixed wine.

71. Then, too, there are blackbirds.—Nicostratus or Phile-tærus says—

A. What then shall I buy? Tell me, I pray you.

B. Go not to more expense than a neat table;
 Buy a rough-footed hare; some ducklings too,
 As many as you like; thrushes, and blackbirds,
 And other small birds; there are many wild sorts.

A. Yes, and they're very nice.

Antiphanes also reckons starlings among the eatable birds, numerating them in the following list—"Honey, partridges, pigeons, ducks, geese, starlings, jays, rooks, blackbirds, quails, and pullets."

You are asking of us for a history of everything, and you do not allow us to say a single thing without calling us to account for it. The word *στρουθάριον* (a little bird) is found in many other authors, and also in Eubulus. He says, "Take three or four partridges, and three hares, and as many small birds as you can eat, and goldfinches, and parrots, and finches, and nightjars, and whatever other birds of this kind you can come across."

72. Swine's brains, too, was a not uncommon dish. Philosophers used to forbid our eating these, saying that a person who partook of them might as well eat a bear, and would not stick at eating his father's head, or anything else imaginable. And they said, that at all events none of the ancients had ever eaten them, because they were the seat of nearly all sensation. But Apollodorus the Athenian says, that none of the ancients ever even named the brain. And at all events Sophocles, in his *Trachiniæ*, where he represents Hercules as throwing Lichas into the sea, does not use the word *ἐγκέφαλον*, *brains*, but says *λευκὸν μυελὸς*, white marrow; avoiding a word which it was thought ill-omened to use:—

And from his hair he forces the white marrow,
His head being burst asunder in the middle,
And the blood flows :

though he had named all the rest of his limbs plainly enough. And Euripides, introducing Heeuba lamenting for Astyanax, who had been thrown down by the Greeks, says—

Unhappy child, how miserably have
Your native city's walls produced your death,
And dash'd your head in pieces ! Fatal towers,
Which Phœbus huilded ! How did your mother oft
Cherish those curly locks, and press upon them
With never-wearied kisses ! now the blood
Wells from that wound, where the bones broken gape ;
But some things are too horrid to be spoken.

The lines too which follow these are worth stopping to consider. But Philoeles does employ the word *ἐγκέφαλον*—

He never ceased devouring even the brains (*ἐγκέφαλον*).

And Aristophanes says—

I would be content
To lose two membranes of the *ἐγκέφαλον*.

And others, too, use the word. So that it must have been for the sake of the poetical expression that Sophocles said “white marrow.” But Euripides not choosing openly to display to sight an unseemly and disgusting object, revealed as much as he chose. And they thought the head sacred, as is plain by their swearing by it ; and by their even venerating sneezes, which proceed from the head, as holy. And we, to this day, confirm our arrangements and promises by nodding the head. As the Jupiter of Homer says—

Come now, and I will nod my head to you.

73. Now all these things were put into the dishes which were served up as propomata : pepper, green leaves, myrrh, galingal, Egyptian ointment. Antiphanes says—

If any one buys pepper and brings it home,
They torture him by law like any spy.

And in a subsequent passage he says—

Now is the time for a man to go and find pepper,
And seed of orach, and fruit, and buy it, and bring it here.

And Eubulus says—

Just take some Cnidian grains, or else some pepper,
And pound them up with myrrh, and strew around.

And Ophelion says—

Pepper from Libya take, and frankincense,
And Plato's heaven-inspired book of wisdom.

And Nicander says, in his *Theriaca*—

Take the conyza's woolly leaves and stalks,
And often cut new pepper up, and add
Cardamums fresh from Media.

And Theophrastus, in his *History of Plants*, says—"Pepper indeed is a fruit: and there are two kinds of it; the one is round, like a vetch, having a husk, and is rather red in colour; but the other is oblong, black, and full of seeds like poppy-seeds. But this kind is much stronger than the other. Both kinds are heating, on which account they are used as remedies for, and antidotes against, hemlock." And in his treatise on Suffocation, he writes—"And people who are suffocated are recovered by an infusion of vinegar and pepper, or else by the fruit of the nettle when crushed." But we must recollect that, properly speaking, there is no noun of the neuter gender among the Greeks ending in *ι*, except μέλι alone; for the words πέπερι, and κόμμι, and κοῖφι are foreign.

74. Let us now speak of oil.—Antiphanes or Alexis makes mention of the Samian Oil, saying—

This man you see will be a measurer
Of that most white of oils, the Samian oil.

Ophelion makes mention also of Carian oil, and says—

The man anointed was with Carian oil.

Amyntas, in his treatise on Persian Weights and Measures, says—"The mountains there bear turpentine and mastic trees, and Persian nuts, from which they make a great deal of oil for the king. And Ctesias says, that in Carmania there is made an oil which is extracted from thorns, which the king uses. And he, in his third book of his treatise on the Revenues derived from Asia, making a list of all the things which are prepared for the king for his supper, makes no mention of pepper, or of vinegar, which of itself is the very best of all seasonings. Nor does Deinon, in his *Persian History*; though he does say that ammoniac salt is sent up to the king from Egypt, and water from the Nile. Theophrastus also mentions an oil which he calls ὠμοτριβές, that is to say, *extracted raw*, in his treatise on Scents, saying that it is produced from the large coarse olives called *phaulian*, and from almonds. Amphis also speaks of the oil which is produced amongst the Thuriens, as exceedingly fine—

Oil from the Thuriens comes; from Gela lentils.

75. Pickle is a thing often mentioned. Cratinus says—

Your basket will be full of briny pickle.

And Pherecrates says—

His beard was all besmear'd with pickle juice.

And Sophocles, in his Triptolemus, says—

Eating this briny season'd pickle.

And Plato the comic writer says—

These men will choke me, steeping me in putrid pickle.

But the word γάρος, *pickle*, is a masculine noun. As Æschylus proves, when he says καὶ τὸν ἰχθύων γάρον.

76. Vinegar too was much used by the ancients, and this is the only seasoning to which the Attics give the name of ἡδός, as if it were akin to ἡδύς, *sweet*. And Chrysippus the philosopher says, that the best vinegar is the Egyptian and the Cnidian. But Aristophanes, in his Plutus, says—

Sprinkling it o'er with Sphettian vinegar.

Didymus explaining this verse says, "Perhaps he says Sphettian because the Sphettians are sour-tempered people."

And somewhere or other he mentions vinegar from Cleonæ, as being most excellent, saying, "And at Cleonæ there are manufactories of vinegar." We find also in Diphilus—

A. He first takes off his coat, and then he sups,
After what fashion think you?

B. Why, like a Spartan.

A. A measure then of vinegar . . .

B. Bah !

A. Why bah ?

B. A measure holds but such and such a quantity
Of the best Cleonæan vinegar.

And Philonides says—

Their seasonings have not vinegar sufficient.

But Heraclides the Tarentine, in his Symposium, says, "Vinegar has a tendency to make the exterior parts coagulate, and it affects the strings within the stomach in a very similar manner ; but any parts which are tumid it dissolves, because, forsooth different humours are mixed up in us." And Alexis used to admire above all others the Decelean vinegar, and says—

You have compell'd me to bring forth from thence
Four half-pint measures full of vinegar
From Decelea, and now drag me through
The middle of the forum.

The word *ὀξύγαρον* must be spelt so, with a *v*, and the vessel which receives it is called *ὀξύβαφον*. And so Lysias, in the speech against Theopompus when on his trial for an assault, says, "But I myself drink *ὀξύμελι*." And so too we must call oil of roses mixed with vinegar *ὀξυρόδιον*, spelling all the words thus compounded in this manner with a *v*.

77. Seasonings are mentioned even by Sophocles. In his Phæaciads we find the expression,

And seasoning for food.

And in Æschylus too we read—

You are steeping the seasonings.

And Theopompus says—"Many bushels of seasonings, and many sacks and bags of books, and of all other things which may be useful for life." In Sophocles too the expression is found—

I like a cook will cleverly season . . .

And Cratinus says in the Glaucus—

It is not every one who can season skilfully.

And Eupolis speaks of

Very bad vinegar seasoned in an expensive way.

And Antiphanes, in his Leucas, gives the following catalogue of seasonings :—

Dried grapes, and salt, and eke new wine
 Newly boiled down, and assafoetida,
 And cheese, and thyme, and sesame,
 And nitre too, and cummin seed,
 And sumach, honey, and marjoram,
 And herbs, and vinegar and oil
 And sauce of onions, mustard and capers mix'd,
 And parsley, capers too, and eggs,
 And lime, and cardamums, and th' acid juice
 Which comes from the green fig-tree, besides lard
 And eggs and honey and flour wrapp'd in fig-leaves,
 And all compounded in one savoury forcemeat.

The ancients were well acquainted with the Ethiopian cardamum. We must take notice that they used the words *θύμος* and *ὀρίγανος* as masculine nouns. And so Anaxandrides says—

Cutting asparagus and squills and marjoram, (ὄσ)
 Which gives the pickle an aristocratic taste,
 When duly mixed (*μυχθελς*) with coriander seed.

And Ion says—

But in a hurried manner in his hand
He hides the marjoram (τὸν δρίγανον).

Plato however, or Cantharus, used it as feminine, saying—

She from Arcadia brought
The harshly-tasted (τὴν δριμυτάτην) marjoram.

Epicharmus and Ameipsias both use it as a neuter noun; but Nicander, in his *Melissurgica*, uses *θύμος* as masculine.

78. Cratinus used the word *πέπωνες*, which properly means merely full ripe, in speaking of the cucumbers which give seed, in his *Ulysseses*—

Tell me, O wisest son of old Laertes,
Have you e'er seen a friend of yours in Paros
Buy a large cucumber that 's run to seed?

And Plato says in his *Laius*—

Do you not see
That Meleager, son of mighty Glaucon,
.... Goes about every where like a stupid cuckoo,
With legs like the seedless *πέπων* cucumber?

And Anaxilas says—

His ankles swell'd
Larger than e'en a *πέπων* cucumber.

And Theopompus says of a woman—

She was to me
More tender than a *πέπων* cucumber.

Phænius says, "Both the *σίκνος* and the *πέπων* are tender to eat, with the stem on which they grow; however the seed is not to be eaten, but the outside only, when they are fully ripe; but the gourd called *κολοκύντη*, when raw is not eatable, but is very good either boiled or roasted. And Diocles the Carystian, in the first book of his treatise on Wholesome Things, says that "of wild vegetables the following should be boiled before eating: the lettuce (the best kind of which is the black); the cardamum; mustard from the Adriatic; onions (the best kinds are the Ascalonian, and that called getian); garlic, that other kind of garlic called physinga, the *πέπων* cucumber, and the poppy." And a little afterwards he says, "The *πέπων* cucumber is better for the stomach and more digestible; though every cucumber when boiled is tender, never gives any pain, and is diuretic; but that kind called *πέπων* when boiled in mead has very aperient

qualities. And Speusippus, in his treatise on Similarities, calls the *πέπων* by the name of *σικύα*. But Diocles having named the *πέπων*, does not any longer call it *σικύα*: and Speusippus after having named the *σικύα* never names the *πέπων*. Diphilus says, the *πέπων* is more full of wholesome juice, and moderates the humours of the body, but it is not very nutritious; it is easily digested, and promotes the secretions.

79. The lettuce was in great request as an article of food. Its name is *θριδαξ*, but the Attics call it *θριδακίνη*. Epicharmus says—

A lettuce (*θριδαξ*) with its stalk peel'd all the way up.

But Strattis calls lettuces *θριδακινίδες*, and says—

The leek-destroying grubs, which go
Throughout the leafy gardens
On fifty feet, and leave their trace,
Gnawing all herbs and vegetables;
Leading the dances of the long-tailed satyrs
Amid the petals of the verdant herbs,
And of the juicy lettuces (*θριδακινίδες*),
And of the fragrant parsley.

And Theophrastus says, “Of lettuce (*θριδακίνη*) the white is the sweeter and the more tender: there are three kinds; there is the lettuce with the broad stalk, and the lettuce with the round stalk, and in the third place there is the Lacedæmonian lettuce—its leaf is like that of a thistle, but it grows up straight and tall, and it never sends up any side shoots from the main stalk. But some plants of the broad kind are so very broad in the stalk that some people even use them for doors to their gardens. But when the stalks are cut, then those which shoot again are the sweetest of any.”

80. But Nicander the Colophonian, in the second part of his Dictionary, says that the lettuce is called *βρένθις* by the Cyprians. And it was towards a plant of this kind that Adonis was flying when he was slain by the boar. Amphis in his Ialemus says—

Curse upon all these lettuces (*θριδάκιναι*) !
For if a man not threescore years should eat them,
And then betake himself to see his mistress,
He'll toss the whole night through, and won't be equal
To her expectations or his own.

And Callimachus says that Venus hid Adonis under a lettuce, which is an allegorical statement of the poet's, intended to

show that those who are much addicted to the use of lettuces are very little adapted for pleasures of love. And Eubulus says in his *Astuti*—

Do not put lettuces before me, wife,
Upon the table; or the blame is yours.
For once upon a time, as goes the tale,
Venus conceal'd the sadly slain Adonis
Beneath the shade of this same vegetable;
So that it is the food of dead men, or of those
Who scarcely are superior to the dead.

Cratinus also says that Venus when in love with Phaon hid him also in the leaves of the lettuce: but the younger Mar-syas says that she hid him amid the grass of barley.

Pamphilus in his book on Languages says, that Hipponax called the lettuce *τερρακίνη*: but Clitarchus says that it is the Phrygians who give it this name. Ibycus the Pythagorean says that the lettuce is at its first beginning a plant with a broad leaf, smooth, without any stalk, and is called by the Pythagoreans *the eunuch*, and by the women *ἄστυς*; for that it makes the men diuretic and powerless for the calls of love: but it is exceedingly pleasant to the taste.

81. Diphilus says that “the stalk of the lettuce is exceedingly nutritious, and more difficult of digestion than the leaves; but that the leaves are more apt to produce flatulence, and are still more nutritious, and have a greater tendency to promote the secretions. And as a general rule the lettuce is good for the stomach, cooling and wholesome for the bowels, soporific, full of pleasant and wholesome juice, and certainly has a great tendency to make men indifferent to love. But the softer lettuce is still better for the stomach, and still more soporific; while that which is harder and drier is both less good for the stomach and less wholesome for the bowels; that, however, is also soporific. But the black lettuce is more cooling, and is good for the bowels; and summer lettuce is full of wholesome juice, and more nutritious; but that which is in season at the end of autumn is not nutritious, and has no juice. And the stalk of the lettuce appears to be a remedy against thirst.” And the lettuce when boiled like asparagus in a dish, if we adopt the statement of Glaucias, is superior to all other boiled vegetables.

Among some of the other nations Theophrastus says that

beetroot, and lettuce, and spinach, and mustard, and sorrel, and coriander, and anise, and cardamums, are all called *ἐπίσπορα*, things fit to be sown for the second crop. And Diphilus says that, as a general rule, all vegetables have but little nutriment in them, and have all of them a tendency to make people thin, and are devoid of wholesome juices, and moreover stay a long while in the stomach, and are not very digestible. But Epicharmus speaks of some as summer vegetables.

82. Artichokes were often eaten. And Sophocles, in his *Colchian Women*, calls an artichoke *κύναρα*, but in his *Phœnix* he writes the word *κύναρ*, saying—

The artichoke fills every field with its thorn.

But Hecataeus the Milesian, in his *Description of Asia*, at least if the book under this title is a genuine work of that author, (for Callimachus attributes it to Nesiotes;) however, whoever it was who wrote the book speaks in these terms—“Around the sea which is called the Hyrcanian sea there are mountains lofty and rough with woods, and on the mountains there is the prickly artichoke.” And immediately afterwards he subjoins—“Of the Parthian tribes the Chorasmians dwell towards the rising sun, having a territory partly champaign and partly mountainous. And in the mountains there are wild trees; the prickly artichoke, the willow, the tamarisk.” He says moreover that the artichoke grows near the river Indus. And Scylax, or Polemo, writes, “that that land is well watered with fountains and with canals, and on the mountains there grow artichokes and many other plants.” And immediately afterwards he adds, “From that point a mountain stretches on both sides of the river Indus, very lofty, and very thickly overgrown with wild wood and the prickly artichoke.”

But Didymus the grammarian, explaining what is meant by Sophocles when he speaks of the prickly artichoke (which he calls *κύναρ*), says, “Perhaps he means the dog-brier, because that plant is prickly and rough; for the Pythian priestess did call that plant a wooden bitch. And the Locrian, after he had been ordered by an oracle to build a city in that place in which he was bitten by a wooden bitch, having had his leg scratched by a dog-brier, built the city in the place

where the brier had stood. And there is a plant called the dog-brier, something between a brier and a tree, according to the statement of Theophrastus, and it has a red fruit, like a pomegranate, and it has a leaf like that of the willow.

83. Phœnias, in the fifth book of his treatise on Plants, speaks of one which he calls the Sicilian cactus, a very prickly plant. As also does Theophrastus, in his sixth book about Plants, who says, "But the plant which is called the cactus exists only in Sicily, and is not found in Greece: and it sends forth stalks close to the ground, just above the root. And the stalks are the things which are called cacti: and they are eatable as soon as they are peeled, and rather bitter; and they preserve them in brine. But there is a second kind, which sends up a straight stalk, which they call πτέρνιξ; and that also is eatable. The shell of the fruit, as soon as the outer soft parts have been taken away, is like the inside of a date: that also is eatable; and the name of that is ἀσκάληρον." But who is there who would not place such belief in these assertions as to say confidently that this cactus is the same as that plant which is called by the Romans *carduus*, or thistle; as the Romans are at no great distance from Sicily, and as it is evidently the same plant which the Greeks call κινάρα, or the artichoke? For if you merely change two letters, κάρδος and κάκτος will be the same word.

And Epicharmus also shows us plainly this, when he puts down the cactus in his catalogue of eatable vegetables; in this way—"The poppy, fennel, and the rough cactus; now one can eat of the other vegetables when dressed with milk, if he bruises them and serves them up with rich sauce, but by themselves they are not worth much." And in a subsequent passage he says—"Lettuces, pines, squills, radishes, cacti." And again he says—"A man came from the country, bringing fennel, and cacti, and lavender, and sorrel, and chicory, and thistles, and ferns, and the cactus, and dractylus, and otostyllus, and scolium, and seni, and onopordus." And Philetas the Coan poet says—

A fawn about to die would make a noise,
Fearing the venom of the thorny cactus.

84. And, indeed, Sopater the Paphian, who was born in the time of Alexander the son of Philip, and who lived even till the time of the second Ptolemy king of Egypt, called the artichoke κινάρα just as we do, as he himself declares in one

of the books of his history. But Ptolemy Euergetes the king of Egypt, being one of the pupils of Aristarchus the grammarian, in the second book of his Commentaries writes thus—“Near Berenice, in Libya, is the river Lethon, in which there is the fish called the pike, and the chrysophrys, and a great multitude of eels, and also of lampreys which are half as big again as those which come from Macedonia and from the Copaic lake. And the whole stream is full of fishes of all sorts. And in that district there are a great quantity of anchovies, and the soldiers who composed our army picked them, and ate them, and brought them to us, the generals having stripped them of their thorns. I know, too, that there is an island called Cinarus, which is mentioned by Semus.

85. Now with respect to what is called the Brain of the Palm.—Theophrastus, speaking of the plant of the palm-tree, states, “The manner of cultivating it, and of its propagation from the fruit, is as follows: when one has taken off the upper rind, one comes to a portion in which is what is called the brain.” And Xenophon, in the second book of the Anabasis, writes as follows: “There, too, the soldiers first ate the brain of the palm or date-tree. And many of them marvelled at its appearance, and at the peculiarity of its delicious flavour. But it was found to have a great tendency to produce headache; but the date, when the brain was taken out of it, entirely dried up.” Nicander says in his Georgics—

And at the same time cutting off the branches
Loaded with dates they bring away the brain,
A dainty greatly fancied by the young.

And Diphilus the Siphnian states—“The brains of the dates are filling and nutritious; still they are heavy and not very digestible: they cause thirst, too, and constipation of the stomach.”

But we, says Athenæus, O my friend Timocrates, shall appear to keep our brains to the end, if we stop this conversation and the book at this point.

*Some Fragments omitted in the Second Book of the
Deipnosophists of Athenæus.*

86. Menander says—

It is a troublesome thing to fall in with
An entire party of none but relations ;
Where as soon as he has taken his cup in his hand
The father first begins the discourse,
And stammers out his recommendations :
Then after him the mother, in the second place ;
And then some old aunt gossips and chatters ;
And then some harsh-voiced old man,
The father of the aunt aforesaid ; then too
Another old woman calls him her darling :
And he nods assent to all that is said.

87. And a little afterwards he says—

Before the shade they wear a purple cloth,
And then this comes after the purple ;
Being itself neither white nor purple,
But a ray of the brillianey of the woof as it were
Of divers colours curiously blended.

* * * *

Antiphanes says: “What do you say? Will you not bring something hither to the door which we may eat? and then I will sit on the ground and eat it as the beggars do: and any one may see me.”

* * * *

The same man says in another place—

Prepare then
A fanner to cool me, a dish, a tripod, a cup,
An ewer, a mortar, a pot, and a spoon.

* * * *

About the Ascent of the Nile.

88. Thales the Milesian, one of the seven wise men, says that the overflowing of the Nile arises from the Etesian winds; for that they blow up the river, and that the mouths of the river lie exactly opposite to the point from which they blow; and accordingly that the wind blowing in the opposite direction hinders the flow of the waters; and the waves of the sea, dashing against the mouth of the river, and coming on with a fair wind in the same direction, beat back the river, and in this manner the Nile becomes full to overflowing. But Anaxagoras the natural philosopher says that the fulness of the Nile arises from the snow melting; and so, too, says

Euripides, and some others of the tragic poets. And Anaxagoras says that this is the sole origin of all that fulness; but Euripides goes further, and describes the exact place where this melting of the snow takes place; for in his play called "Archelaus" he speaks thus:—

Danaus, the noble sire of fifty daughters,
Leaving the Nile, the fairest stream on earth,
Fill'd by the summer of the Æthiop land,
The negro's home, when the deep snow does melt,
And o'er the land the Sun his chariot drives.

And in the "Helen" he says something similar:—

These are the beauteous virgin streams of Nile,
Which in the place of rain bedew the plain
Of Egypt when the white snow melts on th' hills.

And Æschylus says—

I know its history, and love to praise
The race of the Æthiop land, where mighty Nile
Rolls down his seven streams the country through,
When the spring winds bring down the heavy waters;
What time the sun shining along that land
Dissolves the mountain snow; and the whole land
Of flourishing Egypt, fill'd with th' holy stream,
Sends forth the vital ears of corn of Ceres.

89. And Callisthenes the historian argues against what I quoted just now as stated by Anaxagoras and Euripides: and he, too, declares his own opinion,—that as there is much very heavy and continued rain in Æthiopia about the time of the rising of the Dogstar, and from that period till the rising of Arcturus, and as the Etesian winds blow at about the same time, (for these are the winds which he says have the greatest tendency to bring the clouds over Æthiopia,) when the clouds fall upon the mountains in that region, a vast quantity of water bursts forth, in consequence of which the Nile rises. But Democritus says that about the winter solstice there are heavy falls of snow in the countries around the north; but that when the sun changes its course, at the summer solstice, the snow being melted and evaporated by the warmth, clouds are formed, and then the Etesian gales catch hold of them, and drive them towards the south; and when these clouds are all driven together towards Æthiopia and Libya, a mighty rain ensues, and the water from that flows down the mountains and fills the Nile. This, then, is the cause which Democritus alleges for this fulness of the Nile.

90. But Euthymenes the Massiliote says, speaking of his

own knowledge, acquired in a voyage which he had made, that the sea outside the Pillars of Hercules flows towards Libya and turns up and proceeds towards the north; and that then, being driven back by the Etesian gales, it is raised to a height by the winds, and flows high at that time; but, when the Etesian gales cease, it recedes. He says moreover, that that sea is sweet to the taste, and that it contains monsters like the crocodiles and the hippopotami in the Nile.

But Cœnopides the Chian says, that in winter the sources of the river are dried up, but in the summer they are thawed and flow; and so that for the sake of filling up the previous dryness, the rains from heaven cooperate with * * * *

* * * * And on this account the river is smaller in winter and is full in summer.

But Herodotus gives an explanation quite contrary to that of the rest of those who have discussed this subject, but agreeing with the explanation of Cœnopides; for he says that the stream of the Nile is of such magnitude as always to fill the river; but that the sun, as it makes its journey through Libya in the winter, dries up the river at that time; but that as it has gone off towards the north at the time of the summer solstice, then the river becomes full again, and overflows the plains.

Now these are the mouths of the Nile:—towards Arabia, the Pelusiatic mouth; towards Libya, the Canopic; and the rest are,—the Bolbitic, the Schennytic, the Mendesian, the Saitic, and the Opuntic.

BOOK III.—EPITOME.

1. CALLIMACHUS the grammarian said that a great book was equivalent to a great evil.

With respect to Ciboria, or Egyptian beans, Nicander says in his Georgics—

You may sow the Egyptian bean, in order in summer
To make its flowers into garlands; and when the eiboria
Have fallen, then give the ripe fruit to the youths
Who are feasting with you, into their hands, as they have been a
long time
Wishing for them; but roots I boil, and then place on the table at
feasts.

But when Nicander speaks of "roots," he means the things which are called by the Alexandrians *colocasias*; as he says elsewhere—

Have peel'd the beans, and cut up the colocasia.

Now there is at Sicyon a temple to the Colocasian Minerva. There is also a kind of cup called *κιβώριον*.¹

2. Theophrastus, in his book on Plants, writes thus: "The bean in Egypt grows in marshes and swamps; and its stalk is in length, when it is at the largest, about four cubits; but in thickness, it is as thick as one's finger: and it is like a long reed, only without joints. But it has divisions within, running through the whole of it, like honeycombs. And on this stalk is the head and the flower, being about twice the size of a poppy; and its colour is like that of a rose, very full coloured; and it puts forth large leaves. But the root is thicker than the thickest reed, and it has divisions like the stalk. And people eat it boiled, and roasted, and raw. And the men who live near the marshes eat it very much. It grows, too, in Syria and in Cilicia, but those countries do not ripen it thoroughly. It grows, too, around Torone in Chalcidice, in a marsh of moderate size, and that place ripens it, and it brings its fruit to perfection there. But Diphilus the Siphnian says, "The root of the Egyptian bean, which is called colocasium, is very good for the stomach, and very nutritious, but it is not very digestible, being very astringent; and that is the best which is the least woolly. But the beans which are produced by the plant called *ciborium*, when they are green are indigestible, not very nutritious, easily pass through one, and are apt to cause flatulence; but when they are dry they are not so flatulent. And from the genuine ciborium there is a flower which grows which is made into garlands. And the Egyptians call the flower the lotus; but the Naucraticans tell me, says Athenæus, that its name is the melilotus: and it is of that flower that the melilotus garlands are made, which are very fragrant, and which have a cooling effect in the summer season.

3. But Phylarchus says, "that though Egyptian beans had never been sown before in any place, and had never produced

¹ This was a Latin word for a cup. Horace says—

Obliviosi levia Massici
Ciboria exple.

fruit if any one had by chance sown a few, except in Egypt, still, in the time of Alexander the king, the son of Pyrrhus, it happened that some sprung up near the river Thyamis in Thesprotia in Epirus, in a certain marsh in that district; and for two years continuously they bore fruit and grew; and that on this Alexander put a guard over them, and not only forbade any one to pick them, but would not allow any one to approach the place: and on this the marsh dried up; and for the future it not only never produced the above-mentioned fruit, but it does not appear even to have furnished any water. And something very like this happened at Ædepsus. For at a distance from all other waters there was a spring sending forth cold water at no great distance from the sea; and invalids who drank this water were greatly benefited: on which account many repaired thither from great distances, to avail themselves of the water. Accordingly the generals of king Antigonos, wishing to be economical with respect to it, imposed a tax to be paid by those who drank it: and on this the spring dried up. And in the Troas in former times all who wished it were at liberty to draw water from the Tragasæan lake; but when Lysimachus became ruler there, and put a tax on it, that lake, too, disappeared: and as he marvelled at this, as soon as he remitted the tribute and left the place free, the water came again.

4. With respect to Cucumbers.—There is a proverb—

Eat the cucumber, O woman, and weave your cloak.

And Matron says, in his Parodies—

And I saw a cucumber, the son of the all-glorious Earth,
Lying among the herbs; and it was served up on nine tables.¹

And Laches says—

But, as when cucumber grows up in a dewy place.

Now the Attic writers always use the word *σίκνον* as a word of three syllables. But Alcæus uses it as a dissyllable, *σίκνς*; for he says, *δάκη τῶν σικύων* from the nominative *σίκνς*, a word

¹ This is parodied from—

*Καὶ Τίτυον εἶδον γαίης ἐρικυδέος υἱόν
Κειμένον ἐν δαπιδῶ ὁδ' ἔπ' ἐννεὰ κείτο πέλεθρα :*

translated by Pope:

There Tityus large, and long in fetters bound,
O'erspreads nine acres of infernal ground.

like *στάχυς*, *στάχυος*. And Phrynichus uses the word *σικύδιον* as a diminutive, where he says—

Εντραγεῖν σικύδιον, to eat a little cucumber.

[*From this point are the genuine words of Athenæus.*¹]

*	*	*	*	*
I will send radishes and four cucumbers.				
*	*	*	*	*

And Phrynichus too used the word *σικύδιον* as a diminutive, in his *Monotropus* ; where he says, *κάντραγεῖν σικύδιον*.

5. But Theophrastus says that there are three kinds of cucumbers, the Lacedæmonian, the Scytalian, and the Bœotian ; and that of these the Lacedæmonian, which is a watery one, is the best ; and that the others do not contain water. “ Cucumbers too,” says he, “ contain a more agreeable and wholesome juice if the seed be steeped in milk or in mead before it is sown ;” and he asserts in his book on the Causes of Plants, that they come up quicker if they are steeped either in water or milk before they are put in the ground. And Euthydemus says, in his treatise on Vegetables, that there is one kind of cucumber which is called *δρακοντίας*. But Demetrius Ixios states, in the first book of his treatise on Etymologies, that the name *σίκνον* is derived *ἀπὸ τοῦ σείεσθαι καὶ κίειν*, from *bursting forth and proceeding* ; for that it is a thing which spreads fast and wide. But Heraclides of Tarentum calls the cucumber *ἡδύγαλον*, which means *growing in sweet earth*, or *making the earth sweet*, in his *Symposium*. And Diocles of Carystos says that cucumber, if it is eaten with the sium in the first course, makes the eater uncomfortable ; for that it gets into the head as the radish does ; but that if it is eaten at the end of supper it causes no

¹ The whole of the first two books of the genuine work of Athenæus are lost ; as also is the beginning of the third book ; and a good deal of the last. What has been translated up to this point is an epitome or abridgement made by some compiler whose name is unknown. Casaubon states that he is ignorant of the name of this compiler ; but is sure that he lived five hundred years before his own time, and before Eustathius ; because Eustathius sometimes uses his epitome in preference to the original work. But even before this abridgement was made the text had become exceedingly corrupt, according to the statement of the compiler himself.—See Bayle, Dict. voc. *Athenæus*.

uneomfortable feelings, and is more digestible ; and that when it is boiled it is moderately diuretic. But Diphilus says—“ The eueumber being a cooling food is not very manageable, and is not easily digested or evacuated ; besides that, it creates shuddering feelings and engenders bile, and is a great preventive against amatory feelings.” But eueumbers grow in gardens at the time of full moon, and at that time they grow very visibly, as do the sea-urehins.

6. With respect to Figs.—The fig-tree, says Magnus, (for I will not allow any one to take what I have to say about figs out of my mouth, not if I were to be hanged for it, for I am most devilishly fond of figs, and I will say what occurs to me ;) “ the fig-tree, my friends, was the guide to men to lead them to a more civilized life. And this is plain from the fact that the Athenians call the place where it was first discovered The Sacred Fig ; and the fruit from it they call *hegeteria*, that is to say, “ the guide,” because that was the first to be discovered of all the fruits now in cultivation. Now there are many species of figs ;—there is the Attic sort, which Antiphanes speaks of in his Synonymes ; and when he is praising the land of Attica, he says—

A. What fruits this land produces !

Superior, O Hipponicus, to the world.

What honey, what bread, what figs !

Hipp. It does, by Jove !

Bear wondrous figs.

And Isistrus, in his “ Attics,” says that it was forbidden to export out of Attica the figs which grew in that country, in order that the inhabitants might have the exclusive enjoyment of them. And as many people were detected in sending them away surreptitiously, those who laid informations against them before the judges were then first called syeophants. And Alexis says, in his “ The Poet”—

The name of syeophant is one which does

Of right apply to every wicked person ;

For figs when added to a name might show

Whether the man was good and just and pleasant ;

But now when a sweet name is given a rogue,

It makes us doubt why this should be the case.

And Philomnestus, in his treatise on the Festival of Apollo at Rhodes, which is called the Sminthian festival, says—“ Since the syeophant got his name from these circumstances, because

at that time there were fines and taxes imposed upon figs and oil and wine, by the produce of which imposts they found money for the public expenses; they called those who exacted these fines and laid these informations sycophants, which was very natural, selecting those who were accounted the most considerable of the citizens.

7. And Aristophanes mentions the fig, in his "Farmers;" speaking as follows:—

I am planting figs of all sorts except the Lacedæmonian,
For this kind is the fig of an enemy and a tyrant:
And it would not have been so small a fruit if it had not been
a great hater of the people.

But he called it small because it was not a large plant. But Alexis, in his "Olynthian," mentioning the Phrygian figs, says—

And the beautiful fig,
The wonderful invention of the Phrygian fig,
The divine object of my mother's care.

And of those figs which are called *φιβάλεοι*, mention is made by many of the comic writers; and Pherecrates, in his "Crapatalli," says—

O my good friend, make haste and catch a fever,
And then alarm yourself with no anxiety,
But eat Phibalean figs all the summer;
And then, when you have eaten your fill, sleep the whole of the
midday;
And then feel violent pains, get in a fever, and holloa.

And Teleclides, in his *Amphictyons*, says—

How beautiful those Phibalean figs are!

They also call myrtle-berries Phibalean. As Antiphanes does in his "Cretans"—

. But first of all
I want some myrtle-berries on the table,
Which I may eat when e'er I counsel take;
And they must be Phibalean, very fine,
Fit for a garland.

Epigenes too mentions Chelidonian figs, that is, figs fit for swallows, in his *Bacchea*—

Then, in a little while, a well-fill'd basket
Of dry Chelidonian figs is brought in.

And Androtion, or Philippus, or Hegemon, in the *Book of the Farm*, gives a list of these kinds of figs, saying—"In the

plain it is desirable to plant specimens of the Chelidonian fig, of the fig called Erineau, of the Leukerinean, and of the Plihallean; but plant the Oporohasilis, the queen of autumn, everywhere; for each kind has some useful qualities; and, above all, the pollarded trees, and the phormynian, and the double-bearers, and the Megarian, and the Laedæmonian kinds are desirable, if there is plenty of water.

8. Lyneus, too, mentions the fig-trees which grow in Rhodes, in his Epistles; instituting a comparison between the best of the Athenian kinds and the Rhodian species. And he writes in these terms:—"But these fig-trees appear to vie with Laedæmonian trees of the same kind, as mulberries do with figs; and they are put on the table before supper, not after supper as they are here, when the taste is already vitiated by satiety, but while the appetite is still uninfluenced and unappeased." And if Lyneus had tasted the figs which in the beautiful Rome are called *καλλιστρούθια*, as I have, he would have been by far more long-sighted than ever his namesake was. So very far superior are those figs to all the other figs in the whole world.

Other kinds of figs grown near Rome are held in high esteem; and those called the Chian figs, and the Libianian; those two named the Chaleidie, and the African figs; as Herodotus the Lyeian hears witness, in his treatise on Figs.

9. But Parmeno the Byzantine, in his Iambies, speaks of the figs which come from Cauæ, an Æolian city, as the best of all: saying—

I am arrived after a long voyage, not having brought
A valuable freight of Canæan figs.

And that the figs from Caunus, a city of Caria, are much praised, is known to all the world. There is another sort of fig, called the Oxalian, which Heraeleon the Ephesian makes mention of, and Nieauder of Thyatira, quoting what is mentioned by Apollodorus of Carystus, in his play, called the "Dress-seller with a Dowry;" where he says—

Moreover, all the wine
Was very sour and thin, so that I felt
Ashamed to see it; for all other farms
In the adjacent region bear the figs
Ycleped Oxalian; and mine bears vines.

Figs also grow in the island of Paros, (for those which are

called by the Parians αἰμῶνια are a different fig from the common one, and are not what I am alluding to here ; for the αἰμῶνια are the same with those which are called Lydian figs ; and they have obtained this name on account of their red colour, since αἷμα means blood, and they are mentioned by Archilochus, who speaks in this manner :—

Never mind Paros, and the figs which grow
Within that marble island, and the life
Of its seafaring islanders.

But these figs are as far superior to the ordinary run of figs which are grown in other places as the meat of the wild boar is superior to that of all other animals of the swine tribe which are not wild.

10. The λευκερινεὸς is a kind of fig-tree ; and perhaps it is that kind which produces the white figs ; Hermippus mentions it in his Iambics, in these terms—

There are besides the Leueerinean figs.

And the figs called ἐρινεοὶ, or ἐρινοῖ, are mentioned by Euripides in his “ Sciron ”—

Or else to fasten him on the erinean boughs.

And Epicharmus says, in his Sphinx,—

But these are not like the erinean figs.

And Sophocles, in his play entitled “ The Wedding of Helen,” by a sort of metaphor, calls the fruit itself by the name of the tree ; saying—

A ripe ἐρινὸς is a useless thing
For food, and yet you ripen others by
Your conversation.

And he uses the masculine gender here, saying πέπων ἔρινος, instead of πέπον ἔρινον. Alexis also says in his “ Caldron ”—

And why now need we speak of people who
Sell every day their figs in close pack'd baskets,
And constantly do place those figs below
Which are hard and bad ; but on top they range
The ripe and beautiful fruit. And then a comrade,
As if he'd bought the basket, gives the price ;
The seller, putting in his mouth the coin,
Sells wild figs (ἐρίνα) while he swears he's selling good ones.

Now the tree, the wild fig, from which the fruit meant by the term ἔρινα comes, is called ἐρινὸς, being a masculine noun. Strattis says, in his Troilus—

Have you not perceived a wild fig-tree near her ?

And Homer says—

There stands a large wild fig-tree flourishing with leaves.

And Amerias says, that the figs on the wild fig-trees are called *ἐρίνακαι*.

11. Hermonax, in his book on the Cretan Languages, gives a catalogue of the different kinds of figs, and speaks of some as *ἀμάδεια* and as *νικύλεα*; and Philemon, in his book on Attic Dialects, says, that some figs are called royals, from which also the dried figs are called *βασιλῖδες*, or royal; stating besides, that the ripe figs are called *κόλυτρα*. Seleucus, too, in his Book on Dialects, says that there is a fruit called *γλυκυσίδη*, being exceedingly like a fig in shape: and that women guard against eating them, because of their evil effects; as also Plato the comic writer says, in his *Cleophon*. And Pamphilus says, that the winter figs are called *Cydonæa* by the Achæans, saying, that Aristophanes said the very same thing in his *Lacedæmonian Dialects*. Hermippus, in his *Soldiers*, says that there is a kind of fig called *Coracean*, using these words—

Either Phibalean figs, or Coracean.

Theophrastus, in the second book of his treatise on Plants, says that there is a sort of fig called *Charitian Aratean*. And in his third book he says, that in the district around the Trojan *Ida*, there is a sort of fig growing in a low bush, having a leaf like that of the linden-tree; and that it bears red figs, about the size of an olive, but rounder, and in its taste like a medlar. And concerning the fig which is called in Crete the *Cyprian fig*, the same Theophrastus, in his fourth book of his *History of Plants*, writes as follows:—“The fig called in Crete the *Cyprian fig*, bears fruit from its stalk, and from its stoutest branches; and it sends forth a small leafless shoot, like a little root, attached to which is the fruit. The trunk is large, and very like that of the white poplar, and its leaf is like that of the elm. And it produces four fruits, according to the number of the shoots which it puts forth. Its sweetness resembles that of the common fig; and within it resembles the wild fig: but in size it is about equal to the cuckoo-apple.

12. Again, of the figs called *prodromi*, or precocious, the same Theophrastus makes mention in the third book of his *Causes of Plants*, in this way—“When a warm and damp and soft

air comes to the fig-tree, then it excites the germination, from which the figs are called *prodromi*." And proceeding further, he says—"And again, some trees bear the *prodromi*, namely, the Lacedæmonian fig-tree, and the leucomphaliac, and several others; but some do not bear them." But Seleucus, in his book on Languages, says that there is a kind of fig called *προτερικῆ*, which bears very early fruit. And Aristophanes, in his *Ecclesiazusæ*, speaks of a double-bearing fig-tree—

Take for a while the fig-tree's leaves
Which bears its crop twice in the year.

And Antiphanes says, in his *Scleriæ*—

'Tis by the double-bearing fig-tree there below.

But Theopompus, in the fifty-fourth book of his *Histories*, says—"At the time when Philip reigned about the territory of the Bisaltæ, and Amphipolis and Græstonia of Macedon, when it was the middle of spring, the fig-trees were loaded with figs, and the vines with bunches of grapes, and the olive-trees, though it was only the season for them to be just pushing, were full of olives. And Philip was successful in all his undertakings." But in the second book of his treatise on Plants, Theophrastus says that the wild fig also is double-bearing; and some say that it bears even three crops in the year, as for instance, at Ceos.

13. Theophrastus also says, that the fig-tree if planted among squills grows up faster, and is not so liable to be destroyed by worms: and, in fact, that everything which is planted among squills both grows faster and is more sure to be vigorous. And in a subsequent passage Theophrastus says, in the second book of his *Causes*—"The fig called the Indian fig, though it is a tree of a wonderful size, bears a very small fruit; and not much of it; as if it had expended all its strength in making wood." And in the second book of his *History of Plants*, the philosopher says—"There is also another kind of fig in Greece, and in Cilicia and Cyprus, which bears green figs; and that tree bears a real fig, *σῦκον*, in front of the leaf, and a green fig, *ἄλυνθος*, behind the leaf. And these green figs grow wholly on the wood which is a year old, and not on the new wood." And this kind of fig-tree produces the green fig ripe and sweet, very different from the green fig which we have; and it grows to a much greater size than the genuine fig. And the time when it is in season is not long.

after the tree has made its wood. And I know, too, that there are many other names of fig-trees ; there are the Royal, and the Fig Royal, and the Cirrocœladian, and the Hyladian, and the Deerflesh, and the Lapyrian, and the Subbitter, and the Dragon-headed, and the White-faced, and the Black-faced, and the Fountain fig, and the Mylaic, and the Ascalonian.

14. Tryphon also speaks of the names of figs in the second book of his History of Plants, and says that Dorion states, in his book of the Farm, that Sukeas, one of the Titans, being pursued by Jupiter, was received in her bosom as in an asylum by his mother Earth ; and that the earth sent forth that plant as a place of refuge for her son ; from whom also the city Sukea in Cilicia has its name. But Pherenicus the epic poet, a Heracleian by birth, says that the fig-tree (*συκή*) is so called from Suke the daughter of Oxylus : for that Oxylus the son of Orius, having intrigued with his sister Hamadryas, had several children, and among them Carya (the nut-tree), Balanus (the acorn-bearing oak), Craneus (the cornel-tree), Orea (the ash), Ægeirus (the poplar), Ptelea (the elm), Ampelus (the vine), Suke (the fig-tree) : and that these daughters were all called the Hamadryad Nymphs ; and that from them many of the trees were named. On which account Hipponax says—

The fig-tree black, the sister of the vine.

And Sosihus the Lacedæmonian, after stating that the fig-tree was the discovery of Bacchus, says that on this account the Lacedæmonians worship Bacchus Sukites. But the people of Naxos, as Andriscus and Aglaosthenes related, state that Bacchus is called Meilichius, because of his gift of the fruit of the fig-tree : and that on this account the face of the god whom they call Bacchus Dionysus is like a vine, and that of the god called Bacchus Meilichius is like a fig. For figs are called *μείλιχα* by the Naxians.

15. Now that the fig is the most useful to man of all the fruits which grow upon trees is sufficiently shown by Herodotus the Lycian, who urges this point at great length, in his treatise on Figs. For he says that young children grow to a great size if they are fed on the juice of figs. And Pherecrates, who wrote the Persæ, says—

If any one of us, after absence, sees a fig,
He will apply it like a plaster to his children's eyes:

as if there were no ordinary medicinal power in the fig. And Herodotus, the most wonderful and sweet of all writers, says in the first book of his Histories, that figs are of the greatest good, speaking thus :—" O king, you are preparing to make war upon men of this character, who wear breeches of leather, and all the rest of their garments are made of leather ; and they eat not whatever they fancy, but what they have, since they have but a rough country ; moreover they do not, by Jove, use wine, but they drink water ; they have no figs to eat, nor any other good thing."

And Polybius of Megalopolis, in the twelfth book of his Histories, says—" Philip, the father of Perseus, when he overran Asia, being in want of provisions, took figs for his soldiers from the Magnesians, as they had no corn. On which account, too, when he became master of Myus, he gave that place to the Magnesians in return for their figs." And Ananias, the writer of Iambics, says—

He who should shut up gold within his house,
And a few figs, and two or three men,
Would see how far the figs surpass the gold.

16. And when Magnus had said all this about figs, Daphnus the physician said : Philotimus, in the third book of his treatise on Figs, says, " There is a great deal of difference between the various kinds of figs when fresh ; both in their sorts, and in the times when each is in season, and in their effects ; not but what one may lay down some general rules, and say that the juicy ones and those which are full ripe are quickly dissolved and are digested more easily than any other fruit whatever, nor do they interfere with the digestion of other sorts of food ; and they have the ordinary properties of all juicy food, being glutinous and sweet, and slightly nitrous in taste. And they make the evacuations more copious and fluid, and rapid and wholly free from discomfort ; and they also diffuse a saltish juice, having a good deal of harshness, when they are combined with anything at all salt. They are very quickly dissolved by the digestion, because, though many heavy things may be taken into the stomach, we still after a short time feel as if we had become excessively empty : but this could not have happened if the figs had remained in the stomach, and were not immediately dissolved. And figs are dissolved more easily than any other

fruit; as is proved not only by the fact that though we eat a great many times as great a quantity of figs as of all other fruits put together, we still never feel inconvenienced by them; and even if we eat a quantity of figs before dinner, and then eat as much of other things as if we had never touched them, we still feel no discomfort. It is plain, therefore, that if we can manage both them and the rest of our food, they must be easily digested; and that is why they do not interfere with the digestion of the rest of our food.

“Figs, then, have the qualities which I have mentioned. That they are glutinous and rather salt is proved by their being sticky and cleansing the hands; and we see ourselves that they are sweet in the mouth. And it certainly needs no arguments to prove that our evacuations after eating them take place without any convulsions or trouble, and that they are more numerous and more rapid and more easy in consequence. And they do not go through any great decomposition in the stomach, which arises not from their being indigestible, but because we drink while eating them, without waiting for the action of the stomach to soften them, and also because they pass through the stomach so quickly. And they generate a salt juice in the stomach, because it has been already shown that they contain something of nitre in them: and they will make that food taste rather salt and harsh which is combined with them. For salt increases the briny taste of anything, but vinegar and thyme increase the harsh qualities of food.”

17. Now Heraclides the Tarentine asks this question; “Whether it is best to drink warm water or cold after the eating of figs?” And he says, that those who recommend the drinking of cold water do so because they have an eye to such a fact as this,—that warm water cleanses one’s hands more quickly than cold; on which account it is reasonable to believe that food in the stomach will be quickly washed away by warm water. And with respect to figs which are not eaten, warm water dissolves their consistency and connexion, and separates them into small pieces; but cold coagulates and consolidates them. But those who recommend the drinking of cold water say, the taking of cold water bears down by its own weight the things which are heavy on the stomach; (for figs do not do any extraordinary good to the stomach, since they

heat it and destroy its tone ; on which account some people always drink neat wine after them ;) and then too it quickly expels what is already in the stomach. But after eating figs, it is desirable to take an abundant and immediate draught of something or other ; in order to prevent those things from remaining in the stomach, and to move them into the lower parts of the bowels.

18. Others however say, that it is not a good thing to eat figs at midday ; for that at that time they are apt to engender diseases, as Pherecrates has said in his *Crapatalli*. And Aristophanes, in his *Proagon*, says—

But once seeing him when he was sick in the summer,
In order to be sick too himself, eat figs at midday.

And Eubulus says, in his *Sphingocaron*—

No doubt it was ; for I was sick, my friend,
From eating lately figs one day at noon.

And Nicophon says, in the *Sirens*—

But if a man should eat green figs at noon,
And then go off to sleep ; immediately
A galloping fever comes on him, accursed,
And falling on him brings up much black bile.

19. Diphilus of Siphnos says, that of figs some are tender, and not very nutritious, but full of bad juice, nevertheless easily secreted, and rising easily to the surface ; and that these are more easily managed than the dry figs ; but that those which are in season in the winter, being ripened by artificial means, are very inferior : but that the best are those which are ripe at the height of the summer, as being ripened naturally ; and these have a great deal of juice ; and those which are not so juicy are still good for the stomach, though somewhat heavy. And the figs of *Tralles* are like the *Rhodian* : and the *Chian*, and all the rest, appear to be inferior to these, both in the quality and quantity of their juice. But *Mnesitheus* the *Atheuian*, in his treatise on *Eatables*, says—
“ But with respect to whatever of these fruits are eaten raw, such as pears, and figs, and *Delphic* apples, and such fruits, one ought to watch the opportunity when they will have the juice which they contain, neither unripe on the one hand, nor tainted on the other ; nor too much dried up by the season.”
But *Demetrius* the *Scepsian*, in the fifteenth book of the *Trojan Preparation*, says, that those who never eat figs have

the best voices. At all events, he says, that Hegesianax the Alexandrian, who wrote the Histories, was originally a man with a very weak voice, and that he became a tragedian and a fine actor, and a man with a fine voice, by abstaining from figs for eighteen years together. And I know too that there are some proverbs going about concerning figs, of which the following are samples :—

Figs after fish, vegetables after meat.

Figs are agreeable to birds, but they do not choose to plant them.

20. Apples are an universal fruit. Mnesitheus the Athenian, in his treatise on Eatables, calls them Delphian apples ; but Diphilus says, that “ those apples which are green and which are not yet ripe, are full of bad juice, and are bad for the stomach ; but are apt to rise to the surface, and also to engender bile ; and they give rise to diseases, and produce sensations of shuddering. But of ripe apples, he says, that the sweet ones are those with most juice, and that they are the most easily secreted, because they have no great inflammatory qualities. But that sharp apples have a more disagreeable and mischievous juice, and are more astringent. And that those which have less sweetness are still pleasant to the palate when eaten ; and, on account of their having some strengthening qualities, are better for the stomach. And moreover, that of this fruit those which are in season in the summer have a juice inferior to the others ; but those which are ripe in the autumn have the better juice. And that those which are called *ὀρβίκλατα*, have a good deal of sweetness combined with their invigorating properties, and are very good for the stomach. But those which are called *σητάνια*, and also those which are called *πλατώνια*, are full of good juice, and are easily secreted, but are not good for the stomach. But those which are called Mordianian are very excellent, being produced in Apollonia, which is called Mordius ; and they are like those which are called *ὀρβίκλατα*. But the Cydonian apples, or quinces, some of which are called *στρούθια*, are, as a general rule, better for the stomach than any other kind of apple, most especially when they are full ripe.”

But Glaucides asserts that the best of all fruits which grow upon trees are the Cydonian apples, and those which are called phaulia, and strouthia. And Philotimus, in his third

book, and also in his tenth book of his treatise on Food, says—“Of apples, those which come in season in spring are by far more indigestible than pears, whether they are both unripe, or whether they are both ripe. But they have the properties of juicy fruits; the sharp apples, and those which are not yet ripe, resembling those pears which have a harsher taste and which are in a certain degree sour; and they diffuse over the body a juice which is said to be corrosive. And, as a general rule, apples are not so digestible as pears; on which account those who are less addicted to eating them are less troubled with indigestions, and those who are most fond of them are the most liable to such inconvenience. But, as I said before, a corrosive juice is engendered by them, as is stated by Praxagoras, and as is shown by the fact that those things which are not digested will have the juice thicker. (And I have already said that, as a general rule, apples are less digestible than pears.) And the harsh and sour apples are in the habit of engendering thicker juices.

But of those apples which are in season in the winter, the Cydonian give out the more bitter juices, and those called strouthian give out juice more sparingly; though what they do give out is not so harsh tasted, and is more digestible.” But Nicander of Thyatira says, that the Cydonian apples themselves are called *στρούθεια*; but he says this out of ignorance. For Glaucides asserts plainly enough that the best of all fruits which grow on trees are the Cydonian apples and those called phaulian and strouthian.

21. Stesichorus also mentions the Cydonian apples, in his *Helena*, speaking thus:—

Before the king's most honour'd throne,
I threw Cydonian apples down;
And leaves of myrrh, and crowns of roses,
And violets in purple posies.

Aleman mentions them too. And Cantharus does so likewise, in the *Tereus*; where he says—

Likening her bosom to Cydonian apples.

And Philemon, in his *Clown*, calls Cydonian apples strouthia. And Phylarchus, in the sixth book of his *Histories*, says that apples by their sweet fragrance can blunt the efficacy of even deadly poisons. At all events, he says, that some Phariacan poison having been cast into a chest still smelling from

having had some of these apples stored away in it, lost all its effect, and preserved none of its former power, but was mixed and given to some people who were plotted against, but that they escaped all harm. And that afterwards it was ascertained, by an investigation and examination of the man who had sold the poison; and that he felt sure that it arose from the fact of the apples having been put away in the chest.

22. Hermon, in his Cretan Dialects, says that Cydonian apples are called *κοδύμαλα*. But Polemo, in the fifth book of the treatise against Timæus, says that some people affirm that the *κοδύμαλον* is a kind of flower. But Aleman asserts that it is the same as the *στρούθιον* apple, when he says, “less than a *κοδύμαλον*.” And Apollodorus and Sosibius understand the Cydonian apple by *κοδύμαλον*. But that the Cydonian apple differs from the *στρούθιον*, Theophrastus has asserted clearly enough in the second book of his History. Moreover, there are excellent apples grown at Sidus, (that is, a village in the Corinthian territory,) as Euphorion or Archytas says, in the poem called “The Crane:”—

Like a beautiful apple which is grown on the clayey banks
Of the little Sidus, refulgent with purple colour.

Aud Nicander mentions them in his Transformed, in this manner:—

And immediately, from the gardens of Sidoeis or Pleistus
He cut green apples, and imitated the appearance of Cadmus.

And that Sidus is a village of the Corinthian territory, Rhianus assures us, in the first book of the Heraclea; and Apollodorus the Athenian confirms it, in the fifth book On the Catalogue of the Ships. But Antigonus the Carystian says, in his Antipater—

More dear to me was he than downy apples
Of purple hue, in lofty Corinth growing.

23. And Teleclides mentions the Phaulian apples, in his Amphictyons, in these terms:—

O men, in some things neat, but yet in others
More fallen than phaulian apples!

And Theopompus also speaks of them, in the Theseus. But Androtion, in his Book of the Farm, says, that some apple-trees are called *φαιλῖαι*, and others *στρούθιαι*; “for,” says he, “the apple does not fall from the footstalk of the strouthian apple-tree.” And that others are called spring-trees, or Lace-

dæmonian, or Siduntian, or woolly. But I, my friends, admire above all others the apples which are sold at Rome, which are called the Mattianian; and which are said to be brought from a certain village situated on the Alps near Aquileia. And the apples which grow at Gangra, a city of Paphlagonia, are not much inferior to them. But that Bacchus was the discoverer of the apple we have the testimony of Theocritus the Syracusan, who writes thus:—

Guarding the apples in the bosom of Bacchus;
And having on his head a poplar garland,
The silv'ry tree, sacred to Theban Hercules.

But Neoptolemus the Parian testifies himself, in his *Dionysias*, that the apple was discovered by Bacchus, as were all other fruits which grow on trees.

There is a fruit called *epimelis*; which is, says Pamphilus, a description of pear. But Timachides asserts, in the fourth book of *The Banquet*, that it is an apple, the same as that called the apple of the Hesperides. And Pamphilus asserts that at Lacedæmon they are set before the gods; and that they have a sweet smell, but are not very good to eat; and are called the apples of the Hesperides. At all events, Aristocrates, in the fourth book of his *Affairs of Lacedæmon*, says, “And besides that apples, and those which are called Hesperides.”

24. Walnuts are next to be mentioned.—Theophrastus, in the second book of his *History of Plants*, speaking of those whose fruit is not visible, says this among other things:—“Since the beginning of all the greater fruits is visible, as of the almond, the nut, the date, and other fruits of the same kind; except the walnut, in which that is not at all the case; and with the exception also of the pomegranate and of the female pear.” But Diphilus of Siphnos, in his book about “What should be eaten by People when Sick and by People in Health,” says—“The fruit called the Persian apple or peach, and by some the Persian cuckoo-apple, is moderately juicy, but is more nutritious than apples.” But Philotimus, in the second and third books of his treatise on Food, says that the Persian nut or walnut is more oily and like millet, and that being a looser fruit, when it is pressed it yields a great quantity of oil. But Aristophanes the grammarian, in his *Lacedæmonian Dialects*, says that the Lacedæmonians call the cuckoo-apples Persian bitter apples; and that some people call them *ἄδρνα*.

25. The Citron was next mentioned.—And with respect to this fruit there was a great discussion among the Deipnosophists, as to whether there is any mention made of it by the ancients. For Myrtilus said, proposing, as it were, to send us who made the inquiry to feed among the wild goats, that Hegesander the Delphian, in his Memorials, does make mention of this fruit; but that he did not recollect the exact words: and Plutarch, contradicting him, said,—But I indeed contend, that Hegesander never mentions the citron at all, for I read through the whole of his Memorials for the express purpose of seeing whether he did or no; since some other of our companions also asserted positively that he did, trusting to some scholastic commentaries of a man whom he considered respectable enough. So that it is time for you, my good friend Myrtilus, to seek for some other witness. But Æmilianus said, that Jobas the king of the Mauritanians, a man of the most extensive learning, in his History of Libya, does mention the citron, saying that it is called among the Libyans the Hesperian apple, and that they were citrons which Hercules carried into Greece, and which obtained the name of *golden* apples on account of their colour and appearance. But the fruit which is called the apples of the Hesperides, is said to have been produced by Terra, on the occasion of the marriage of Jupiter and Juno, according to the statement of Asclepiades, in the sixtieth book of his History of the Affairs of Egypt. On this, Democritus, looking towards the speakers, said,—If, indeed, Jobas asserts any of these things, let him take pleasure in his Libyan books, and in the nonsense of Hanno. But I repeat the assertion, that the name *citron* does not occur in the old authors. But the fruit which is described by Theophrastus the Eresian, in his Histories of Plants, is described in such a manner as to compel me to believe that he intended the citron by what he said.

26. For that philosopher says, in the fourth book of his History of Plants—“The Median territory, and likewise the Persian, has many other productions, and also the Persian or Median apple. Now, that tree has a leaf very like and almost exactly the same as that of the bay-tree, the arbutus, or the nut: and it has thorns like the prickly-pear, or blackthorn, smooth but very sharp and strong. And the fruit is not good to eat, but is very fragrant, and so too are

the leaves of the tree. And if any one puts one of the fruits among his clothes, it keeps them from the moth. And it is useful when any one has taken poison injurious to life; for when given in wine it produces a strong effect on the bowels, and draws out the poison. It is serviceable also in the way of making the breath sweet; for if any one boils the inner part of the fruit in broth or in anything else, and then presses it in his mouth and swallows it, it makes his breath smell sweet. And the seed is taken out and is sown in spring in square beds, being very carefully cultivated; and then it is watered every fourth or fifth day; and when it has grown up it is again transplanted the next spring into a place where the ground is soft, and well-watered, and not very thin. And it bears fruit every year; some of which are fit to be gathered, and some are in flower, and some are becoming ripe at the same time. And those of the flowers which have a stem like a distaff projecting out of the centre are sure to produce good seed; but those which have no such stem are unproductive." And in the first book of the same treatise he says the same thing about the distaff, and about the flowers which are productive. And I am induced by these things, my mates, and by what Theophrastus says of the colour and smell and leaves of the fruit, to believe that the fruit meant by him is the citron; and let no one of you marvel if he says that it is not good to eat; since until the time of our grandfathers no one was used to eat it, but they put it away as a treasure in their chests along with their clothes.

27. But that this plant really did come from that upper country into Greece, one may find asserted in the works of the Comic poets, who, speaking of its size, appear to point out the citron plainly enough. Antiphanes says, in his *Bœotian*—

A. 'Tis silly to say a word about roast meat
To men who're ne'er content. But now, my girl,
Just take these apples.

B. They are fine to look at.

A. Indeed they are, and good too, O ye gods!
For this seed has arrived not long ago
In Athens, coming from the mighty king.

B. I thought it came from the Hesperides;
For there they say the golden apples grow.

A. They have but three.

B. That which is very beautiful
Is rare in every place, and so is dear.

And Eriphus, in his *Melibœa*, quotes these selfsame Iambics of Antiphanes, and then proceeds in his own words :—

B. I thought, I swear by Dian, that they came
From out the garden of the Hesperides,
For they, they say, do keep the golden apples.

A. They have but three.

B. That which is very beautiful
Is rare in every place, and so is dear.

A. I'll sell you these now for a single penny,
And even that I'll put down in the bill.

B. Are they not pomegranates? how fine they are !

A. Fine ! yes—they say that Venus did herself
Plant this the parent tree in Cyprus, where it stands.
Take it, my dear Berbeias.

B. Thank you kindly.

A. Take also these three ; they are all I had.

And if any one is able to contradict this, and to show that these descriptions are not meant to apply to the fruit which we now call the citron, let him bring forward some clearer testimonies.

28. However, Phœnias the Eresian compels us to entertain the idea that, perhaps, the name may be meant for *cedron*, as from the cedar-tree. For, in the fifth book of his treatise on Plants, he says that the cedar has thorns around its leaves ; and that the same is the case with the citron is visible to everybody. But that the citron when eaten before any kind of food, whether dry or moist, is an antidote to all injurious effects, I am quite certain, having had that fact fully proved to me by my fellow-citizen, who was entrusted with the government of Egypt. He had condemned some men to be given to wild beasts, as having been convicted of being malefactors, and such men he said were only fit to be given to beasts. And as they were going into the theatre appropriated to the punishment of robbers, a woman who was selling fruit by the wayside gave them out of pity some of the citron which she herself was eating, and they took it and ate it, and after a little while, being exposed to some enormous and savage beasts, and bitten by asps, they suffered no injury. At which the governor was mightily astonished. And at last, examining the soldier who had charge of them, whether they had eaten or drunk anything, when he learnt of him that some citron had been given to them without any evil design ; on the next day he ordered some citron to be given to some of them again, and others to have none given to them. And

those who eat the citron, though they were bitten, received no injury, but the others died immediately on being bitten. And this result being proved by repeated experiments, it was found that citron was an antidote to all sorts of pernicious poison. But if any one boils a whole citron with its seed in Attic honey, it is dissolved in the honey, and he who takes two or three mouthfuls of it early in the morning will never experience any evil effects from poison.

29. Now if any one disbelieves this, let him learn from Theopompus the Chian, a man of the strictest truth and who expended a great deal of money on the most accurate investigation of matters to be spoken of in his History. For he says, in the thirty-eighth book of his History, while giving an account of Clearchus, the tyrant of the Heracleans who were in Pontus, that he seized violently upon a number of people and gave a great many of them hemlock to drink.—“And as,” says he, “they all knew that he was in the habit of compelling them to pledge him in this liquor, they never left their homes without first eating rue : for people who have eaten this beforehand take no harm from drinking aconite,—a poison which, they say, has its name from growing in a place called Aconæ, which is not far from Heraclea.” When Democritus had said this they all marvelled at the efficacy of citron, and most of them ate it, as if they had had nothing to eat or drink before. But Pamphilus, in his Dialects, says that the Romans call it not *κίτριον*, but *κίτρον*.

30. And after the viands which have been mentioned there were then brought unto us separately some large dishes of oysters, and other shell-fish, nearly all of which have been thought by Epicharmus worthy of being celebrated in his play of the Marriage of Hebe, in these words:—

Come, now, bring all kinds of shell-fish ;
 Lepades, aspedi, crabyzi, strabeli, cecibali,
 Tethunachia, balani, porphyrae, and oysters with closed shells,
 Which are very difficult to open, but very easy to eat ;
 And mussels, and anaritæ, and ceryces, and sciphydria,
 Which are very sweet to eat, but very prickly to touch ;
 And also the oblong solens. And bring too the black
 Cockle, which keeps the cockle-hunter on the stretch.
 Then too there are other cockles, and sand-eels,
 And periwinkles, unproductive fish,
 Which men entitle banishers of men,
 But which we gods call white and beautiful.

31. And in the Muses it is written—

There is the cockle, which we call the tellis;

Believe me, that is most delicious meat.

Perhaps he means that fish which is called the *tellina*, and which the Romans call the *mitlus*,—a fish which Aristophanes the grammarian names in his treatise on the Broken Scytale, and says that the *lepas* is a fish like that which is called the *tellina*. But Callias of Mitylene, in his discussion of the Limpet in Alcæus, says that there is an ode in Alcæus of which the beginning is—

O child of the rock, and of the hoary sea;
and at the end of it there is the line—

Of all limpets the sea-limpet most relaxes the mind.

But Aristophanes writes the line with the word *tortoise* instead of *limpet*. And he says that Dicæarchus made a great blunder when he interpreted the line of limpets; and that the children when they get them in their mouths sing and play with them, just as idle boys among us do with the fish which we call *tellina*. And so, too, Sopater, the compiler of Comicalities, says in his drama which is entitled the *Eubulotheombrotus*:—

But stop, for suddenly a certain sound

Of the melodious *tellina* strikes my ears.

And in another place Epicharmus, in his *Pyrrha* and *Prometheus*, says—

Just look now at this *tellina*, and behold

This periwinkle and this splendid limpet.

And in Sophron cockles are called *melænides*.

For now *melænides* will come to us,

Sent from a narrow harbour.

And in the play which is called “The Clown and the Fisherman,” they are called the *cherambe*. And Archilochus also mentions the *cherambe*: and Ibycus mentions the periwinkle. And the periwinkle is called both *ἀναπίρης* and *ἀνάπρας*. And the shell being something like that of a cockle, it sticks to the rocks, just as limpets do. But Herondas, in his *Coadjutrices*, says—

Sticking to the rocks as a periwinkle.

And Æschylus, in his *Persæ*, says—

Who has plunder'd the islands producing the periwinkle?

And Homer makes mention of the oyster.

32. Diocles the Carystian, in his treatise on the Wholesomes, says that the best of all shell-fish, as aperient and diuretic food, are mussels, oysters, scallops, and cockles. And Archippus says, in his poem called "Fishes,"—

With limpets and sea-urchins and escharæ,
And with periwinkles and cockles.

And Diocles says that the strongest of all shell-fish are cockles, purple-fish, and ceryces. But concerning ceryces Archippus says this—

The ceryx, ocean's nursling, child of purple.

But Speusippus, in the second book of his Similarities, says that ceryces, purple-fish, strabeli, and cockles, are all very nearly alike. And Sophocles makes mention of the shell-fish called strabeli in his Camici, in these words:—

Come now, my son, and look if we may find
Some of the nice strabelus, ocean's child. †

And again Speusippus enumerates separately in regular order the cockle, the periwinkle, the mussel, the pinna, the solens; and in another place he speaks of oysters and limpets. And Araros says, in his Campylion—

These now are most undoubted delicacies,
Cockles and solens; and the crooked locusts
Spring forth in haste like dolphins.

And Sophron says, in his Mimi—

A. What are these long cockles, O my friend,
Which you do think so much of?

B. Solens, to be sure.
This too is the sweet-flesh'd cockle, dainty food,
The dish much loved by widows.

And Cratinus also speaks of the pinna in his Archilochi—

She indeed like pinnas and sea oysters.

And Philyllius, or Eunucus, or Aristophanes, in the Cities, says—

A little polypus, or a small cuttle-fish,
A crab, a crawfish, oysters, cockles,
Limpets and solens, mussels and pinuas;
Periwinkles too, from Mitylene take;
Let us have two sprats, and mullet, ling,
And conger-eel, and perch, and black fish.

But Agiastos, and Dercylus, in his Argolici, call the strabeli ἀστράβηλοι; speaking of them as suitable to play upon like a trumpet.

33. But you may find cockles spoken of both in the masculine and feminine gender. Aristophanes says, in his *Babylonians*—

They all gaped on each other, and were like
To cockles (κόγχαί) roasted on the coals.

And Teleclides, in his *Hesiodi*, says, “Open a cockle (κόγχη);” and Sophron, in his *Actresses*, says—

And then the cockles (κόγχαί) as at one command
All yawned on us, and each display'd its flesh.

But Æschylus uses the word κόγχος in the masculine gender, in his *Glaucus Pontius*, and says—

Cockles (κόγχοι), muscles, oysters.

And Aristonymus, in his *Theseus*, says—

There was a cockle (κόγχος) and other fish too drawn from the sea
At the same time, and by the same net.

And Phrynichus uses the word in the same way in his *Satyr*s. But Icesius, the Erasistratean, says that some cockles are rough, and some royal; and that the rough have a disagreeable juice, and afford but little nourishment, and are easily digested; and that people who are hunting for the purple-fish use them as bait: but of the smooth ones those are best which are the largest, in exact proportion to their size. And Hegesander, in his *Memorials*, says that the rough cockles are called by the Macedonians coryci, but by the Athenians cpii.

34. Now Icesius says that limpets are more digestible than those shell-fish which have been already mentioned; but that oysters are not so nutritious as limpets, and are filling, but nevertheless are more digestible.

But of mussels, the Ephesian ones, and those which resemble them, are, as to their juicy qualities, superior to the periwinkles, but inferior to the cockles; but they have more effect as diuretics than as aperients. But some of them are like squills, with a very disagreeable juice, and without any flavour; but there is a kind which is smaller than they are, and which are rough outside, which are more diuretic, and full of a more pleasant juice than the kind which resembles squills: but they are less nutritious, by reason of their sizes, and also because their nature is inferior. But the necks of

the ceryces are exceedingly good for the stomach, and are not so nutritious as mussels and cockles and periwiukles; but for people who have a weak stomach, and who do not easily expel the food into the cavity of the bowels, they are useful, inasmuch as they do not easily turn on the stomach. For those things which are confessedly digestible are, on the contrary, very unwholesome for people of such a constitution, being very easily inclined to turn on the stomach, because they are tender and easily dissolved. On which account the bags containing their entrails are not suited to vigorous stomachs, but they are very good for those whose bowels are in a weak state. But what are more nutritious than the others, and far nicer in taste, are the entrails of the purple-fish; though they certainly are somewhat like the squill. For indeed all shell-fish are of the same character; but the purple-fish and the solen have this peculiar characteristic, that if they are boiled they yield a thick juice. But the necks of the purple-fish, when boiled by themselves, are exceedingly good for bringing the stomach into a good condition. And Posidippus speaks of them in his *Locrians* in these terms:—

It is time now to eat eels and crabs,
Cockles, and fresh sea-urchins, and fish sounds,
And pinnas, and the necks of fish, and mussels.

35. Balani, if they are of the larger sort, are easily digested, and are good for the stomach. But otaria (and they are produced in the island called Pharos, which is close to Alexandria) are more nutritious than any of the before-mentioned fish, but they are not easily secreted. But Antigonus the Carystian, in his book upon Language, says that this kind of oyster is called by the Æolians the Ear of Venus. Pholades are very nutritious, but they have a disagreeable smell; but common oysters are very like all these sorts of shell-fish, and are more nutritious. There are also some kinds which are called wild oysters; and they are very nutritious, but they have not a good smell, and moreover they have a very indifferent flavour. But Aristotle, in his treatise about Animals, says, "Oysters are of all the following kinds: there are the pinna, the mussel, the oyster, the cteis, the solen, the cockle, the limpet, the small oyster, the balanus. And of migratory fish there are the purple-fish, the sweet purple-fish, the sea-urchin, the strobilus. Now the cteis has a rough shell, marked in streaks;

but the oyster has no streaks, and a smooth shell. The pinna has a smooth mouth; but the large oyster has a wide mouth, and is bivalve, and has a smooth shell. But the limpet is univalve, and has a smooth shell; and the mussel has a united shell. The solen and halanus are univalve, and have a smooth shell; and the cockle is a mixture of both kinds." Epænetus also says, in his Cookery Book, that the interior part of the pinna is called mecon. But in the fifth book of his treatise on the Parts of Animals, Aristotle says, "The purple-fish are born about spring, and the ceryces at the end of the winter. And altogether," says he, "all shell-fish appear in the spring to have what are called eggs; and in the autumn, too, except those kinds of sea-urchins which are good to eat. And these fish indeed have eggs in the greatest number at those seasons, but they are never without them; and they have them in the greatest numbers at the time of full moon, and in the warm weather, with the exception of those fish which are found in the Euripus of the Pyrrhæans; for they are hest in the winter, and they are small, but full of eggs. And nearly all the cockle trihe appear to breed in like manner at about the same season."

36. And continuing the subject, the philosopher says again, "The purple-fish therefore being all collected together in the spring at the same place, make what is called melicera. And that is something like honeycomb, but not indeed so elegant, but it is as if a great number of the husks of white vetches were fastened together; and there is no open passage in any of them: nor are the purple-fish horn of this melicera, but they, and nearly all other shell-fish, are produced of mud and putrefaction; and this is, as it were, a kind of purification both for them and for the purple-fish, for they too make this melicera. And when they begin to make it, they emit a sort of sticky mass, from which those things grow which resemble husks. All these are eventually separated, and they drop blood on the ground. And in the place where they do so, there are myriads of little purple-fish horn, adhering to one another in the ground, and the old purple-fish are caught while carrying them. And if they are caught before they have produced their young, they sometimes produce them in the very pots in which they are caught when collected together in them, and the young look like a bunch of grapes.

And there are many different kinds of purple-fish; and some of them are of large size, like those which are found near Segeum and near Lesteum; and some are small, like those which are found in the Euripus, and around Caria. And those in the gulfs are large and rough, and most of them are of a black colour, but some of them are rather red; and some of the large ones even weigh a mina. But those which are found on the shore and around the coasts are of no great size, but are of a red colour: and again, those in the waters exposed to the north wind are black, and those in the waters exposed to the south wind are generally red."

37. But Apollodorus the Athenian, in his Commentaries on Sophron, having first quoted the saying, "More greedy than a purple-fish," says that it is a proverb, and that some say that it applies to the dye of purple; for that whatever that dye touches it attracts to itself, and that it imbues everything which is placed near it with the brilliancy of its colour: but others say that it applies to the animal. "And they are caught," says Aristotle, "in the spring; but they are not caught during the dog-days, for then they do not feed, but conceal themselves and bury themselves in holes; and they have a mark like a flower on them between the belly and the throat. The fish called the ceryx has a covering of nearly the same sort as all the other animals of the snail kind from its earliest birth; and they feed by putting out what we call their shell from under this covering. And the purple-fish has a tongue of the size of a finger or larger, by which it feeds; and it pierces even shell-fish, and can pierce its own shell. But the purple-fish is very long-lived; and so is the ceryx: they live about six years, and their growth is known by the rings in their shell. But cockles, and cheme-cockles, and solens, and periwinkles, are born in sandy places.

38. But the pinnæ spring from the bottom of the sea. And they have with them a fish called the pinnophylax, or guard of the pinna, which some call *καρίδιος*, and others *καρκίνιος*; and if they lose him, they are soon destroyed. But Pamphilus the Alexandrian, in his treatise on Names, says that he is born at the same time with the pinna. But Chrysippus the Solensian, in the fifth book of his treatise on the Beautiful and Pleasure, says, "The pinna and the guard of the pinna assist one another, not being able to remain apart.

Now the pinna is a kind of oyster, but the guard of the pinna is a small erah: and the pinna having opened its shell, remains quiet, watching the fish who are coming towards it; but the guard of the pinna, standing by when anything comes near, bites the pinna, so as to give it a sort of sign; and the pinna being bitten, closes its shell, and in this manner the two share together what is caught inside the pinna's shell. But some say that the guard is horn at the same time as the pinna, and that they originate in one seed." And again, Aristotle says, "All the fish of the oyster kind are generated in the mud,—oysters in slimy mud, cockles in sandy mud, and so on; but the small oyster and the balanus, and other fish which come near the surface, such as limpets and periwinkles, are born in the fissures of the rocks. And some fish which have not shells are horn in the same way as those which have shells,—as the sea-nettle, the sponge, and others,—in the crevices of the rocks."

39. Now, of the sea-nettle there are two kinds. For some live in hollows, and are never separated from the rocks; but some live on smooth and level ground, and do separate themselves from what they are attached to, and move their quarters. But Eupolis, in the Autolycus, calls the κνίδη, or sea-nettle, ἀκαλήφη. And Aristophanes, in his Phœnissæ, says—

Know that pot-herbs first were given,
And then the rough sea-nettles (ἀκάληφαι);

and in his Wasps he uses the same word. And Pherecrates, in his Deserters, says—

I'd rather wear a crown of sea-nettles (ἀκάληφαι).

And Diphilus the Siphnian, a physician, says, "But the sea-nettle (ἀκαλήφη) is good for the bowels, diuretic, and a strengthener of the stomach, but it makes those who collect them itch violently, unless they anoint their hands beforehand. And it is really injurious to those who hunt for it; by whom it has been called ακαλήφη, by a slight alteration of its original name. And perhaps that is the reason why the plant the nettle has had the same name given to it. For it was named by euphemism on the principle of antiphrasis,—for it is not gentle and ἀπαλή τῇ ἀφῇ, tender to the touch, but very rough and disagreeable." Philpides also mentions

the sea-nettle (calling it ἀκαλήφη) in his Amphiaraus, speaking as follows:—

He put before me oysters and sea-nettles and limpets.

And it is jested upon in the Lysistrata of Aristophanes—

But, you most valiant of the oyster race,

Offspring of that rough dam, the sea-nettle ;

for the τῆθος and the ὄστρεον are the same. And the word τῆθος is here confused in a comic manner with τήθη, a grandmother, and with μητήρ, a mother.

40. And concerning the rest of the oyster tribe, Diphilus says this: “ Of the thick chemæ, those of smaller size, which have tender flesh, are called oysters, and they are good for the stomach, and easily digested. But the thick ones, which are called royal chemæ by some people, and which are also called the huge chemæ, are nutritious, slow to be digested, very juicy, good for the stomach ; and especially do these qualities belong to the larger ones. Of tellinæ there are numbers in Canopus, and they are very common at the place where the Nile begins to rise up to the higher ground. And the thinnest of these are the royal ones, and they are digestible and light, and moreover nutritious. But those which are taken in the rivers are the sweetest. Mussels, again, are moderately nutritious, and are digestible and diuretic. But the best are the Ephesian kind ; and of them those which are taken about the end of autumn. But the female mussel is smaller than the male, and is sweet and juicy, and moreover nutritious. But the solens, as they are called by some, though some call them αἰλοὶ and δόνακες, or *pipes*, and some, too, call them ὄνυχες, or *claws*, are very juicy, but the juice is bad, and they are very glutinous. And the male fish are striped, and not all of one colour ; but they are very wholesome for people affected with the stone, or with any complaint of the bladder. But the female fish is all of one colour, and much sweeter than the male : and they are eaten boiled and fried ; but they are best of all when roasted on the coals till their shells open.” And the people who collect this sort of oyster are called Solenistæ, as Phænius the Eresian relates in his book which is entitled, The Killing of Tyrants by way of Punishment ; where he speaks as follows:—“ Philoxenus, who was called the Solenist, became a tyrant from having been a demagogue. In the beginning he got his livelihood by being

a fisherman and a hunter after solens; and so having made a little money, he advanced, and got a good property.”—“Of the periwinkle the white are the most tender, and they have no disagreeable smell, and have a good effect on the bowels; but of the black and red kinds the larger are exceedingly nice to the taste, especially those that are caught in the spring. And as a general rule all of them are good for the stomach, and digestible, and good for the bowels, when eaten with cinnamon and pepper.” Archippus also makes mention of them in his Fishes—

With limpets and with sea-urchins, and escharæ,
With needle-fishes, and with periwinkles.

But the fish called balani, or acorns, because of their resemblance to the acorn of an oak, differ according to the places where they are found. For the Egyptian balani are sweet, tender, delicious to the taste, nutritious, very juicy indeed, diuretic, and good for the bowels; but other kinds have a salter taste. The fish called ὠτια, or ears, are most nutritious when fried; but the pholades are exceedingly pleasant to the taste, but have a bad smell, and an injurious juice.

41. “Sea-urchins are tender, full of pleasant juice, with a strong smell, filling, and apt to turn on the stomach; but if eaten with sharp mead, and parsley, and mint, they are good for the stomach, and sweet, and full of pleasant juice. But the sweet-tasted are the red ones, and the apple-coloured, and the thickest, and those which if you scrape their flesh emit a milky liquid. But those which are found near Cephalenia and around Icaria, and in the Adriatic are—at least many of them are—rather bitter; but those which are taken on the rock of Sicily are very aperient to the bowels.” But Aristotle says that there are many kinds of sea-urchins: one of which is eaten, that, namely, in which is found what are called eggs. But the other two kinds are those which are called Spatangi, and those which are called Brysæ: and Sophron mentions the spatangi, and so does Aristophanes in his *Olcades*, using the following language:—

Tearing up, and separating, and licking
My spatange from the bottom.

And Epicharmus, in his *Marriage of Hebe*, speaks of the sea-urchins, and says—

Then came the crabs, sea-urchins, and all fish
Which know not how to swim in the briny sea,
But only walk on foot along the bottom.

And Demetrius the Scepsian, in the twenty-sixth book of his Trojan Preparation, says that a Lacedæmonian once being invited to a banquet, when some sea-urchins were put before him on the table, took one, not knowing the proper manner in which it should be eaten, and not attending to those who were in the company to see how they ate it. And so he put it in his mouth with the skin or shell and all, and began to crush the sea-urchin with his teeth; and being exceedingly disgusted with what he was eating, and not perceiving how to get rid of the roughness of the taste, he said, "O what nasty food! I will not now be so effeminate as to eject it, but I will never take you again." But the sea-urchins, and indeed the whole echinus tribe, whether living on land or sea, can take care of and protect themselves against those who try to catch them, putting out their thorns, like a sort of palisade. And to this Ion the Chian bears testimony in his Phoenix or in his Cæneus, saying—

But while on land I more approve the conduct
Of the great lion, than the dirty tricks
Of the sea-urchin; he, when he perceives
The impending onset of superior foes,
Rolls himself up, wrapp'd in his cloak of thorns,
Impregnable in bristly panoply.

42. "Of limpets," says Diphilus, "some are very small, and some are like oysters. But they are hard, and give but little juice, and are not very sharp in taste. But they have a pleasant flavour, and are easily digested; and when boiled they are particularly nice. But the pinnæ are diuretic, nutritious, not very digestible, or manageable. And the ceryces are like them; the necks of which fish are good for the stomach, but not very digestible; on which account they are good for people with weak stomachs, as being strengthening; but they are difficult to be secreted, and they are moderately nutritious. Now the parts of them which are called the mecon, which are in the lower part of their bellies, are tender and easily digested; on which account they also are good for people who are weak in the stomach. But the purple-fish are something between the pinna and the ceryx;

the necks of which are very juicy, and very pleasant to the palate; but the other parts of them are briny, and yet sweet, and easily digestible, and mix very well with other food. But oysters are generated in rivers, and in lakes, and in the sea. But the best are those which belong to the sea, when there is a lake or a river close at hand: for they are full of pleasant juice, and are larger and sweeter than others: but those which are near the shore, or near rocks, without any mixture of mud or water, are small, harsh, and of pungent taste. But the oysters which are taken in the spring, and those which are taken about the beginning of the summer, are better, and full, and have a sort of sea taste, not unmixed with sweetness, and are good for the stomach and easily secreted; and when boiled up with mallow, or sorrel, or with fish, or by themselves, they are nutritious, and good for the bowels.

43. But Mnesitheus the Athenian, in his treatise on Comestibles, says—"Oysters, and cockles, and mussels, and similar things, are not very digestible in their meat, because of a sort of saline moisture which there is in them, on which account, when eaten raw, they produce an effect on the bowels by reason of their saltness. But when boiled they get rid of all, or at all events of most, of their saltness, which they infuse into the water which boils them. On which account, the water in which any of the oyster tribe are boiled is very apt to have a strong effect in disordering the bowels. But the meat of the oysters when boiled, makes a great noise when it has been deprived of its moisture. But roasted oysters, when any one roasts them cleverly, are very free from any sort of inconvenience; for all the evil properties are removed by fire; on which account they are not as indigestible as raw ones, and they have all the moisture which is originally contained in them dried up; and it is the moisture which has too great an effect in relaxing the bowels. But every oyster supplies a moist and somewhat indigestible kind of nourishment, and they are not at all good as diuretics. But the sea-nettle, and the eggs of sea-urchins, and such things as that, give a moist nourishment, though not in any great quantity; but they have a tendency to relax the bowels, and they are diuretic.

44. Nicander the Colophonian, in his book on the Farm, enumerates all the following kinds of oysters—

And all the oysters which the foaming brine
Beneath its vasty bosom cherishes,
The periwinkle, whilk, pelorias,
The mussel, and the slimy tellina,
And the deep shell which makes the pinna's hole.

And Archestratus says, in his Gastronomy—

Ænus has mussels fine, Abydus too
Is famous for its oysters; Parium produces
Crabs, the bears of the sea, and Mitylene periwinkles;
Ambracia in all kinds of fish abounds,
And the boar-fish sends forth: and in its narrow strait
Messene cherishes the largest cockles.
In Ephesus you shall catch chemæ, which are not bad,
And Chalcedon will give you oysters. But may Jupiter
Destroy the race of criers, both the fish born in the sea,
And those wretches which infest the city forum;
All except one man, for he is a friend of mine,
Dwelling in Lesbos, abounding in grapes; and his name is Agatho.

And Philyllius, or whoever is the author of the book called
The Cities, says, "Chemæ, limpets, solens, mussels, pinnas
and periwinkles from Methymna:" but ὄστρεον was the only
form of the name for all these fish among the ancients.
Cratinus says in his Archilochoi—

Like the pinna or the oyster (ὄστρεον).

And Epicharmus says, in his Marriage of Hebe—

Oysters which have grown together.

Where he uses the same form ὄστρεον. But afterwards the
form ὄστρεον like ὄρνειον began to be used. Plato, in his
Phædrus, says, "bound together like oysters" (ὄστρεον).
And in the tenth book of his Politia, he says, "oysters
(ὄστρεα) stuck together;" "oysters (ὄστρεα) and seaweed." But
the peloris, or giant mussel, were so named from the word
πελώριος, *vast*. For it is much larger than the cheme, and
very different from it. But Aristotle says that they are
generated in the sand. And Ion the Chian mentions the
chema, in his Epidemias, and perhaps the shell-fish got the
name of χήμη παρὰ τὸ κεχηνέναι, from opening their mouths."

45. But concerning the oysters which are grown in the
Indian Ocean; (for it is not unreasonable to speak of them,
on account of the use of pearls;) Theophrastus speaks in his
treatise on Precious Stones, and says, "But among the stones
which are much admired is that which is called the pearl,
being transparent in its character; and they make very

expensive necklaces of them. They are found in an oyster which is something like the pinna, only less. And in size the pearl resembles a large fish's eye." Androsthenes, too, in his *Voyage along the Coast of India*, writes in these terms—"But of strombi, and chæriini, and other shell-fish, there are many different varieties, and they are very different from the shell-fish which we have. And they have the purple-fish, and a great multitude of other kinds of oysters. There is also one kind which is peculiar to those seas, which the natives call the berberi, from which the precious stone called the pearl comes. And this pearl is very expensive in Asia, being sold in Persia and the inland countries for its weight in gold. And the appearance of the oyster which contains it is much the same as that of the cteis oyster, only its shell is not indented, but smooth and shaggy. And it has not two ears as the cteis oyster has, but only one. The stone is engendered in the flesh of the oyster, just as the measles are in pork. And it is of a very golden colour, so as not easily to be distinguished from gold when it is put by the side of it; but some pearls are of a silvery appearance, and some are completely white like the eyes of fish. But Chares of Mitylene, in the seventh book of his *Histories of Alexander*, says—"There is caught in the Indian sea, and also off the coast of Armenia, and Persia, and Susiana, and Babylonia, a fish very like an oyster; and it is large and oblong, containing within the shell flesh which is plentiful and white, and very fragrant, from which the men pick out white bones which they call the pearl. And they make of them necklaces and chains for the hands and feet, of which the Persians are very fond, as are the Medes and all Asiatics, esteeming them as much more valuable than golden ornaments."

46. But Isidorus the Characene, in his *Description of Parthia*, says, that "in the Persian sea there is an island where a great number of pearls are found; on which account there are quantities of boats made of rushes all about the island, from which men leap into the sea, and dive down twenty fathoms, and bring up two shells. And they say that when there is a long continuance of thunder-storms, and heavy falls of rain, then the pinna produces most young, and then, too, the greatest quantity of pearls is engendered, and those, too, of the finest size and quality. In the winter

the pinna is accustomed to descend into chambers at the very bottom of the sea; but in summer they swim about all night with their shells open, which they close in the day-time: and as many as stick to the crags, or rocks, throw out roots, and remaining fixed there, they generate pearls. But they are supported and nourished by something which adheres to their flesh: and this also sticks to the mouth of the cockle, having talons and bringing it food: and it is something like a little crab, and is called the guardian of the pinna. And its flesh penetrates through the centre of the cockle-shell, like a root: and the pearl being generated close to it, grows through the solid portion of the shell, and keeps growing as long as it continues to adhere to the shell. But when the flesh gets under the excrescence, and cutting its way onwards, gently separates the pearl from the shell, then when the pearl is surrounded by flesh, it is no longer nourished so far as to grow at all; but the flesh makes it smoother, and more transparent, and more pure. And so, too, the pinna, which lives at the bottom, engenders the most transparent sort of pearl; and it produces them also very pure and of large size. But that which keeps near the surface, and is constantly rising, is of a smaller size and a worse colour, because it is affected by the rays of the sun. But those who hunt for pearls are in danger when they hastily put their hand into the opening of the shell, for immediately the fish closes its shell, and very often their fingers are sawn off; and sometimes they die immediately. But all those who put in their hand sideways easily draw off the shells from the rock. And Menander makes mention of Emeralds also, in his Little Boy—

There must be an emerald and a sardonyx.

And the word for emerald is more correctly written *μάραγδος*, without a *σ*. For it is derived from the verb *μαρμαίρω*, to glisten, because it is a transparent stone.

47. After this conversation some dishes were set on the table, full of many kinds of boiled meat: feet, and head, and ears, and loins; and also entrails, and intestines, and tongues; as is the custom at the places which are called boiled meat shops at Alexandria. For, O Ulpian, the word *ἐφθοπώλιον*, a boiled meat shop, is used by Posidippus, in his Little Boy. And again, while they were inquiring who had ever

named any of these dishes, one of the party said, Aristophanes mentions entrails as things which are eatable, in his *Knights*—

I say that you are selling tripe and paunches
Which to the revenue no tithe have paid.

And presently after he adds—

Why, my friend, hinder me from washing my paunches,
And from selling my sausages? Why do you laugh at me?

And again he says—

But I, as soon as I have swallow'd down
A bullock's paunch, and a dish of pig's tripe,
And drunk some broth, won't stay to wash my hands,
But will cut the throats of the orators, and will confuse Nicias.

And again he says—

But the Virgin Goddess born of the mighty Father
Gives you some boiled meat, extracted from the broth,
And a slice of paunch, and tripe, and entrails.

And Cratinus, in his *Pluti*, mentions jawbones of meat—

Fighting for a noble jawbone of beef.

And Sophocles, in the *Amycus*, says—

And he places on the table tender jawbones.

And Plato, in his *Timæus*, writes, "And he bound up some jawbones for them, so as to give the appearance of a whole face." And Xenophon says, in his book on *Horsemanship*, "A small jawbone closely pressed." But some call it, not *σιαγών*, but *ἰαγών*, spelling the word with a *v*, saying that it is derived from the word *ἵς*. Epicharmus also speaks of tripe, *χορδαὶ* as we call it, but he calls it *ῥορδαί*, having given one of his plays the title of *Orya*. And Aristophanes, in his *Clouds*, writes—

Let them prepare a dish of tripe, for me
To set before these wise philosophers.

And Cratinus, in his *Pytina*, says—

How fine, says he, is now this slice of tripe.

And Eupolis speaks of it also, in his *Goats*. But Alexis, either in his *Leucadia* or in his *Runaways*, says—

Then came a slice and good large help of tripe.

And Antiphanes, in his *Marriage*, says—

Having cut out a piece of the middle of the tripe.

48. And as for feet, and ears, and even noses of beasts, they are all mentioned by Alexis, in his *Crateua* or the *Physic-seller*. And I will adduce a slight proof of that presently, which contains a good many of the names about which we are inquiring. Theophilus says, in his *Pancratiast*—

A. There are here near three minas' weight of meat
Well boiled.

B. What next?

A. There is a calf's nose, and
A heel of bacon, and four large pig's-feet.

B. A noble dish, by Hercules!

A. And three calves-feet.

And Anaxilas says, in his *Cooks*—

A. I would much rather roast a little fish,
Than here repeat whole plays of *Æschylus*.

B. What do you mean by little fish? Do you intend
To treat your friends as invalids? 'Twere better
To boil the extremities of eatable animals,
Their feet and noses.

And Anaxilas says, in the *Circe*—

For having an unseemly snout of pig,
My dear Cinesias.

And in the *Calypso*—

Then I perceived I bore a swine's snout.

Anaxandrides has mentioned also ears in the *Satyrus*. And
Axionicus says, in his *Chalcis*—

I am making soup,
Putting in well-warm'd fish, and adding to them
Some scarce half-eaten fragments; and the pettitoes
Of a young porker, and his ears; the which I sprinkle
With savoury assafoetida; and then
I make the whole into a well-flavour'd sausage,
A meat most saleable. Then do I add a slice
Of tender tripe; and a snout soak'd in vinegar.
So that the guests do all confess, the second day
Has beaten c'en the wedding-day itself.

And Aristophanes says, in his *Proagon*—

Wretch that I am, I've eaten tripe, my son:
How can I bear to see a roasted snout?

And Pherecrates says, in his *Trifles*—

Is not this plainly now a porker's snout?

And there is a place which is called *Πύγχος*, or *Snout*, near *Stratos*, in *Ætolia*, as *Polybius* testifies, in the sixth book of his *Histories*. And *Stesichorus* says, in his *Boar Hunting*—

To hide the sharpen'd snout beneath the earth.

And we have already said that the word *ρύγχος* properly applies only to the snout of a swine; but that it is sometimes used for the nose of other animals, Archipphus has proved, saying in jest, in his *Second Amphitryon*, of the human face—

And this, too, though you have so long a nose (*ρύγχος*).

And Araros says, in his *Adonis*—

For the god turns his nose towards us.

49. And Aristophanes makes mention of the extremities of animals as forming a common dish, in his *Æolosicon*—

And of a truth, plague take it, I have boil'd

. Four tender pettitoes for you for dinner.

And in his *Gerytades* he says—

- Pig's pettitoes, and bread, and crabs.

And Antiphanes says, in his *Corinthia*—

A. And then you sacrifice a pig's extremities

To Venus,—what a joke!

B. That is your ignorance;

For she in Cyprus is so fond of pigs,

O master, that she drove away the herd

Of swine from off the dunghill where they fed,

And made the cows eat dirt instead of them.

But Callimachus testifies that, in reality, a pig is sacrificed to Venus; or perhaps it is Zenodotus who says so in his *Historic Records*, writing thus, "The Argives sacrifice a pig to Venus, and the festival at which this takes place is called *Hysteria*." And Pherecrates says, in his *Miners*—

But whole pig's feet of the most tender flavour

Were placed at hand in dishes gaily adorned,

And hoil'd ears, and other extremities.

And Alexis says, in his *Dice Players*—

But when we had nearly come to an end of breakfast,

And eaten all the ears and pettitoes.

And he says again, in his *Pannuchis* or in his *Wool-weavers*—

This meat is but half roasted, and the fragments

Are wholly wasted; see this conger cel,

How badly boiled; and as for the pettitoes,

They now are wholly spoilt.

And Pherecrates also speaks of boiled feet, in his *Slave-master*—

A. Tell us, I pray you now then, how the supper

Will be prepared.

B. Undoubtedly I will.

In the first place, a dish of well-minced eel ;
 Then cuttle-fish, and lamb, a slice of rich
 Well-made black pudding ; then some pig's feet boil'd ;
 Some liver, and a loin of mutton,
 And a mighty number of small birds ; and cheese
 In honey steep'd, and many a slice of meat.

And Antiphanes says, in his Parasite—

A. The well-warm'd legs of pigs.*

B. A noble dish,

I swear by Vesta.

A. Then some boiled cheese
 Bubbled upon the board.

And Ecphantides says, in his Satyrs—

It is no great hardship, if it must be so,
 To buy and eat the boil'd feet of a pig.

And Aristophanes speaks of tongue as a dish, in his Tryers,
 in the following words—

I've had anchovies quite enough ; for I
 Am stretch'd almost to bursting while I eat
 Such rich and luscious food. But bring me something
 Which shall take off the taste of all these dainties.
 Bring me some liver, or a good large slice
 Of a young goat. And if you can't get that,
 Let me at least have a rib or a tongue,
 Or else the spleen, or entrails, or the tripe
 Of a young porker in last autumn born ;
 And with it some hot rolls.

50. Now when all this conversation had taken place on these subjects, the physicians who were present would not depart without taking their share in it. For Dionysiocles said, Mnesitheus the Athenian, in his book about Comestibles, has said, "The head and feet of a pig have not a great deal in them which is rich and nutritious." And Leonidas writes, "Demon, in the fourth book of his Attica, says that Thymœtes, his younger brother, slew Apheidias, who was king of Athens, he himself being a bastard, and usurped the kingdom. And in his time, Melanthus the Messenian was banished from his country, and consulted the Pythia as to where he should dwell : and she said wherever he was first honoured by gifts of hospitality, when men set before him feet and a head for supper. And this happened to him at Eleusis ; for as the priestesses happened at the time to be solemnizing one of their national festivals, and to have con-

sumed all the meat, and as nothing but the head and feet of the victim were left, they sent them to Melanthius.

51. Then a paunch¹ was brought in, which may be looked upon as a sort of metropolis, and the mother of the sons of Hippocrates, whom I know to have been turned into ridicule by the comic poets on account of their swinish disposition. And Ulpian, looking upon it, said,—Come now, my friends, ~~whom does the paunch lie with?~~ *author is paunch friend* For we have now been minding the belly long enough, and it is time for us now to have some real conversation. And as for these cynics, I bid them be silent, now that they have eaten abundantly, unless they like to gnaw some of the cheeks, and heads, and bones, which no one will grudge their enjoying like dogs, as they are; for that is what they are, and what they are proud of being called.

The remnants to the dogs they're wont to throw, Euripides says, in his *Cretan Women*. For they wish to eat and drink everything, never considering what the divine Plato says in his *Protagoras*, "That disputing about poetry, is like banquets of low and insignificant persons. For they, because they are unable in their drinking parties to amuse one another by their own talents, and by their own voices and conversation, by reason of their ignorance and stupidity, make female flute-players of great consequence, hiring at a high price sounds which they cannot utter themselves, I mean the music of flutes, and by means of this music they are able to get on with one another. But where the guests are gentlemanly, and accomplished, and well educated, you will not see any flute-playing women, or dancing women, or female harpers, but they are able themselves to pass the time with one another agreeably, without all this nonsense and trifling, by means of their own voices, speaking and hearing one another in turn with all decency, even if they drink a great deal of wine." And this is what all you Cynics do, O Cynulcus; you drink, or rather you get drunk, and then, like flute-players and dancing-women, you prevent all the pleasure of conversation: "living," to use the words of the same Plato, which he utters in his *Philebus*, "not the life of a man, but of some mollusk, or of some other marine animal which has life in a shell-encased body."

¹ The pun in the original cannot be preserved in a translation. The Greek word for paunch is *μήτρα*.

52. And Cynulcus, being very angry, said,—You glutton of a man, whose god is your belly, you know nothing else yourself, nor are you able to keep up an uninterrupted conversation, nor to recollect any history, nor to begin anything which may tend to throw a charm on any discussion. But you have been wasting all the time with questions of this sort, “Is there such and such a statement? Is there not? Has such and such a thing been said? Has it not been said?” And you attack and examine closely everything which occurs in anything which is said, collecting all your thorns—living continually

As if among thistles, or plants of rough borage—

never collecting any sweet flowers. Are you not the person who call that which is called by the Romans *strena*, being so named in accordance with some national tradition, and which is accustomed to be given to friends, *epinomis*? And if you do this in imitation of Plato, we should be glad to learn it; but if you find that any one of the ancients has ever spoken in such a manner, tell us who it is who has. For I know that there is some part of a trireme which is called *epinomis*, as Apollonius states in his treatise on what relates to Triremes. Are not you the man who called your new stout cloak, which had never yet been used by you, (for the proper name of it, my friend, is really *φαινόλης*,) useless? saying—“My slave Leucus, give me that useless cloak.” And once going to the bath, did not you say to a man who asked you, Whither now? I am going, said you, *ἀπολούμενος* (pronouncing the word as if it meant *to kill yourself* rather than *to bathe*). And that very day your beautiful garment was purloined from you by some bath robbers; so that there was great laughter in the bath, at this useless cloak being hunted for. At another time too, O my dear friends, (for the plain truth shall be told you,) he tripped against a stone and dislocated his knees. And when he was cured he again came into public: and when men asked him, What is the matter, O Ulpian? he said it was a black eye. And I (for I was with him at the time) being then unable to restrain my laughter, got anointed under the eyes with some thick ointment by a physician who was a friend of mine, and then said to those who asked me, What is the matter with you, that I had hurt my leg.

53. There is also another imitator of the same wisdom,

Pompeianus the Philadelphian; a man not destitute of shrewdness, but still a terrible wordcatcher: and he, conversing with his servant, calling him by name with a loud voice, said—"Strombichides, bring me to the gymnasium those intolerable slippers (he used the word ἀφορήτους, intending it to mean *what he had never worn*) and my useless (he used the word ἄχρηστος, by which he meant *which he had never used*) cloak. For I, as soon as I have bound up my beard, shall address my friends. For I have got some roast fish. And bring me a cruet of oil. For first of all we will be crushed (he used the word συντριβησόμεθον, meaning to say *we will rub ourselves well*), and then we will be utterly destroyed (his word was ἀπολούμεθον, and he meant to say *we will have a bath*).” And this same sophist, in the month of February, as the Romans call it, (and Juba the Mauritanian says that this month has its name¹ from the terrors caused by the spirits under the earth, and from the means used to get rid of those fears, at which season the greatest severity of winter occurs, and it is the custom of them to offer libations for many days to those who are dead :) in the month of February, I say, he said to one of his friends—"It is a long time since you have seen me, because of the heat.” And when the festival of the Panathenæa was being celebrated, during which the courts of justice do not assemble, he said—"This is the birthday of the virgin goddess Minerva,” (but he pronounced the word ἀλέκτορος, as if he had meant *of the cock of Minerva*,) “and this day is unjust,” (for he

¹ Ovid gives the following derivation of the name February :

Februa Romani dixere piamina patres,
 Nunc quoque dant verbo plurima signa fidem
 Pontifices ab rege petunt et Flamine lanas,
 Quis veteri lingua Februa nomen erat.
 Quæque capit lictor domibus purgamina certis
 Torrida cum micæ farra vocantur idem.
 Nomen idem ramo qui cæsus ab arbore pura
 Casta sacerdotum tempora fronde tegit.
 Ipse ego Flaminicam poseentem Februa vidi;
 Februa poseenti pinea virga data est.
 Denique quodeunque est quo pectora nostra piatur
 Hoc apud intonsos nomen habebat avos.
 Mensis ab his dictus, secta quia pelle Luperci
 Omne solum lustrant, idque piamen habent.
 Aut quia placatis sunt tempora pura sepulchris.

Tunc cum feriales præteriere dies.—*Ov. Fasti*, ii. 19..

(See Ovid, vol. i. p. 46, Bohn's Classical Library.)

called it *ἄδικος*, though he meant the word to have the sense of being a *holiday for the courts of law*. And once he called a companion of ours who came back from Delphi without having received an answer from the god, *ἄχρηστον*, (which never means anything but *useless*, but he used the word for *unanswered*). And once when he was making a public display of his eloquence, and going through a long panegyric on the Queen of cities, he said, Most admirable is the Roman dominion, and *ἀνυπόστατος* (he meant *irresistible*).¹

54. Such now, my friends, are Ulpian's companions, the sophists; men who call even the thing which the Romans call *miliarium*, that is to say, a vessel designed to prepare boiling water in, *ἱππολέβης*, an oven-kettle; being manufacturers of many names, and far outrunning by many parangs the Sicilian Dionysius: who called a virgin *μένανδρος* (from *μένω* and *ἄνθρωπος*), because she is waiting for a husband; and a pillar *μενεκράτης* (from *μένω* and *κράτος*), because it remains and is strong. And a javelin he called *βαλλάντιον*, because (*ἄντιον βάλλεται*) it is thrown against something; and mouse-holes he called *μυστήρια*, mysteries, (from *τηρεῖν τοὺς μῦς*) because they keep the mice. And Athanis, in the first book of his History of the Affairs of Sicily, says that the same Dionysius gave an ox the name of *γαρότας*; and a pig he called *ἱακχος*. And Alexarchus was a man of the same sort, the brother of Cassander, who was king of Macedonia, who built the city called Uranopolis. And Heraclides Lembus speaks concerning him in the seventh book of his Histories, and says, "Alexarchus, who founded the city Uranopolis, imported many peculiar words and forms of speaking into the language: calling a cock *ὀρθροβόας*, or *he that crows in the morn*; and a barber *βροτοκέτης*, or *one who cuts men*; and a drachm he called *ἀργυρίς*, a *piece of silver*; and a choenix he called *ἡμεροτροφίς*, *what feeds a man for a day*; and a herald he called *ἀπύτης*, a *bawler*. And once he wrote a letter to the magistrates of the Cassandrians in this form:²—*Ἀλέξαρχος ὁ μάρμων πρόμοις*

¹ It is not quite clear what the blunder was, for *ἀνυπόστατος* means irresistible. Aretæus uses the word for "unsubstantial," which is perhaps what Athenæus means to say Pompeianus called Rome.

² I have followed Casaubon's advice in not attempting to translate this letter, who "marvels that interpreters have endeavoured to translate it, for what can wasting time be, if this is not?" And Schweighauser says that he will not attempt to explain it further, lest he should seem to be endeavouring to appear wiser than Apollo.

γαθεῖν. τοὺς ἡλιοκρεῖς οἷων οἶδα λιποῦσα θεωτῶν ἔργων κρατήτορας
μορσίμῳ τύχα κεκυρωμένας θεοῦ πόγαις χυτλώσαντες αὐτοὺς, καὶ
φύλακας ὀριγένης." But what that letter means I think that
even the Pythian Apollo himself could hardly tell. For, as
Antiphanes says, in his *Cleophanes*,—

What is it then to be a tyrant, (or
What would you call pursuing serious things,)
In the Lyceum with the sophists; by Jove,
They are but thin and hungry joyless men.
And say the thing does not exist if now
It is produced; for that is not as yet,
Nor can already be produced, which now
Is caused afresh. Nor if it did exist
Before, can it be now made to exist.
For there is nothing which has no existence.
And that which never yet has taken place,
Is not as if it had, since it has not.
For it exists from its existence; but
If there is no existence, what is there
From which it can exist? The thing's impossible.
And if it's self-existent, it will not
Exist again. And one perhaps may say,
Let be; whence now can that which has no being
Exist, what can become of it? What all this means
I say that e'en Apollo's self can't tell.

55. I know too that Simonides the poet, somewhere or
other, has called Jupiter Ἀρίσταρχος, (meaning ἄριστος ἄρχων,
best of rulers;) and Æschylus calls Pluto Ἀγησίλαος, (from ἄγειν
τὸν λαόν, *collecting the people*;) and Nicander the Colophonian
called the asp, the animal, ἰοχέαιρα, *poisonous*, (from ἰὸς, *poison*,
and χέω, *to emit*;) though the word is usually applied to Diana in
the sense of shooting arrows, because ἰὸς also means an arrow.)

And it is on account of these tricks and others like them
that the divine Plato, in his *Politics*, after having said that
some animals live on the dry land, and others in the water, and
also, that there are some classes which are fed on dry food,
others on moist food, and others which graze, giving the
names of ξηροβατικά and ὑγροβατικά, and again, of ξηροτρο-
φικά, ὑγροτροφικά and ξηρονομικά to the different kinds of
animals, according as they live on the land, or in the water, or
in the air—adds, by way of exhortation to those manufac-
turers of names to guard against novelty, the following sen-
tence, word for word:—"And if you take care not to appear
too anxious in making new names you will continue to old

age with a greater reputation for prudence." But I know that Herodes Atticus, a rhetorician, named the piece of wood which was put through his wheels when he was going in his chariot down steep places, *τροχοπέδης*, (as a *fetter to the wheels*.) Although Simaristus, in his *Synonymes*, had already given this piece of wood the name of *ἐποχλεὺς*, or *the drag*. And Sophocles the poet, in some one of his works, called a guardian a *bolt*, saying—

Be of good cheer, I am a mighty bolt
To keep this fear away from you.

And, in another place, he has given an anchor the name of *ἰσχὰς* or *the holder*, because it *κατέχει*, *holds* the ship—

And the sailors let out the holder of the ship.

And Demades the orator said that Ægina was the "eyesore of the Peiræus," and that Samos was "a fragment broken off from the city." And he called the young men "the spring of the people;" and the wall he called "the garment of the city;" and a trumpeter he entitled "the common cock of the Athenians." But this word-hunting sophist used all sorts of far more far-fetched expressions. And whence, O Ulpian, did it occur to you to use the word *κεχορπασμένος* for satiated, when *κοπέω* is the proper verb for that meaning, and *χορράζω* means to feed?

56. In reply to this Ulpian said with a cheerful laugh,—But do not bark at me, my friend, and do not be savage with me, putting on a sort of hydrophobia, especially now that this is the season of the dog-days. You ought rather to fawn upon and be gentle towards your messmates, lest we should institute a festival for dog killing, in the place of that one which is celebrated by the Argives. For, my most sagacious gentleman, *χορράζομαι* is used by Cratinus in his *Ulysseses* in this way:—

You were all day glutting yourselves with white milk.

And Menander, in his *Trophonius*, uses the word *χορπασθεὶς* in the same sense. And Aristophanes says in his *Gerytades*—

Obeys us now, and glut us with your melodies.

And Sophocles in his *Tyro* has—

And we received him with all things which satisfy (*πάγχροστα*).

And Eubulus in his *Dolon*—

I, O men, have now been well satisfied (*κεχόρπασμαι*),
And I am quite well filled; so that I could

With all my energy but just contrive
To fasten on my sandals.

And Sophilus says in his Phylarchus—

There will be an abundant deal of eating.
I see the prelude to it ;—I shall surely be
Most fully satisfied ; indeed, my men,
I swear by Bacchus I feel proud already.

And Amphis says in his Uranus—

Sating herself till eve with every dainty.

Now these statements, O Cynulcus, I am able to produce without any preparation ; but to-morrow, or the day after, for that (*ἐνν*) is the name which Hesiod gave to the third day, I will satiate you with blows, if you do not tell me in whose works the word *κοιλιοδαίμων*, *Belly-god*, is to be found. And as he made no answer,—But, indeed, I myself will tell you this, O Cynic, that Eupolis called flatterers this, in his play of the same name. But I will postpone any proof of this statement until I have paid you the blows I owe you.

57. And so when every one had been well amused by these jokes,—But, said Ulpian, I will also give you now the statement about paunches which I promised you. For Alexis, in his play which is entitled Ponticus, jesting in a comic manner, says that Callimedon the orator, who was surnamed the Crab (and he was one of those who took part in the affairs of the state in the time of Demosthenes the orator)—

Every one is willing to die for his country (*πάτρας*) :
And for a boiled paunch (*μήτρας*) Callimedon,
The dauntless crab, would very probably
Dare to encounter death.

And Callimedon was a man very notorious for his fondness for dainties.

And Antiphanes also speaks of paunches in his Philometor, using these words—

While the wood has pith in it (*ξύμητρον*) it puts forth shoots.
There is a *metropolis* but no *patropolis*.
Some men sell paunches (*μήτραι*), a delicious food.
Metras, the Chian, is dear to the people.

And Euphron says in his Paradidomena—

But my master having prepared a paunch
Set it before Callimedon ; and when he ate it
It made him leap with joy ; from which he earn'd
The name of crab.

And Dioxippus in his Antipornoboscus—

What food doth he delight in ! Dainty is he !
Most dainty in his eating, paunches, sausages !

And in his Historiographer, he says—

Amphides burst in the porch and made himself a way in ;
Holding up two paunches fine, See for what I'm paying,
Said he, and send me all you have, or all that you can find me.

And Eubulus says in his Deucalion—

Liver, and tripe, and entrails, aye, and paunches.

58. But Lynceus the Samian, the friend of Theophrastus, was acquainted with the use of paunches when eaten with Cyrenaic sauce. And accordingly, writing an account of the Banquet of Ptolemy, he says :—" A certain paunch having been brought round in vinegar and sauce." Antiphanes, too, mentions this sauce in his Unhappy Lovers, speaking of Cyrene—

I sail back to the self-same harbour whence
We previously were torn ; and bid farewell
To all my horses, friends, and assafoetida,
And two horse chariots, and to cabbages,
And single-horses, and to salads green,
And fevers, and rich sauces.

And how much better a paunch of a castrated animal is, Hipparchus, who wrote the book called The Ægyptian Iliad, tells us in the following words—

But above all I do delight in dishes
Of paunches and of tripe from gelded beasts,
And love a fragrant pig within the oven.

And Sopater says in his Hippolytus—

But like a beauteous paunch of gelded pig
Well boil'd and white, and basted with rich cheese.

And in his Physiologus he says—

'Tis not a well boil'd slice of paunch of pig
Holding within a sharp and biting gravy.

And in his Silphæ he says—

That you may eat a slice of boil'd pig's paunch,
Dipping it in a bitter sauce of rue.

59. But the ancients were not acquainted with the fashion of bringing on paunches, or lettuces, or anything of the sort, before dinner, as is done now. At all events Archestratus, the inventor of made dishes, as he calls himself, says that

pledges in drinking, and the use of ointments, are introduced after supper—

And always at the banquet crown your head
 With flowing wreaths of varied scent and hue,
 Culling the treasures of the happy earth ;
 And steep your hair in rich and reeking odours,
 And all day long pour holy frankincense
 And myrrh, the fragrant fruit of Syria,
 On the slow slumb'ring ashes of the fire :
 Then, when you drink, let slaves these luxuries bring—
 Tripe, and the hoiled paunch of well-fed swine,
 Well soak'd in cummin juice and vinegar,
 And sharp, strong-smelling assafoetida ;
 Taste, too, the tender well-roast birds, and game,
 Whate'er may be in season. But despise
 The rude uncivilized Sicilian mode,
 Where men do nought but drink like troops of frogs,
 And eat no solid seasoning. Avoid them.
 And seek the meats which I enjoin thee here.
 All other foods are only signs and proofs
 Of wretched poverty : the green hoil'd vetch,
 And beans, and apples, and dried drums of figs.
 But praise the cheesecakes which from Athens come ;
 And if there are none, still of any country
 Cheesecakes are to be eaten ; also ask
 For Attic Honey, the feast's crowning dish—
 For that it is which makes a banquet noble.
 Thus should a free man live, or else descend
 Beneath the earth, and court the deadly realms
 Of Tartarus, hurried deep beneath the earth
 Innumerable fathoms.

But Lynceus, describing the banquet given by Lamia, the female flute-player, when she entertained Demetrius Poliorcetes, represents the guests the moment they come to the banquet as eating all sorts of fish and meat ; and in the same way, when speaking of the feast given by Antigonus the king, when celebrating the Aphrodisiac festival, and also one given by King Ptolemy, he speaks of fish as the first course ; and then meat.

60. But one may well wonder at Archestratus, who has given us such admirable suggestions and injunctions, and who was a guide in the matter of pleasure to the philosopher Epicurus, when he counsels us wisely, in a manner equal to that of the bard¹ of Ascrea, that we ought not to mind some people, but only attend to him ; and he bids us eat such

¹ Hesiod.

and such things, differing in no respect from the cook in Damoxenus the comic writer, who says in his *Syntrophi*—

- A. You see me here a most attentive pupil
Of Epicurus, wisest of the Greeks,
From whom in two years and ten months or less,
I scraped together four good Attic talents.
B. What do you mean by this? I pray thee, tell me,
Was he a cook, my master? That is news.
A. Ye gods! and what a cook! Believe me, nature
Is the beginning and the only source
Of all true wisdom. And there is no art
At which men labour, which contains more wisdom.
So this our art is easy to the man
Who has drunk deep of nature's principles;
They are his guides: and therefore, when you see
A cook who is no scholar, nor has read
The subtle lessons of Democritus,
(Aye and he must remember them besides,)
Laugh at him as an ass; and if you hire one
Who knows not Epicurus and his rules,
Discharge him straightway. For a cook must know,
(I speak the words of sober truth, my friend,)
How great the difference is in summer time
Between the glaucisk of the winter-season;
He must know all the fish the Pleiades
Bring to us at their setting; what the solstice,
Winter and summer, gives us eatable—
For all the changes and the revolutions
Are fraught with countless evil to mankind,
Such changes do they cause in all their food.
Dost thou not understand me? And remember,
Whatever is in season must be good.

B. How few observe these rules.

A. From this neglect

Come spasms, and the flatulence which ill
Beseems a politic guest;—but all the food
I give my parties, wholesome is, and good,
Digestible and free from flatulence.
Therefore its juice is easily dissolved,
And penetrates the entire body's pores.

B. Juice, say you? This is not known to Democritus.

A. But all meats out of season make the eater
Diseased in his joints.

B. You seem to me,

To have studied too the art of medicine.

A. No doubt, and so does every one who seeks
Acquaintance with his nature's mysteries.
But see now, I do beg you by the gods,
How ignorant the present race of cooks are.
When thus you find them ignorant of the smell

Of all the varied dishes which they dress,
And pounding sesame in all their sauce.
What can be bad enough for such sad blunderers?

B. You seem to speak as any oracle.

A. What good can e'er arise, where every quality
Is jumbled with its opposite in kind,
How different soever both may be?
Now to discern these things is art and skill,
Not to wash dishes nor to smell of smoke.
For I do never enter a strange cook-shop,
But sit within such a distance as enables
My eyes to comprehend what is within.
My friends, too, do the same; I tell them all
The causes and results. This bit is sour,
Away with it; the man is not a cook,
Though he perhaps may be a music master:
Put in some fire; keep an equal heat.
The first dish scarcely suits the rest. Do you
Not see the form of th' art?

B. O, great Apollo!

A. What does this seem to you?

B. Pure skill; high art.

A. Then I no dishes place before my guests
At random; but while all things correspond
I regulate the whole, and will divide
The whole as best may suit, in fours, or fives;
And will consult each separate division—
And satisfy each party. Then again,
I stand afar off and directions give;
Whence bring you that? what shall you mix with this?
See how discordant those two dishes are!
Take care and shun such blunders. That will do.
Thus Epicurus did arrange his pleasures.
Thus wisely did he eat. He, only wise,
Saw what was good and what its nature was.
The Stoics seek in vain for such discoveries,
And know not good nor what the nature may be
Of good; and so they have it not; nor know
How to impart it to their friends and guests.
Enough of this. Do'st not agree with me?

B. Indeed I do, all things are plain to me.

61. Plato, too, in his *Joint Deceiver*, introduces the father of a young man in great indignation, on the ground that his son's principles and way of living have been injured by his tutor; and he says—

A. You now have been the ruin of my son,
You wretch, you have persuaded him t' embark
In a course of life quite foreign to his habits
And former inclinations. You have taught him
To drink i' th' morning, quite beyond his wont.

B. Do you blame me that he has learnt to live?

A. Call you this living?

B. So the wise do say :

At all events the allwise Epicurus
Tells us that pleasure is the only good.

A. No doubt, and nobody can entertain
A different opinion. To live well
Must be to rightly live ; is it not so?
Tell me, I pray thee, hast thou ever seen
Any philosopher confused with wine?
Or overtaken with those joys of yours?

B. Aye, all of them. Those who lift up their brows,
Who look most solemn in the promenades,
And in their daily conversation,
Who turn their eyes away in high disdain
If you put plaice or turbot on their board,
Know for all that the fish's daintiest part.
Seek out the head, the fins ; the sound, the roe,
And make men marvel at their gluttony.

62. And in Antiphanes, in his *Soldier* or in his *Tycho*, a man is introduced delivering rules in this way, saying—

Whoever is a mortal man, and thinks
This life has any sure possession,
Is woefully deceived. For either taxes
Take off his property ; or he goes to law
And loses all he seeks, and all he has :
Or else he's made a magistrate, and bears
The losses they are subject to ; or else
The people bid him a choragus be,
And furnish golden garments for a chorus ;
And wear but rags himself. Or as a captain
Of some tall ship, he hangs himself ; or else
Takes the command, and then is taken prisoner :
Or else, both waking and in soundest sleep,
He's helpless, pillaged by his own domestics.
Nothing is sure, save what a man can eat,
And treats himself to day by day. Nor then,
Is even this too sure. For guests drop in
To eat what you have order'd for yourself.
So not until you've got it 'twixt your teeth
Ought you to think that e'en your dinner's safe.

And he says the same in his *Hydria*.

63. Now if any one, my friends, were to consider this, he would naturally and reasonably praise the honest Chrysippus, who examined accurately into the nature of Epicurus's philosophy, and said, "That the *Gastrology* of Archestratus was the metropolis of his philosophy ;" which all the epicures of philosophers call the *Theogony*, as it were, that beautiful

epic poem; to whom Theognetus, in his *Phasma* or in his *Miser*, says—

My man, you will destroy me in this way;
 For you are ill and surfeited with all
 The divers arguments of all the Stoics.
 "Gold is no part of man, mere passing rime,
 Wisdom's his real wealth, solid like ice;
 No one who has it ever loses it."
 Oh! wretched that I am; what cruel fate
 Has lodged me here with this philosopher?
 Wretch, you have learnt a most perverted learning;
 Your books have turn'd your whole life upside down;
 Buried in deep philosophy you talk
 Of earth and heaven, both of which care little
 For you and all your arguments.

64. While Ulpian was continuing to talk in this way, the servants came in bearing on some dishes some crabs bigger than Callimedon, the orator, who, because he was so very fond of this food was himself called the Crab. Accordingly, Alexis, in his *Dorcis*, or the *Flatterer*, (as also others of the comic poets do,) hands him down, as a general rule, as being most devoted to fish, saying—

It has been voted by the fish-sellers,
 To raise a brazen statue to Callimedon
 At the Panathenaic festival
 In the midst of the fish-market; and the statue
 Shall in his right hand hold a roasted crab,
 As being the sole patron of their trade,
 Which other men neglect and seek to crush.

But the taste of the crab is one which many people have been very much devoted to; as may be shown by many passages in different comedies; but at present Aristophanes will suffice, who in the *Thesmophoriazusæ* speaks as follows—

A. Has any fish been bought? a cuttle-fish,
 Or a broad squill, or else a polypus;
 Or roasted mullet, or perhaps some beet-root?

B. Indeed there was not.

A. Or a roach or dace?

B. Nothing of such a sort?

A. Was there no black-pudding,
 Nor tripe, nor sausage, nor boar's liver fried,
 No honeycomb, no paunch of pig, no eel,
 No mighty crab, with which you might recruit
 The strength of women wearied with long toil?

But by broad squills he must have meant what we call *astaci*, a kind of crab which Philyllius mentions in his *Cities*.

And Archestratus, in that famous poem of his where he never once mentions the crab by the name of *κάραβος*, does speak of the *ἄστακος*. As he does also in the following passage—

But passing over trifles, buy an astacus,
Which has long hands and heavy too, hut feet
Of delicate smallness, and which slowly walks
Over the earth's face. A goodly troop there are
Of such, and those of finest flavour, where
The isles of Lipara do gem the ocean :
And many lie in the broad Hellespont.

And Epicharmus, in his *Hebe's Marriage*, shows plainly that the *ἄστακος* spoken of by Archestratus is the same as the *κάραβος*, speaking as follows—

There are astaci and colybdænæ, both equipp'd
With little feet and long hands, both coming under
The name of *κάραβος*.

65. But the carabi, and astaci, and also carides or squills, are each a distinct genus. But the Athenians spell the name *ἄστακος* with an *ο*, *ὄστακος*, just as they also write *ὄσταφίδας*. But Epicharmus in his *Earth and Sea* says—

κάστακοι γαμψώνυχοι.

And Speusippus, in the second book of his *Similarities*, says that of soft-shelled animals the following are nearly like one another. The coracus, the astacus, the nymphe, the arctus, the carcinus, and the pagurus. And Diocles the Carystian says, "Carides, carcini, carabi, and astaci, are pleasant to the taste and diuretic." And Epicharmus has also mentioned the colybdæna in the lines I have quoted above ; which Nicander calls the beauty of the sea ; but Heraclides in his *Cookery Book* gives that name to the caris. But Aristotle, in the fifth book of his *Parts of Animals*, says, "Of soft-shelled animals the carabi, the astaci, the carides, and others of the same sort, are propagated like quadrupeds ; and they breed at the beginning of spring ; as indeed is no secret to anybody ; but at times they breed when the fig begins to ripen."

Now carabi are found in rough and rocky places ; but astaci in smooth ground ; neither kind in muddy places : on which account there are astaci produced in the Hellespont and about Thasos ; and carabi off Cape Sigeum and Mount Athos. But the whole race of crabs is long-lived. But Theophrastus, in his book on *Animals who dive in Holes*,

says that the astaci and carabi and carides all cast off their old age.

66. But concerning carides, Ephorus mentions in his first book that there is a city called Carides near the island of Chios; and he says that it was founded by Macar and those of his companions who were saved out of the deluge which happened in the time of Deucalion; and that to this very day the place is called Carides. But Archestratus, the inventor of made dishes, gives these recommendations—

But if you ever come to Iasus,
A city of the Carians, you shall have
A caris of huge size, but rare to buy.
Many there are where Macedon is wash'd
By the deep sea, and in Ambracia's gulf.

But Araros in his Campylion has used the word *καρίδα* with the penultima circumflexed and long—

The strangely bent carides did leap forth
Like dolphins into the rope-woven vessel.

And Eubulus says in his Orthane—

I put a carid (*καρίδα*) down and took it up again.

Anaxandrides says in his Lycurgus—

And he plays with little carids (*καριδάριον*),
And little partridges, and little lettuces;
And little sparrows, and with little cups,
And little scindaries, and little gudgeons.

And the same poet says in his Pandarus—

If you don't stoop, my friend, you'll upright be.
But she is like a carid (*καριδία*) in her person;
Bent out, and like an anchor standing firm.

And in his Cerkios he says—

I'll make them redder than a roasted carid (*καρίδας*).

And Eubulus says in his Grandmothers—

And carids (*καρίδες*) of the humpback'd sort.

And Ophelion says in his Callæschrus—

There lay the crooked carids (*καρίδες*) on dry ground.

And in his Ialemus we find—

And then they danced as crooked limbed carides (*καρίδες*)
Dance on the glowing embers.

But Eupolis, in his Goats, uses the word with the penultima short, (*καρίδες*), thus—

Once in Phæacia I ate carides (*καρίδας*).

And again in his People he says—

Having the face of a tough thick-skinn'd carid (*καρίδος*).

67. Now the carides were so called from the word *κόρα*, *head*. For the head takes up the greater part of them. But the Attic writers also use the word short in the same manner, in analogy with the quantity of *κάρα*, it being, as I said, called caris because of the size of its head; and so, as *γραφὶς* is derived from *γραφή*, and *βολὶς* from *βολή*, in like manner is *καρίς* from *κάρα*. But when the penultima is made long the last syllable also is made long, and then the word is like *ψηφὶς*, and *κρηπὶς*, and *τευθὶς*.

But concerning these shell-fish, Diphilus the Siphnian writes, "Of all shell-fish the caris, and astacus, and carabus, and carcinus, and lion, being all of the same genus, are distinguished by some differences. And the lion is larger than the astacus; and the carabi are called also *grapsæi*; but they are more fleshy than the carcini; but the carcinus is heavy and indigestible." But Mnesitheus the Athenian, in his treatise on Comestibles, says, "Carabi and carcini and carides, and such like; these are all indigestible, but still not nearly so much so as other fish: and they are better and more wholesome roast than boiled." But Sophron in his *Gynæcea* calls carides *courides*, saying—

Behold the dainty courides, my friend.
And see these lobsters; see how red they are,
How smooth and glossy is their hair and coats.

And Epicharmus in his Land and Sea says—

And red-skinned courides.

And in his Logos and Logina he spells the word *κωρίδες* with an *ω*—

Oily anchovies, crooked corides.

And Simonides says—

Beet-root with thunnies, and with gudgeons corides.

68. After this conversation there were brought in some dishes of fried liver; wrapped up in what is called the caul, or *ἐπίπλοον*, which Philetærus in his Tereus calls *ἐπιπλοῖον*. And Cynulcus looking on said,—Tell us, O wise Ulpian, whether there is such an expression anywhere as "liver rolled up." And he replied,—I will tell you if you will first show me

in whose works the word *ἐπίπλους* is used for the fat and the membrane which covers it. So as they were thus prepared for the discussion, Myrtilus said, The word *ἐπίπλους* is used by Epicharmus in the *Bacchæ*—

And wrapping up the bread in the *ἐπίπλους*.

And again, in his *Theari*, he says—

Around the loins and *ἐπίπλους*.

And Ion of Chios, in his *Epidemiæ*, says—

Having wrapp'd it up in the *ἐπίπλους*.

So here, my friend Ulpian, you have plenty of authority for your *ἐπίπλους*. And you may wrap yourself up in it and buru yourself, and so release us from all these investigations. And, indeed, you ought to bear your own testimony to a liver having been prepared in this way; since you mentioned before, when we were inquiring about ears and feet, what Alexis said in his *Crateua*, or the *Female Druggist*. And the whole quotation is serviceable for many purposes, and since you at the moment fail to recollect it, I myself will repeat it to you.

The Comedian says this—

69. First, then, I saw a man whose name was Nereus ;
 With noble oysters laden ; an aged man,
 And elad in brown sea-weed. I took the oysters
 And eke some fine sea-urchins ; a good prelude
 To a rich banquet daintily supplied.
 When they were done, next came some little fish,
 Still quivering as if they felt a fear
 Of what should now befall them. Courage, said I,
 My little friends, and fear no harm from me ;
 And to spare them I bought a large flat glaucus.
 Then a torpedo came ; for it did strike me,
 That even if my wife should chauce to touch it
 She from its shock would surely take no harm.
 So for my frying-pan I've soles and plaice,
 Carides, gudgeons, perch, and spars, and eels,
 A dish more varied than a peacock's tail.
 Slies of meat, and feet, and snouts, and ears,
 And a pig's liver neatly wrapp'd in caul.
 For by itself it looks too coarse and livid.
 No cook shall touch or e'er behold these dainties ;
 He would destroy them all. I'll manage them
 Myself ; with skill and varied art the sauce
 I will compound, in such a tasty way
 That all the guests shall plunge their very teeth

Into the dish for joy and eagerness ;
 And the recipes and different modes of dressing
 I am prepared to teach the world for nothing,
 If men are only wise enough to learn.

70. But that it was the fashion for liver to be wrapped up in a caul is stated by Hegesander the Delphian in his Memorials, where he says that Metanira the courtesan, having got a piece of the lungs of the animal in the liver which was thus wrapped up, as soon as she had unfolded the outer coat of fat and seen it, cried out—

I am undone, the tunic's treacherous folds
 Have now entangled me to my destruction.

And perhaps it was because of its being in this state that Crobylus the comic poet called the liver modest; as Alexis also does in his Pseudypobolemæus, speaking as follows—

Take the stiff feelers of the polypus,
 And in them you shall find some modest liver,
 And cutlets of wild goats, which you shall eat.

But Aristophanes uses the diminutive form *ῥπάτιον* in his *Tagenistæ*, and so does Alcæus in the *Palæstra*, and Eubulus in his *Deucalion*. And the first letter of *ῥπαρ* and *ῥπάτιον* must be aspirated. For a synalœpha is used by Archilochus with the aspirate; when he says—

For you do seem to have no gall *ἐφ' ῥπατι* (*in your liver*).

There is also a fish which is called *ῥπατος*, which Eubulus himself mentions in his *Lacedæmonians* or *Leda*, and says that it has no gall in it—

You thought that I'd no gall; but spoke to me
 As if I'd been a *ῥπατος*: but I
 Am rather one of the melampyx class.

But Hegesander, in his *Memorials*, says, that the *hepatos* has in its head two stones, like pearls in brilliancy and colour, and in shape something like a turbot.

71. But Alexis speaks of fried fish in his *Demetrius*, as he does also in the before-mentioned play. And Eubulus says, in his *Orthane*—

Now each fair woman walks about the streets,
 Fond of fried fish and stout Triballian youths.
 Then there is beet-root and canary-grass
 Mix'd up in forcemeat with the paunch of lamb,
 Which leaps within one's stomach like a colt
 Scarce broken to the yoke. Meanwhile the bellows

Waken the watchful hounds of Vulcan's pack,
 And stir the frying-pan with vapours warm.
 The fragrant steam straight rises to the nose,
 And fills the sense with odours.
 Then comes the daughter of the bounteous Ceres,
 Fair wheaten flour, duly mash'd, and press'd
 Within the hollow of the gaping jaws,
 Which like the trireme's hasty shock comes on,
 The fair forerunner of a sumptuous feast.

I have also eaten cuttle-fish fried. But Nicostratus or Phileærus says, in the Antyllus—I never again will venture to eat cuttle-fish which has been dressed in a frying-pan. But Hegemon, in his Philinna, introduces men eating the roe fried, saying—

Go quickly, buy of them that polypus,
 And fry the roe, and give it us to eat.

72. Ulpian was not pleased at this; and being much vexed, he looked at us, and repeating these iambics from the Orthanus of Eubulus, said—

How well has Myrtilus, cursed by the gods,
 Come now to shipwreck on this frying-pan.

For certainly I well know that he never ate any of these things at his own expense; and I heard as much from one of his own servants, who once quoted me these iambics from the Pornoboscus of Eubulus—

My master comes from Thessaly; a man
 Of temper stern; wealthy, but covetous;
 A wicked man; a glutton; fond of dainties,
 Yet sparing to bestow a farthing on them.

But as the young man was well educated, and that not by Myrtilus, but by some one else, when I asked him how he fell in with the young Myrtilus, he repeated to me these lines from the Neottis of Antiphanes—

While still a boy, bearing my sister company,
 I came to Athens, by some merchant brought;
 For Syria was my birthplace. There that merchant
 Saw us when we were both put up for sale,
 And bought us, driving a most stingy bargain.
 No man could e'er in wickedness surpass him;
 So miserly, that nothing except thyme
 Was ever bought by him for food, not e'en
 So much as might have fed Pythagoras.

73. While Ulpian went on jesting in this manner, Cynulcus cried out—I want some bread; and when I say bread (*āpros*)

I do not mean Artus king of the Messapians, the Messapians, I mean, in Iapygia, concerning whom there is a treatise among Polemo's works. And Thucydides also mentions him, in his seventh book, and Demetrius the comic writer speaks of him in the drama entitled Sicily, using the following language—†

From thence, borne on by the south wind, we came
Across the sea to the Italian shore,
Where the Messapians dwelt; and Artus there,
The monarch of the land, received us kindly,
A great and noble host for foreigners.

But this is not the time for speaking of that Artus, but of the other, which was discovered by Ceres, surnamed Sito (food), and Simalis. For those are the names under which the Goddess is worshipped by the Syracusans, as Polemo himself reports in his book about Morychus. But in the first book of his treatise addressed to Timæus, he says, that in Scolus, a city of Bœotia, statues are erected to Megalartus (the God or Goddess of great bread), and to Megalomazus (the God or Goddess of abundant corn). So when the loaves were brought, and 'on them a great quantity of all kinds of food, looking at them, he said—

What numerous nets and snares are set by men
To catch the helpless loaves;

as Alexis says in his play, *The Girl sent to the Well*. And so now let us say something about bread.

74. But Pontianus anticipating him, said; Tryphon of Alexandria, in the book entitled the *Treatise on Plants*, mentions several kinds of loaves; if I can remember them accurately, the leavened loaf, the unleavened loaf, the loaf made of the best wheaten flour, the loaf made of groats, the loaf made of remnants (and this he says is more digestible than that which is made only of the best flour), the loaf made of rye, the loaf made of acorns, the loaf made of millet. The loaf made of groats, said he, is made of oaten groats, for groats are not made of barley. And from a peculiar way of baking or roasting it, there is a loaf called *ipnites* (or the oven loaf) which Timocles mentions in his *Sham Robbers*, where he says—

And seeing there a tray before me full
Of smoking oven-loaves, I took and ate them.

There is another kind called *escharites* (or the hearth-loaf), and this is mentioned by *Antidotus* in the *Protochorus*—

I took the hot hearth-loaves, how could I help it?
And dipp'd them in sweet sauce, and then I ate them.

And *Crobylus* says, in his *Strangled Man*—

I took a platter of hot clean hearth-loaves.

And *Lynceus* the *Samian*, in his letter to *Diagoras*, comparing the eatables in vogue at Athens with those which were used at *Rhodes*, says—"And moreover, while they talk a great deal about their bread which is to be got in the market, the *Rhodians* at the beginning and middle of dinner put loaves on the table which are not at all inferior to them; but when they have given over eating and are satisfied, then they introduce a most agreeable dish, which is called the hearth-loaf, the best of all loaves; which is made of sweet things, and compounded so as to be very soft, and it is made up with such an admirable harmony of all the ingredients as to have a most excellent effect; so that often a man who is drunk becomes sober again, and in the same way a man who has just eaten to satiety is made hungry again by eating of it."

There is another kind of loaf called *tabyrites*, of which *Sopater*, in his *Cnidia*, says—The *tabyrites* loaf was one which fills the cheeks.

There was also a loaf called the *achæinas*. And this loaf is mentioned by *Scmus*, in the eighth book of his *Delias*; and he says that is made by the women who celebrate the *Thesmophoria*. They are loaves of a large size. And the festival is called *Megalartia*, which is a name given to it by those who carry these loaves, who cry—"Eat a large *achæinas*, full of fat."

There is another loaf called *cribanites*, or the pan-loaf. This is mentioned by *Aristophanes*, in his *Old Age*. And he introduces a woman selling bread, complaining that her loaves have been taken from her by those who have got rid of the effects of their old age—

A. What was the matter?

B. My hot loaves, my son.

A. Sure you are mad?

B. My nice pan-loaves, my son,

So white, so hot.

There is another loaf called the encryphas, or secret loaf. And this is mentioned by Nicostratus, in his Hierophant, and Arcestratus the inventor of made dishes, whose testimony I will introduce at the proper season.

There is a loaf also called dipyrus, or twice-baked. Eubulus says, in his Ganymede—

And nice hot twice-baked loaves.

And Alcæus says, in his Ganymede—

A. But what are dipyri, or twice-baked loaves?

B. Of all loaves the most delicate.

There is another loaf, called laganum. This is very light, and not very nutritious; and the loaf called apanthracis is even less nutritious still. And Aristophanes mentions the laganum in his Ecclesiazusæ, saying—

The lagana are being baked.

And the apanthracis is mentioned by Diocles the Carystian, in the first book of his treatise on Wholesomes, saying—
“The apanthracis is more tender than the laganum: and it appears that it is made on the coals, like that called by the Attic writers encryphas, which the Alexandrians consecrate to Saturn, and put them in the temple of Saturn for every one to eat who pleases.”

75. And Epicharmus, in his Hebe's Marriage, and in his Muses (and this play is an emendation of the former one), thus enumerates the different kinds of loaves—“The pan-loaf, the homorus, the statites, the encris, the loaf made of meal, the half loaf,” which Sophron also mentions in his Female Actors, saying—

Pan-loaves and homori, a dainty meal

For goddesses, and a half-loaf for Hecate.

And I know, my friends, that the Athenians spell this word with a ρ, writing *κρίβανον* and *κρίβανίτης*; but Herodotus, in the second book of his history, writes it with a λ, saying *κλιβάνῳ διαφανεί*. And so Sophron said—

Who dresses suet puddings or elibanites,

Or half-loaves here?

And the same writer also speaks of a loaf which he calls *πλακίτης*, saying in his Gynæcea—

He feasted me till night with placite loaves.

Sophron also mentions tyron bread, or bread compounded with cheese, saying in the play called the Mother-in-law—

I bid you now eat heartily,
For some one has just giv'n a tyron loaf,
Fragrant with cheese, to all the children.

And Nicander of Colophon, in his *Dialects*, calls unleavened bread *δάπαρος*. And Plato the comic writer, in his *Long Night*, calls large ill-made loaves *Cilician*, in these words—

Then he went forth, and bought some loaves, not nice
Clean rolls, but dirty huge *Cilicians*.

And in the drama entitled *Menelaus*, he calls some loaves *agelai*, or *common loaves*. There is also a loaf mentioned by Alexis, in his *Cyprian*, which he calls *autopyrus*—

Having just eaten *autopyrus* bread.

And Phrynichus, in his *Poastriæ*, speaks of the same loaves, calling them *autopyritæ*, saying—

With *autopyrite* loaves, and sweeten'd cakes
Of well-press'd figs and olives.

And Sophocles makes mention of a loaf called *orindes*, in his *Triptolemus*, which has its name from being made of rice (*ὀρυζα*), or from a grain raised in *Æthiopia*, which resembles *sesamum*.

Aristophanes also, in his *Tagenistæ*, or the *Fryers*, makes mention of rolls called *collabi*, and says—

Each of you take a *collabus*.

And in a subsequent passage he says—

Bring here a paunch of pig in autumn born,
With hot delicious *collabi*.

And these rolls are made of new wheat, as *Philyllius* declares in his *Auge*—

Here I come, bearing in my hands the offspring
Of three months' wheat, hot doughy *collabi*,
Mixed with the milk of the grass-feeding cow.

There is also a kind of loaf called *maconidæ*, mentioned by *Alcman*, in his fifteenth book, in these terms—"There were seven couches for the guests, and an equal number of tables of *maconidæ* loaves, crowned with a white tablecloth, and with *sesamum*, and in handsome dishes." *Chrysocolla* are a food made of honey and flax.¹

¹ It seems certain that there is some great corruption in this and the preceding sentence.

There is also a kind of loaf called collyra, mentioned by Aristophanes in his *Peace*—

A large collyra, and a mighty lump
Of dainty meat upon it.

And in his *Holcades* he says—

And a collyra for the voyagers,
Earn'd by the trophy raised at Marathon.'

76. There is a loaf also called the obelias, or the penny loaf, so called because it is sold for a penny, as in Alexandria; or else because it is baked on small spits. Aristophanes, in his *Farmers*, says—

Then perhaps some one bakes a penny loaf.

And Pherecrates, in his *Forgetful Man*, says—

Olen, now roast a penny roll with ashes,
But take care, don't prefer it to a loaf.

And the men who in the festivals carried these penny rolls on their shoulders were called *ὀβελιαφόροι*. And Socrates, in his sixth book of his *Surnames*, says that it was Bacchus who invented the penny roll on his expeditions. There is a roll called *etnites*, the same which is also named *lecithites*, according to the statement of Eucrates.

The Messapians call bread *πανός*, and they call satiety *πανία*, and those things which give a surfeit they call *πάνια*; at least, those terms are used by Blæsus, in his *Mesotriba*, and by Archilochus, in his *Telephus*, and by Rhinthon, in his *Amphitryon*. And the Romans call bread *panis*.

Nastus is a name given to a large loaf of leavened bread, according to the statement of Polemarchus and Artemidorus. But the *Heracleon* is a kind of cheesecake. And Nicostratus says, in his *Sofa*—

Such was the size, O master, of the nastus,
A large white loaf. It was so deep, its top
Rose like a tower quite above its basket.
Its smell, when that the top was lifted up,
Rose up, a fragrance not unmix'd with honey
Most grateful to our nostrils, still being hot.

The name of bread among the Ionians was *cnestus*, as Artemidorus the Ephesian states in his *Memorials of Ionia*. Thronus was the name of a particular kind of loaf, as it is stated by Neanthes of Cyzicus, in the second book of his *Græcian History*, where he writes as follows—"But Codrus

takes a slice of a loaf of the kind called *thronus*, and a piece of meat, such as they give to the old men."

There is, among the Elians, a kind of loaf baked on the ashes which they call *bacchylus*, as Nicander states in the second book of his treatise on Dialects. And Diphilus mentions it in his *Woman who went Astray*, in these words—

To bring loaves baked on ashes, strain'd through sieves.

The thing called *ἀποπυρίας* is also a kind of roll; and that also is baked on the ashes; and by some it is called *ζυμίτης*, or leavened. Cratinus, in his *Effeminate People*—

First of all I an apopyrias have—

* * * *

77. And Arcestratus, in his *Gastronomy*, thus speaks of flour and of rolls—

First, my dear Moschus, will I celebrate
The bounteous gifts of Ceres the fair-hair'd.
And cherish these my sayings in thy heart.
Take these most excellent things,—the well-made cake
Of fruitful barley, in fair Lesbos grown,
On the circumfluous hill of Eresus;
Whiter than driven snow, if it be true
That these are loaves such as the gods do eat,
Which Mercury their steward buys for them.
Good is the bread in seven-gated Thebes,
In Thasos, and in many other cities,
But all compared with these would seem but husks,
And worthless refuse. Be you sure of this.
Seek too the round Thessalian roll, the which'
A maid's fair hand has kneaded, which the natives
Crimmatias call; though others chondrinus.
Nor let the Tegean son of finest flour,
The fine encryphas be all unpraised.
Athens, Minerva's famous city, sends
The best of loaves to market, food for men;
There is, besides, Erythra, known for grapes,
Nor less for a white loaf in shapely pan,
Carefully moulded, white and beautiful,
A tempting dish for hungry guests at supper.

The epicure Arcestratus says this; and he counsels us to have a Phœnician or Lydian slave for a baker; for he was not ignorant that the best makers of loaves come from Cappadocia. And he speaks thus—

Take care, and keep a Lydian in thy house,
Or an all-wise Phœnician; who shall know
Your inmost thoughts, and each day shall devise
New forms to please your mind, and do your bidding.

78. Antiphanes also speaks of the Athenian loaves as pre-eminently good, in his *Omphale*, saying—

For how could any man of noble birth
Ever come forth from this luxurious house,
Seeing these fair-complexion'd wheaten loaves
Filling the oven in such quick succession,
And seeing them, devise fresh forms from moulds,
The work of Attic hands; well-train'd by wise
Thearion to honour holy festivals.

This is that Thearion the celebrated baker, whom Plato makes mention of in the *Gorgias*, joining him and Mithæcus in the same catalogue, writing thus. "Those who have been or are skilful providers for the body you enumerated with great anxiety; Thearion the baker, and Mithæcus who wrote the treatise called the *Sicilian Cookery*, and Sarambus the inn-keeper, saying that they were admirable providers for the body, the one preparing most excellent loaves of bread, and the other preparing meat, and the other wine." And Aristophanes, in the *Gerytades* and *Æolosicon*, speaks in this manner—

I come now, having left the baker's shop,
The seat of good Thearion's pans and ovens.

And Eubulus makes mention of Cyprian loaves as exceedingly good, in his *Orthane*, using these words—

'Tis a hard thing, beholding Cyprian loaves,
To ride by carelessly; for like a magnet
They do attract the hungry passengers.

And Ephippus, in his *Diana*, makes mention of the *κολλίκιοι* loaves (and they are the same as the *κόλλαβοι*) in these terms—

Eating the collix, baked in well-shaped pan,
By Alexander's Thessalian recipe.

Aristophanes also says, in his *Acharnensians*—

All hail, my collix-eating young Bœotian.

79. When the conversation had gone on this way, one of the grammarians present, whose name was Arrian, said—This food is as old as the time of Saturn, my friends; for we are not rejoicing in meal, for the city is full of bread, nor in all this catalogue of loaves. But since I have fallen in with another treatise of Chrysippus of Tyana, which is entitled a treatise on the *Art of Making Bread*; and since I have had experience of the different recipes given in it at the houses

of many of my friends, I will proceed to say something myself also on the subject of loaves. The kind of loaf which is called ἀροπτικός, differs in some respect from that made in a pan, and from that made in an oven. But if you make it with hard leaven, it will be bright and nice, so that it may be eaten dry; but if it be made with a looser leaven, then it will be light but not bright. But the loaf which is made in a pan, and that which is made in an oven, require a softer kind of leaven. And among the Greeks there is a kind of bread which is called tender, being made up with a little milk and oil, and a fair quantity of salt; and one must make the dough for this bread loose. And this kind of loaf is called the Cappadocian, since tender bread is made in the greatest quantities in Cappadocia. But the Syrians call loaves of this kind λαχμή; and it is the best bread made in Syria, because it can be eaten hot; and it is like a flower. But there is also a loaf called boletinus, from being made like a mushroom, and the kneading-trough is smeared with poppies plastered over the bottom of it, on which the dough is placed, and by this expedient it is prevented from sticking to the trough while the leaven is mixed in. But when it is put in the oven, then some groats are spread under on a tile, and then the bread is put on it, and it gets a most beautiful colour, like cheese which has been smoked.

There is also a kind of bread called strepticias, which is made up with a little milk, and pepper and a little oil is added, and sometimes suet is substituted. And a little wine, and pepper, and milk, and a little oil, or sometimes suet, is employed in making the cake called artolaganum. But for making the cakes called capuridia tracta, you mix the same ingredients that you do for bread, and the difference is in the baking.

80. So when the mighty sophist of Rome had enunciated these precepts of Aristarchus, Cynulcus said—O Ceres, what a wise man! It is not without reason that the admirable Blepsias has pupils as the sand of the sea in number, and has amassed wealth from this excellent wisdom of his, beyond all that was acquired by Gorgias or Protagoras. So that I am afraid, by the goddesses, to say whether he himself is blind, or whether those who have entrusted his pupils to him have all but one eye, so as scarcely to be able to see, nume-

rous as they are. Happy are they, or rather blessed ought I to call them, whose masters treat them to such divine lectures. And in reply to this Magnus, a man fond of the table, and very much inclined to praise this grammarian to excess, because of the abundance of his learning, said—But ye—

Men with unwashen feet, who lie on the ground,
You roofless wanderers, all-devouring throats,
Feasting on other men's possessions,

as Eubulus says—did not your father Diogenes, once when he was eagerly eating a cheesecake at a banquet, say to some one who put the question to him, that he was eating bread excellently well made? But as for you, you

Strangers of dishes of white paunches,

as the same poet, Eubulus, says, you keep on speaking without ever giving place to others; and you are never quiet until some one throws you a crust or a bone, as he would do to a dog. How do you come to know that cubi (I do not mean those which you are continually handling) are a kind of loaf, square, seasoned with anise, and cheese, and oil, as Heraclides says in his Cookery Book? But Blepsias overlooked this kind, as also he did the thargelus, which some call the thalysius. But Crates, in the second book of his treatise on the Attic Dialect, says that the thargelus is the first loaf made after the carrying home of the harvest. The loaf made of sesame he had never seen, nor that which is called anastatus, which is made for the Arrephori.¹ There is also a loaf called the pyramus, made of sesame, and perhaps being the same as the sesamites. But Trypho mentions all these different kinds in the first book of his treatise on Plants, as he also does those which are called thiagones. And these last are loaves made for the gods in Ætolia. There are also loaves called dramices and araxis among the Athamanes.

81. And the writers of books on dialects give lists of the names of different loaves. Seleucus speaks of one called dramis, which bears this name among the Macedonians; and of another called daratus by the Thessalians. And he speaks of the etnites, saying that it is the same as the lecithites,

¹ Ἀρρηφόροι. At Athens, two maidens chosen in their seventh year, who carried the peplos, and other holy things, ἄρρητα, of Pallas in the Scirrophoria. Others write it ἔρση- or ἑρρηφόροι, which points to Ἐρση, a daughter of Cecrops, who was worshipped along with Pallas. Liddell and Scott, Gr. Lex. *in voc.*

that is to say, made of the yolks of eggs and of pulse. And he says that the loaf called ἐρικίρης, has its name from being made of wheat crushed (ἐρηριγμένος), and not sifted, and of groats. And Amerias speaks of a loaf called xeropyrites, made of pure wheat, and nothing else; and so does Timachidas. But Nicander says that thiagones is the name given by the Ætolians to those loaves which are made for the gods. The Egyptians have a bread which is rather bitter, which they call cyllastis. And Aristophanes speaks of it in his Danaides, saying—

Mention the cyllastis and the petosiris.

Hecateus, too, and Herodotus mention it; and so does Phanodemus, in the seventh book of his Attic History. But Nicander of Thyatira says, that it is bread made of barley which is called cyllastis by the Egyptians. Alexis calls dirty loaves phæi, in his Cyprian, saying—

A. Then you are come at last?

B. Scarce could I find

Of well-baked loaves enough—

A. A plague upon you;

But what now have you got?

B. I bring with me

Sixteen, a goodly number; eight of them

Tempting and white, and just as many phæi.

And Seleucus says that there is a very closely made hot bread which is called blema. And Philemon, in the first book of his Oracles, "Useful Things of Every Kind," says—that bread made of unsifted wheat, and containing the bran and everything, is called πυρρός. He says, too, that there are loaves which are called blomilii, which have divisions in them, which the Romans call quadrati. And that bread made of bran is called brattime, which Amerias and Timachidas call euconon or teuconon. But Philetas, in his Miscellanies, says that there is a kind of loaf which is called spoieus, which is only eaten by relations when assembled together.

82. Now you may find barley-cakes mentioned in his writings by Tryphon, and by many other authors. Among the Athenians it is called phystes, not being too closely kneaded. There is also the cardamale, and the berex, and the tolype, and the Achilleum; and perhaps that is a cake which is made of the Achillean barley. Then there is the

thridakina, so named from lettuce; the *œnutta*, so called from wine; the *melitutta*, from honey; and the *crinon*, the name of which is derived from the lily, which last is also the name of a choral dance, mentioned by Apollophanes, in the *Dalis*. But the cakes called *thridaciscæ* by Alcman, are the same as the Attic *thridacinæ*. But Alcman speaks thus—

The *thridacisca*, and the *cribanotus*.

And Sosibius, in the third book of his essay on Alcman, says, that *cribana* is a name given to a peculiar kind of cheese-cake, in shape like a breast. But the barley cake, which is given in sacrifices to be tasted by the sacrificers, is called *hygea*. And there is also one kind of barley cake which is called by Hesiod *amolgæa*.

The *amolgæan* cake of barley made,
And milk of goats whose stream is nearly dry.

And he calls it the cake of the shepherds, and very strengthening. For the word *ἀμολγὸς* means that which is in the greatest vigour. But I may fairly beg to be excused from giving a regular list (for I have not a very unimpeachable memory) of all the kinds of biscuits and cakes which Aristomenes the Athenian speaks of in the third book of his treatise on Things pertaining to the Sacred Ceremonies. And we ourselves were acquainted with that man, though we were young, and he was older than we. And he was an actor in the Old Comedy, a freedman of that most accomplished king Adrian, and called by him the Attic partridge.

And Ulpian said—By whom is the word freedman (*ἀπελεύθερος*) ever used? And when some one replied that there was a play with that title—namely, the *Freedman of Phrynichus*, and that Menander, in his *Beaten Slave*, had the word freedwoman (*ἀπελευθέρα*), and was proceeding to mention other instances; he asked again—What is the difference between *ἀπελεύθερος*¹ and *ἐξελεύθερος*. However, it was agreed upon to postpone this part of the discussion for the present.

83. And Galen, when we were just about to lay hands on the loaves, said—We will not begin supper until you have heard what the sons of the *Asclepiadæ* have said about loaves, and cheesecakes, and meal, and flour. Diphilus the Siphnian,

¹ There is no classical authority for *ἐξελεύθερος*; though Demosthenes has *ἐξελευθερικὸς*, relating to a freedman.

in his treatise on What is Wholesome to be eaten by People in Health and by Invalids, says, "Loaves made of wheat are by far more nutritious and by far more digestible than those made of barley, and are in every respect superior to them; and the next best are those which are made of *similago*; and next to those come the loaves made of sifted flour, and next to them those called *syncomisti*, which are made of unsifted meal;—for these appear to be more nutritious." But Philistion the Locrian says "that the loaves made of *similago* are superior to those made of groats, as far as their strengthening properties go; and next to them he ranks loaves made of groats, then those made of sifted flour. But the rolls made of bran give a much less wholesome juice, and are by far less nutritious. And all bread is more digestible when eaten hot than cold, and it is also more digestible then, and affords a pleasanter and more wholesome juice; nevertheless, hot bread is apt to cause flatulence, though it is not the less digestible for that; while cold bread is filling and indigestible. But bread which is very stale and cold is less nutritious, and is apt to cause constipation of the bowels, and affords a very unpleasant juice. The bread called *encyphiasis* is heavy and difficult of digestion, because it is not baked in an equal manner; but that which is called *ipnites* and *caminites* is indigestible and apt to disagree with people. That called *escharites*, and that which is fried, is more easily secreted because of the admixture of oil in it, but is not so good for the stomach, on account of the smell which there is about it. But the bread called 'the *clibanites*' has every possible good quality; for it gives a pleasant and wholesome juice, and is good for the stomach, and is digestible, and agrees exceedingly well with every one, for it never clogs the bowels, and never relaxes them too much."

But Andreas the physician says that there are loaves in Sicily made of the *sycamine*, and that those who eat them lose their hair and become bald. Mnesitheus says "that wheat-bread is more digestible than barley-bread, and that those which are made with the straw in them are exceedingly nutritious; for they are the most easily digested of all food. But bread which is made of rye, if it be eaten in any quantity, is heavy and difficult of digestion; on which account those who eat it do not keep their health." But you should know that corn

which has not been exposed to the fire, and which has not been ground, causes flatulence, and heaviness, and vertigo, and headache.

84. After all this conversation it seemed good to go to supper. And when the Uræum was carried round, Leonidas said, "Euthydemus the Athenian, my friends, in his treatise on Pickles, says that Hesiod has said with respect to every kind of pickle—

* * * * *

Some sorrily-clad fishermen did seek
To catch a lamprey; men who love to haunt
The Bosphorus's narrow strait, well stored
With fish for pickling fit. They cut their prey
In large square portions, and then plunge them deep
Into the briny tub: nor is the oxyrhyncus
A kind to be despised by mortal man;
Which the bold sons of ocean bring to market
Whole and in pieces. Of the noble tunny
The fair Byzantium the mother is,
And of the scombrus lurking in the deep,
And of the well-fed ray. The snow-white Paros
Nurses the colius for human food;
And citizens from Bruttium or Campania,
Fleeing along the broad Ionian sea,
Will bring the orceys, which shall potted be,
And placed in layers in the briny cask,
Till honour'd as the banquet's earliest course.

Now these verses appear to me to be the work of some cook rather than of that most accomplished Hesiod; for how is it possible for him to have spoken of Parium or Byzantium, and still more of Tarentum and the Bruttii and the Campanians, when he was many years more ancient than any of these places or tribes? So it seems to me that they are the verses of Euthydemus himself."

And Dionysiocles said, "Whoever wrote the verses, my good Leonidas, is a matter which you all, as being grammarians of the highest reputation, are very capable of deciding. But since the discussion is turning upon pickles and salt fish, concerning which I recollect a proverb which was thought deserving of being quoted by Charchus the Solensian,—

For old salt-fish is fond of marjoram.

¹ The beginning of this fragment of Hesiod is given up as hopelessly corrupt by the commentators; and there is probably a great deal of corruption running through the whole of it.

I too myself will say a word on the subject, which is not unconnected with my own art.

85. Diocles the Carystian, in his treatise on the Wholesomes, as it is entitled, says, "Of all salt-fish which are destitute of fat, the best is the horæum ; and of all that are fat, the best is the tunny-fish." But Icesius says, "that neither the pelamydes nor the horæa are easily secreted by the stomach ; and that the younger tunnies are similar in most respects to the cybii, but that they have a great superiority over those which are called horæa." And he says the same of the Byzantine horæa, in comparison with those which are caught in other places. And he says "that not only the tunnies, but that all other fish caught at Byzantium is superior to that which is caught elsewhere."

To this Daphnus the Ephesian added,—Archestratus, who sailed round the whole world for the sake of finding out what was good to eat, and what pleasures he could derive from the use of his inferior members, says—

And a large slice of fat Sicilian tunny,
Carefully carved, should be immersed in brine.
But the saperdes is a worthless brute,
A delicacy fit for Ponticans
And those who like it. For few men can tell
How bad and void of strengthening qualities
Those viands are. The scombrus should be kept
Three days before you sprinkle it with salt,
Then let it lie half-pickled in the cask.
But when you come unto the sacred coast,
Where proud Byzantium commands the strait,
Then take a slice of delicate horæum,
For it is good and tender in those seas.

But that epicure Archestratus has omitted to enumerate the pickle-juice called elephantine, which is spoken of by Crates the comic poet, in his Samians ; who says of it—

A sea-horn turtle in the bitter waves
Bears in its skin the elephantine pickle ;
And crabs swift as the wind, and thin-wing'd pike,

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But that the elephantine pickle of Crates was very celebrated Aristophanes bears witness, in his Thesmophoriazusæ, in these words—

¹ The text here is so corrupt as to be quite unintelligible.

Sure comic poetry is a mighty food ;
 Listen to Crates, he will tell you, how
 The elepbantinc pickle, easily made,
 Is dainty seas'ning ; many other jokes
 Of the same kind be utter'd.

86. And there was another kind, which Alexis calls raw pickle, in his Apeglaucomenos. And the same poet, in his Wicked Woman, introduces a cook talking about the preparation of salt-fish and pickled fish, in the following verses:—

I wish now, sitting quiet by myself,
 To ponder in my mind some dainty dishes ;
 And also to arrange what may be best
 For the first course, and how I best may flavour
 Each separate dish, and make it eatable.
 Now first of all the pickled boræum comes ;
 Tbis will but cost one penny ; wash it well,
 Then strew a large flat dish with seasoning,
 And put in that the fish. Pour in white wine
 And oil, then add some boil'd beef marrow-bones,
 And take it from the fire, when the last zest
 Shall be by assafoetida imparted.

And, in his Apeglaucomenos, a man being asked for his contribution to the feast, says—

A. Indeed you shall not half a farthing draw
 From me, unless you name each separate dish.

B. That reasonable is.

A. Well, bring a slate
 And pencil ; now your items.

B. First, there is
 Raw pickled fish, and that will fivepence cost.

A. What next?

B. Some mussels, sevenpence for them.

A. Well, there's no harm in that. What follows next?

B. A pennyworth of urchins of the sea.

A. Still I can find no fault.

B. The next in order
 Is a fine dish of cabbage, which you said . . .

A. Well, that will do.

B. For that I paid just twopence.

A. What was't I said?

B. A cybium for threepence.¹

A. But are you sure you've nought embezzled here?

B. My friend, you've no experience of the market ;
 You know not how the grubs devour the greens.

A. But how is that a reason for your charging
 A double price for salt-fish?

B. The greengrocer?
 Is also a salt-fishmonger ; go and ask him.

A conger, tenpence.

A. That is not too much.

What next?

B. I bought a roast fish for a drachma.

A. Bah ! how he runs on now towards the end,
As if a fever had o'ertaken him.

B. Then add the wine, of which I bought three gallons
When you were drunk, ten obols for each gallon.

87. And Icesius says, in the second book of his treatise on the Materials of Nourishment, that pelamydes are a large kind of cybium. And Posidippus speaks of the cybium, in his Transformed. But Euthydemus, in his treatise on Salt Fish, says that the fish called the Delcanus is so named from the river Delcon, where it is taken ; and then, when pickled and salted, it is very good indeed for the stomach. But Dorion, in his book on Fishes, calls the leptinus the lebianus, and says, " that some people say that is the same fish as the delcanus ; and that the ceracinus is called by many people the saperdes ; and that the best are those which come from the Palus Mæotis. And he says that the mullet which are caught about Abdera are excellent ; and next to them, those which are caught near Sinope ; and that they, when pickled and salted, are very good for the stomach. But those, he says, which are called mulli are by some people called agnotidia, and by some platistaci, though they are all the same fish ; as also is the chellares. For that he, being but one fish, has received a great variety of names ; for that he is called a bacchus, and an oniscus, and a chellares. And those of the larger size are called platistaci, and those of middle size mulli, and those which are but small are called agnotidia. But Aristophanes also mentions the mulli, in his *Holcades*—

Scombri, and colizæ, and lepii,

And mulli, and saperdæ, and all tunnies.

88. When Dionysiocles was silent upon this, Varus the grammarian said,—But Antiphanes the poet, also, in his *Deucalion*, mentions these kinds of pickled salt-fish, where he says—

If any one should wish for caviar
From mighty sturgeon, fresh from Cadiz' sea ;
Or else delights in the Byzantine tunny,
And courts its fragrance.

And in his *Parasite* he says—

Caviar from the sturgeon in the middle,
Fat, white as snow, and hot.

And Nicostratus or Philetærus, in his Antyllus, says—

Let the Byzantine salt-fish triumph here,
And paunch from Cadiz, carefully preserved.

And a little further on, he proceeds—

But, O ye earth and gods ! I found a man,
An honest fishmonger of pickled fish,
Of whom I bought a huge fish ready scaled,
Cheap at a drachma, for two oboli.
Three days' hard eating scarcely would suffice
That we might finish it ; no, nor a fortnight,
So far does it exceed the common size.

After this Ulpian, looking upon Plutarch, chimed in,—It seems to me that no one, in all that has been said, has included the Mendesian fish, which are so much fancied by you gentlemen of Alexandria ; though I should have thought that a mad dog would scarcely touch them ; nor has any one mentioned the hemineri or half-fresh fish, which you think so good, nor the pickled shads. And Plutarch replied,—The heminerus, as far as I know, does not differ from the half-pickled fish which have been already mentioned, and which your elegant Archestratus speaks of ; but, however, Sopater the Paphian has mentioned the heminerus, in his Slave of Mystacus, saying—

He then received the caviar from a sturgeon
Bred in the mighty Danube, dish much prized,
Half-fresh, half-pickled, by the wandering Scythians.

And the same man includes the Mendesian in his list—

A slightly salt Mendesian in season,
And mullet roasted on the glowing embers.

And all those who have tried, know that these dishes are by far more delicate and agreeable than the vegetables and figs which you make such a fuss about. Tell us now also, whether the word *ράπιχος* is used in the masculine gender by the Attic writers ; for we know it is by Epicharmus.

89. And while Ulpian was thinking this over with himself, Myrtilus, anticipating him, said,—Cratinus, in his Dionysalexander, has—

I will my basket fill with Pontic pickles,
(where he uses *ράπιχοι* as masculine ;) and Plato, in his Jupiter Illtreated, says—

All that I have amounts to this,
And I shall lose my pickled fish (*τάριχους*).

And Aristophanes says, in his *Daitaleis*—

I'm not ashamed to wash this fine salt-fish (*τὸν τάριχον τουτονί*),
From all the evils which I know he has.

And Crates says, in his *Beasts*—

And you must boil some greens, and roast some fish,
And pickled fish likewise, (*τοὺς τάριχους*), and keep your hands
From doing any injury to us.

But the noun is formed in a very singular manner by Her-
mippus, in his *Female Bread-Sellers*—

And fat pickled fish (*τάριχος πίονα*).

And Sophocles says, in his *Phineus*—

A pickled corpse (*νεκρὸς τάριχος*) Egyptian to behold.

Aristophanes has also treated us to a diminutive form of the
word, in his *Peace*—

Bring us some good *τάριχιον* to the fields

And Cephisodorus says, in his *Pig*—

Some middling meat, or some *τάριχον*.

And Pherecrates, in his *Deserters*, has—

The woman boil'd some pulse porridge, and lentils,
And so awaited each of us, and roasted
Besides an orphan small *τάριχιον*.

Epicharmus also uses the word in the masculine gender,
ὁ τάριχος. And Herodotus does the same in his ninth book;
where he says—"The salt-fish (*οἱ τάριχοι*) lying on the fire,
leaped about and quivered." And the proverbs, too, in which
the word occurs, have it in the masculine gender :—

Salt-fish (*τάριχος*) is done if it but see the fire.

Salt-fish (*τάριχος*) when too long kept loves marjoram.

Salt-fish (*τάριχος*) does never get its due from men.

But the Attic writers often use it as a neuter word; and the
genitive case, as they use it, is *τοῦ τάριχους*. Chionides says,
in his *Beggars*—

Will you then eat some pickled fish (*τοῦ τάριχους*), ye gods!

And the dative is *τάριχει*, like *ξίφει*—

Beat therefore now upon this pickled fish (*τῷ τάριχει τῷδε*).

And Menander uses it *τάριχος*, in the accusative case, in his
Man selecting an Arbitrator—

I spread some salt upon the pickled fish (*ἐπὶ τὸ τάριχος*).

But when the word is masculine the genitive case does not end with σ .

90. The Athenians were so fond of pickled fish that they enrolled as citizens the sons of Chærephilus the seller of salt-fish; as Alexis tells us, in his Epidaurus, when he says—

For 'twas salt-fish that made Athenians
And citizens of Chærephilus's sons.

And when Timocles once saw them on horseback, he said that two tunny-fish were among the Satyrs. And Hyperides the orator mentions them too. And Antiphanes speaks of Euthynus the seller of pickled fish, in his Couris, in these terms :—

And going to the salt-fish seller, him
I mean with whom I used to deal, there wait for me;
And if Euthynus be not come, still wait,
And occupy the man with fair excuses,
And hinder him from cutting up the fish.

And Alexis, in his Hippiscus, and again in his Soraci, makes mention of Phidippus; and he too was a dealer in salt-fish—

There was another man, Phidippus hight,
A foreigner who brought salt-fish to Athens.

91. And while we were eating the salt-fish and getting very anxious to drink, Daphnus said, holding up both his hands,—Heraclides of Tarentum, my friends, in his treatise entitled *The Banquet*, says, "It is good to take a moderate quantity of food before drinking, and especially to eat such dishes as one is accustomed to; for from the eating of things which have not been eaten for a long time the wine is apt to be turned sour, so as not to sit on the stomach, and many twinges and spasms are often originated. But some people think that these also are bad for the stomach; I mean, all kinds of vegetables and salted fish, since they possess qualities apt to cause pangs; but that glutinous and invigorating food is the most wholesome,—being ignorant that a great many of the things which assist the secretions are, on the contrary, very good for the stomach; among which is the plant called *sisarum*, (which Epicharmus speaks of, in his *Agrostinus*, and also in his *Earth and Sea*; and so does Diocles, in the first book of his treatise on the *Wholesomes*;) and asparagus and white beet, (for the black beet is apt to check the secretions,) and cockles, and solens, and sea mussels, and chemæ, and periwinkles, and perfect pickles, and salt-fish, which are void of

smell, and many kinds of juicy fishes. And it is good that, before the main dinner, there should be served up what is called salad, and beet-root, and salt-fish, in order that by having the edge of our appetite taken off we may go with less eagerness to what is not equally nutritious. But at the beginning of dinner it is best to avoid abundant draughts ; for they are bad as generating too great a secretion of humours in the body.

“ But the Macedonians, according to the statement of Ephippus the Olynthian, in his treatise Concerning the Burial of Alexander and Hephæstion, had no notion of moderation in drinking, but started off at once with enormous draughts before eating, so as to be drunk before the first course was off the table, and to be unable to enjoy the rest of the banquet.”

92. But Diphilus the Siphnian says, “ The salt pickles which are made of fish, whether caught in the sea, or in the lake, or in the river, are not very nourishing, nor very juicy, but are inflammatory, and act strongly on the bowels, and are provocative of desire. But the best of them are those which are made of animals devoid of fat, such as cybia, and horæa, and other kinds like them. And of fat fish, the best are the different kinds of tunny, and the young of the tunny ; for the old ones are larger and harsher to the taste ; and above all, the Byzantine tunnies are so. But the tunny, says he, is the same as the larger pelamys, the small kind of which is the same as the cybium, to which species the horæum also belongs. But the sarda is of very nearly the same size as the colias. And the scombrus is a light fish, and one which the stomach easily gets rid of ; but the colias is a glutinous fish, very like a squill, and apt to give twinges, and has an inferior juice, but nevertheless is nutritious. And the best are those which are called the Amyclæan, and the Spanish, which is also called the Saxitan ; for they are lighter and sweeter.”

But Strabo, in the third book of his work on Geography, says that near the Islands of Hercules,¹ and off the city of Carthagera, is a city named Sexitania, from which the salt-fish above-mentioned derive their name ; and there is another city called Scombroaria, so called from the scombri which are caught in its neighbourhood, and of them the best sauce is made. But there are also fish which are called melandryæ,

¹ The Balearic Isles.

which are mentioned by Epicharmus also, in his *Ulysses the Deserter*, in this way—

Then there was salt and pickled fish to eat,
Something not quite unlike melandryæ.

But the melandrys is the largest description of tunny, as Pamphilus explains in his treatise on Names ; and that when preserved is very rich and oily.

93. “ But the raw pickle called *omotarichum*,” says Diphilus, “ is called by some people *cetema*. It is a heavy sticky food, and moreover very indigestible. But the river *coracinus*, which some people call the *peltes*, the one from the Nile, I mean, which the people at Alexandria have a peculiar name for, and call the *heminerus*, is rather fat, and has a juice which is far from disagreeable ; it is fleshy, nutritious, easily digestible, not apt to disagree with one, and in every respect superior to the mullet. Now the roe of every fish, whether fresh or dried and salted, is indigestible and apt to disagree. And the most so of all is the roe of the more oily and larger fish ; for that remains harder for a long time, and is not decomposed. But it is not disagreeable to the taste when seasoned with salt and roasted. Every one, however, ought to soak dried and salted fish until the water becomes free from smell, and sweet. But dried sea-fish when boiled becomes sweeter ; and they are sweeter too when eaten hot than cold.” And Mnesitheus the Athenian, in his treatise on Comestibles, says, “ Those juices which are salt, and those which are sweet, all have an effect in relaxing the bowels ; but those which are sharp and harsh are strongly diuretic. Those too which are bitter are generally diuretic, but some of them also relax the bowels. Those which are sour, however, check the secretions.”

And Xenophon, that most accomplished of writers, in his treatise entitled *Hiero, or the Tyrant*, abuses all such food, and says, “ For what, said Hiero, have you never noticed all the multitudinous contrivances which are set before tyrants, acid, and harsh, and sour ; and whatever else there can be of the same kind ?—To be sure I have, said Simonides, and all those things appeared to me to be very contrary to the natural taste of any man. And do you think, said Hiero, that these dishes are anything else but the fancies of a diseased and vitiated taste ; since those who eat with appetite, you

well know, have no need of these contrivances and provocatives?"

94. After this had been said, Cynulcus asked for some spiced and boiled water to drink; saying that he must wash down all those salt arguments with sweet drink. And Ulpian said to him with some indignation, and slapping his pillow with his hand,—How long will it be before you leave off your barbarian tricks? Will you never stop till I am forced to leave the party and go away, being unable to digest all your absurd speeches? And he replied,—Now that I am at Rome, the Sovereign City, I use the language of the natives habitually; for among the ancient poets, and among those prose writers who pique themselves on the purity of their Greek, you may find some Persian nouns, because of their having got into a habit of using them in conversation. As for instance, one finds mention made of *parasangs*, and *astandæ*, and *angari* (couriers), and a *schœnus* or perch, which last word is used either as a masculine or feminine noun, and it is a measure on the road, which retains even to this day that Persian name with many people. I know, too, that many of the Attic writers affect to imitate Macedonian expressions, on account of the great intercourse that there was between Attica and Macedonia. But it would be better, in my opinion,

To drink the blood of bulls, and so prefer
The death of great Themistocles,

than to fall into your power. For I could not say, to drink the water of bulls; as to which you do not know what it is. Nor do you know that even among the very best poets and prose writers there are some things said which are not quite allowable. Accordingly Cephisodorus, the pupil of Isocrates the orator, in the third of his treatises addressed to Aristotle, says that a man might find several things expressed incorrectly by the other poets and sophists; as for instance, the expression used by Archilochus, That every man was immodest; and that apophthegm of Theodorus, That a man ought to get all he can, but to praise equality and moderation; and also, the celebrated line of Euripides about the tongue¹ having spoken; and even by Sophocles, the lines which occur in the *Æthiopians*—

¹ ἡ γλῶσσ' ὁμῶμοχ', ἡ δὲ φρήν ἀνώμοτος. Eur. Hip. 763.

These things I say to you to give you pleasure,
 Not wishing to do aught by violence :
 And do thou, like wise men, just actions praise,
 And keep thy hands and heart from unjust gain.

And in another place the same poet says—

I think no words, if companied by gain,
 Pernicious or unworthy.

And in Homer, we find Juno represented as plotting against Jupiter, and Mars committing adultery. And for these sentiments and speeches those writers are universally blamed.

95. If therefore I have committed any errors; O you hunter of fine names and words, do not be too angry with me; for, according to Timotheus of Miletus, the poet,—

I do not sing of ancient themes,
 For all that's new far better seems.
 Jove's the new king of all the world;
 While anciently 'twas Saturn hurl'd
 His thunders, and the Heavens ruled;
 So I'll no longer be befooled

With dotard's ancient songs.

And Antiphanes says, in his *Alcestis*—

Dost thou love things of modern fashion?
 So too does he; for he is well assured
 That new devices, though they be too bold,
 Are better far than old contrivances.

And I will prove to you, that the ancients were acquainted with the water which is called *dicoctas*, in order that you may not be indignant again, when I speak of boiled and spiced water. For, according to the *Pseudheracles* of *Pherecrates*—

Suppose a man who thinks himself a genius
 Should something say, and I should contradict him,
 Still trouble not yourself; but if you please,
 Listen and give your best attention.

But do not grudge, I entreat you, said *Ulpian*, to explain to me what is the nature of that *Bull's water* which you spoke of; for I have a great thirst for such words. And *Cynulcus* said,—But I pledge you, according to your fancy; you thirst for words, taking a desire from *Alexis*, out of his *Female Pythagorean*,

A cup of water boil'd; for when fresh-drawn
 'Tis heavy, and indigestible to drink.

But it was *Sophocles*, my friend, who spoke of *Bull's water*, in his *Ægeus*, from the river *Taurus* near *Troezen*, in the neighbourhood of which there is a fountain called *Hyoëssa*.

96. But the ancients did also at times use very cold water in their draughts before dinner. But I will not tell you, unless you first teach me, whether the ancients were in the habit of drinking warm water at their banquets. For if their cups got their name¹ from what took place in reference to them, and if they were set before the guests full of mixed liquors, then they certainly did not contain warm drink, and were not put on the fire like kettles. For that they were in the habit of drinking warm water Eupolis proves, in his Demi—

Warm for us now the brazen ewer quick,
And bid the slaves prepare the victims new,
That we may feast upon the entrails.

And Antiphanes says, in his Omphale—

May I ne'er see a man
'Boiling me water in a bubbling pail;
For I have no disease, and wish for none.
But if I feel a pain within my stomach,
Or round about my navel, why I have
A ring I lately gave a drachma for
To a most skilful doctor.

And, in his Anointing Woman, (but this play is attributed to Alexis also,) he says—

But if you make our shop notorious,
I swear by Ceres, best of goddesses,
That I will empt the biggest ladle o'er you,
Filling it with hot water from the kettle;
And if I fail, may I ne'er drink free water more.

And Plato, in the fourth book of his Polity, says—"Desire in the mind must be much the same as thirst is in the body. Now, a man feels thirst for hot water or for cold; or for much water or for a little; or perhaps, in a word, for some particular drink. And if there be any heat combined with the thirst, then that will give a desire for cold water; but if a sensation of cold be united with it, that will engender a wish for warm water. And if by reason of the violence of the cause the thirst be great, that will give a desire for an abundant draught; but if the thirst be small, then the man will wish for but a small draught. But the thirst itself is not a desire of anything except of the thing itself, namely, drinking. And hunger, again, is not a desire of anything else except food."

And Semus the Delian, in the second book of his Nesias, or treatise on Islands, says that in the island of Cimolus, cold

¹ κρατήρ, from κεράννυμι, to mix.

places are prepared by being dug out against the summer, where people may put down vessels full of warm water, and then draw them up again in no respect different from snow. But warm water is called by the Athenians *metaceras*, a word used by Sophilus, in his *Androcles*. And Alexis says, in his *Locrians*—

But the maid-servants pour'd forth water,
One pouring boiling water, and the other warm.

And *Philemon*, in his *Corinthian Women*, uses the same word. And *Amphis* says, in his *Bath*—

One call'd out to the slaves to bring hot water,
Another shouted for *metaceras*.

97. And as the *Cynic* was proceeding to heap other proofs on these, *Pontianus* said,—The ancients, my friends, were in the habit also of drinking very cold water. At all events *Alexis* says, in his *Parasite*—

I wish to make you taste this icy water,
For I am proud of my well, whose limpid spring
Is colder than the *Ararus*.

And *Hermippus*, in his *Cercopes*, calls water drawn from wells *φρεατιῶν ὕδωρ*. Moreover, that men used to drink melted snow too, is shown by *Alexis*, in his *Woman eating Mandragora*—

Sure is not man a most superfluous plant,
Constantly using wondrous contradictions.
Strangers we love, and our own kin neglect;
Though having nothing, still we give to strangers.
We bear our share in picnics, though we grudge it,
And show our grudging by our sordidness.
And as to what concerns our daily food,
We wish our barley-cakes should white appear,
And yet we make for them a dark black sauce,
And stain pure colour with a deeper dye.
Then we prepare to drink down melted snow;
Yet if our fish be cold, we storm and rave.
Sour or acid wine we scorn and loathe,
Yet are delighted with sharp caper sauce.
And so, as many wiser men have said,
Not to be born at all is best for man;
The next best thing, to die as soon as possible.

And *Dexicrates*, in the play entitled *The Men deceived by Themselves*, says—

But when I'm drunk I take a draught of snow,
And Egypt gives me ointment for my head.

And Euthycles, in his *Prodigal Men*, or *The Letter*, says—

He first perceived that snow was worth a price ;
He ought to be the first to eat the honeycombs.

And that excellent writer Xenophon, in his *Memorabilia*, shows that he was acquainted with the fashion of drinking snow. But Chares of Mitylene, in his *History of Alexander*, has told us how we are to proceed in order to keep snow, when he is relating the siege of the Indian city Petra. For he says that Alexander dug thirty large trenches close to one another, and filled them with snow, and then he heaped on the snow branches of oak ; for that in that way snow would last a long time.

98. And that they used to cool wine, for the sake of drinking it in a colder state, is asserted by Strattis, in his *Psychastæ*, or *Cold Hunters*—

For no one ever would endure warm wine,
But on the contrary, we use our wells
To cool it in, and then we mix with snow.

And Lysippus says, in his *Bacchæ*—

- A. Hermon, what is the matter ? Where are we ?
B. Nothing 's the matter, only that your father
Has just dropt down into the well to cool himself,
As men cool wine in summer.

And Diphilus says, in his *Little Monument*—

Cool the wine quick, O Doris.

And Protagoras in the second book of his *Comic Histories*, relating the voyage of king Antiochus down the river, says something about the contrivances for procuring cold water, in these terms :—" For during the day they expose it to the sun, and then at night they skim off the thickest part which rises to the surface, and expose the rest to the air, in large earthen ewers, on the highest parts of the house, and two slaves are kept sprinkling the vessels with water the whole night. And at daybreak they bring them down, and again they skim off the sediment, making the water very thin, and exceedingly wholesome, and then they immerse the ewers in straw, and after that they use the water, which has become so cold as not to require snow to cool it." And Anaxilas speaks of water from cisterns, in his *Flute Player*, using the following expressions :—

- A. I want some water from a cistern now.
B. I have some here, and you are welcome to it.

And, in a subsequent passage, he says—

Perhaps the cistern water is all lost.

But Apollodorus of Gela mentions the cistern itself, *λακκος*, as we call it, in his *Female Deserter*, saying—

In haste I loosed the bucket of the cistern,
And then that of the well ; and took good care
To have the ropes all ready to let down.

99. Myrtilus, hearing this conversation, said,—And I too, being very fond of salt-fish, my friends, wish to drink snow, according to the practice of Simonides. And Ulpian said,—The word *φλοτάριχος*, *fond of salt-fish*, is used by Antiphanes, in his *Omphale*, where he says—

I am not anxious for salt-fish, my girl.

But Alexis, in his *Gynæcocracy*, speaks of one man as *ζωμοτάριχος*, or fond of sauce made from salt-fish, saying—

But the Cilician here, this Hippocles,
This epicure of salt-fish sauce, this actor.

But what you mean by “according to the practice of Simonides,” I do not know. No ; for you do not care, said Myrtilus, to know anything about history, you glutton ; for you are a mere lickplatter ; and as the Samian poet Asius, that ancient bard, would call you, a flatterer of fat. But Callistratus, in the seventh book of his *Miscellanies*, says that Simonides the poet, when feasting with a party at a season of violently hot weather, while the cup-bearers were pouring out for the rest of the guests snow into their liquor, and did not do so for him, extemporised this epigram :—

The cloak with which fierce Boreas clothed the brow
Of high Olympus, pierced ill-clothed man
While in its native Thrace ; 'tis gentler now,
Caught by the breeze of the Picrian plain.
Let it be mine ; for no one will commend
The man who gives hot water to a friend.

So when he had drunk, Ulpian asked him again where the word *κνισκολιχος* is used, and also, what are the lines of Asius in which he uses the word *κνισκόλαξ* ? These, said Myrtilus, are the verses of Asius, to which I alluded :—

Lame, branded, old, a vagrant beggar, next
Came the knisocolax, when Meles held
His marriage feast, seeking for gifts of soup,
Not waiting for a friendly invitation ;
There in the midst the hungry hero stood,
Shaking the mud from off his ragged cloak,

And the word *κνισολοῖχος* is used by Sophilus, in his Philarchus, in this passage,—

You are a glutton and a fat-licker.

And in the play which is entitled, *The Men running together*, he has used the word *κνισολοιχία*, in the following lines :—

That pandar, with his fat-licking propensities,
Has bid me get for him this black blood-pudding.

Antiphanes too uses the word *κνισολοῖχος*, in his *Bombylium*.

Now that men drank also sweet wine while eating is proved by what Alexis says in his *Dropidas*—

The courtesan came in with sweet wine laden,
In a large silver cup, named *petachnon*,
Most beauteous to behold. Not a flat dish,
Nor long-neck'd bottle, but between the two.

100. After this a cheesecake was served up, made of milk and sesame and honey, which the Romans call *libum*. And Cynulcus said,—Fill yourself now, O Ulpian, with your native *Chthorodlapsus*; a word which is not, I swear by Ceres, used by any one of the ancient writers, unless, indeed, it should chance to be found in those who have compiled histories of the affairs of Phœnicia, such as Sanchoniatho and Mochus, your own fellow-countrymen. And Ulpian said,—But it seems to me, you dog-fly, that we have had quite enough of honey-cakes: but I should like to eat some groats, with a sufficient admixture of the husks and kernels of pinecones. And when that dish was brought—Give me, said he, come crust of bread hollowed out like a spoon; for I will not say, give me a spoon (*μύστρον*); since that word is not used by any of the writers previous to our own time. You have a very bad memory, my friend, quoth Æmilianus; have you not always admired Nicander the Colophonian, the Epic poet, as a man very fond of ancient authors, and a man too of very extensive learning himself? And indeed, you have already quoted him as having used the word *πεπέρριον*, for *pepper*. And this same poet, in the first book of his *Georgics*, speaking of this use of groats, has used also the word *μύστρον*, saying—

But when you seek to dress a dainty dish
Of new-slain kid, or tender house-fed lamb,
Or poultry, take some unripe grains, and pound them,
And strew them all in hollow plates, and stir them,

Mingled with fragrant oil. Then pour thereon
 Warm broth, which take from out the dish before you,
 That it be not too hot, and so boil over.
 Then put thereon a lid, for when they're roasted,
 The grains swell mightily; then slowly eat them,
 Putting them to your mouth with hollow spoon.

In these words, my fine fellow, Nicander describes to us the way in which they ate groats and peeled barley; bidding the eater pour on it soup made of kid or lamb, or of some poultry or other. Then, says he, pound the grains in a mortar, and having mingled oil with them, stir them up till they boil; and mix in the broth made after this recipe as it gets warm, making it thicker with the spoon; and do not pour in anything else; but take the broth out of the dish before you, so as to guard against any of the more fatty parts boiling over. And it is for this reason, too, that he charges us to keep it close while it is boiling, by putting the lid on the dish; for that barley grains when roasted or heated swell very much. And at last, when it is moderately warm we are to eat it, taking it up in hollow spoons.

And Hippolochus the Macedonian, in his letter to Lynceus, in which he gives an account of some Macedonian banquet which surpassed all the feasts which had ever been heard of in extravagance, speaks of golden spoons (which he also calls *μύστρα*) having been given to each of the guests. But since you, my friend, wish to set up for a great admirer of the ancients, and say that you never use any expressions which are not the purest Attic, what is it that Nicophon says, the poet I mean of the old comedy, in his *Cherogastores*, or the *Men who feed themselves by manual Labour*? For I find him too speaking of spoons, and using the word *μύστρον*, when he says—

Dealers in anchovies, dealers in wine;
 Dealers in figs, and dealers in hides;
 Dealers in meal, and dealers in spoons (*μυστριοπώλης*);
 Dealers in hooks, and dealers in sieves;
 Dealers in cheesecakes, and dealers in seeds:

For who can the *μυστριοπῶλαι* be, but the men who sell *μύστρα*? So learning from them, my fine Syrian-Atticist, the use of the spoon, pray eat your groats, that you may not say—

But I am languid, weak for want of food.

101. And I have been surprised at your not asking where

the word *χόνδρος*, *groats*, comes from. Whether it is a Megarian word, or whether it comes from Thessaly, as Myrtilus does. And Ulpian said,—I will stop eating if you will tell me by whom these Megarian, or Thessalian groats are spoken of. And Æmilianus said,—But I will not refuse you; for seeing a very splendid preparation for supper, I wish that you should arm yourself for the fray, being filled with barley like a game cock; and I wish you to instruct us about the dishes which we are going to partake of. And he, getting out of temper, said,—Whence do you get this word *ἑδέσματα*? for one has no breathing time allowed one while constantly forced to ask these questions of these late-learned sophists. But, says Æmilianus, I can easily answer you this question; but I will first speak of the word *χόνδρος*, quoting you these lines of Antiphanes, out of his *Antea*,—

A. What have you in your baskets there, my friend?

B. In three of them I've good Megarian groats.

A. Do they not say Thessalian are the best?

B. I also have some similago fetch'd

From the far distant land Phœnicia.

But the same play is also attributed to Alexis, though in some few places the text is a little different. And, again, Alexis says, in his play called *The Wicked Woman*—

There's a large parcel of Thessalian groats.

But Aristophanes, in his *Daitaleis*, calls soup *χόνδρος*, saying—

He would boil soup, and then put in a fly,
And so would give it you to drink.

He also speaks of *similago*; and so, though I do not remember his exact words, does Strattis, in his *Anthroporaistes*, or *Man-destroyer*. And so does Alexis, in his *Isostasium*. But Strattis uses *σεμιδάλιδος* as the genitive case, in these words—

Of these two sorts of gentle *semidalis*.

The word *ἑδέσματα* is used by Antiphanes, in his *Twins*, where he says—

Many nice eatables I have enjoy'd,
And had now three or four most pleasant draughts;
And feel quite frisky, eating as much food
As a whole troop of elephants.

So now we may bring this book to an end, and let it have its

termination with the discussions about eatables; and the next book shall begin the description of the Banquet.

Do not do so, O Athenæus, before you have told us of the Macedonian banquet of Hippolochus.—Well, if this is your wish, O Timocrates, we will prepare to gratify it.

BOOK IV.

1. HIPPOLOCHUS the Macedonian, my friend Timocrates, lived in the time of Lynceus and Douris of Samos, pupils of Theophrastus¹ the Eresian. And he had made a bargain with Lynceus, as one may learn from his letters, that if ever he was present at any very expensive banquet, he would relate to him the whole of the preparations which were made; and Lynceus in return made him the same promise. And there are accordingly some letters of each of them on the subject of banquets; in which Lynceus relates the banquet which was given at Athens by Lamia the Attic female flute-player to King Demetrius, surnamed Poliorcetes, (and Lamia was the mistress of Demetrius.) And Hippolochus reports the marriage feast of Caranus the Macedonian. And we have also met with other letters of Lynceus, written to the same Hippolochus, giving an account of the banquet of King Antigonus, when he celebrated the Aphrodisian festival at Athens, and also that given by King Ptolemy. And I will show you the very letters themselves. But as the letter of Hippolochus is very scarce, I will run over to you the principal things which are contained in it, just for the sake of conversation and amusement at the present time.

2. In Macedonia, then, as I have said, Caranus made a marriage feast; and the guests invited were twenty in number. And as soon as they had sat down, a silver bowl was given to each of them as a present. And Caranus had previously crowned every one of them, before they entered the dining-room, with a golden chaplet, and each chaplet was valued at five pieces of gold. And when they had emptied

¹ Theophrastus was a disciple of Aristotle, and succeeded him as head of the Lyceum, so that this time would be about 310 B.C.

the bowls, then there was given to each of the guests a loaf in a brazen platter of Corinthian workmanship, of the same size; and poultry, and ducks, and besides that, pigeons, and a goose, and quantities more of the same kind of food heaped up abundantly. And each of the guests taking what was set before him, with the brazen platter itself also, gave it to the slaves who waited behind him. Many other dishes of various sorts were also served up to eat. And after them, a second platter was placed before each guest, made of silver, on which again there was placed a second large loaf, and on that geese, and hares, and kids, and other rolls curiously made, and doves, and turtledoves, and partridges, and every other kind of bird imaginable, in the greatest abundance. Those also, says Hippolochus, we gave to the slaves; and when we had eaten to satiety, we washed our hands, and chaplets were brought in in great numbers, made of all sorts of flowers from all countries, and on each chaplet a circlet of gold, of about the same weight as the first chaplet. And Hippolochus having stated after this that Proteas, the descendant of that celebrated Proteas the son of Lanice, who had been the nurse of Alexander the king, was a most extraordinary drinker, as also his grandfather Proteas, who was the friend of Alexander, had been; and that he pledged every one present, proceeds to write as follows:—

3. "And while we were now all amusing ourselves with agreeable trifling, some flute-playing women and musicians, and some Rhodian players on the sambuca come in, naked as I fancied, but some said that they had tunics on. And they having played a prelude, departed; and others came in in succession, each of them bearing two bottles of perfume, bound with a golden thong, and one of the cruets was silver and the other gold, each holding a cotyla,¹ and they presented them to each of the guests. And then, instead of supper, there was brought in a great treasure, a silver platter with a golden edge of no inconsiderable depth, of such a size as to receive the entire bulk of a roast boar of huge size, which lay in it on his back, showing his belly uppermost, stuffed with many good things. For in the belly there were roasted thrushes, and paunches, and a most countless number of figpeckers, and the yolks of eggs spread on the top, and oysters, and

¹ A cotyla held about half a pint.

periwinkles. And to every one of the guests was presented a boar stuffed in this way, nice and hot, together with the dish on which he was served up. And after this we drank wine, and each of us received a hot kid, on another platter like that on which the boar had been served up, with some golden spoons. Then Caranus sceing that we were cramped for the want of room, ordered canisters and bread-baskets to be given to each of us, made of strips of ivory curiously plaited together; and we were very much delighted at all this, and applauded the bridegroom, by whose means we were thus enabled to preserve what had been given to us. Then chaplets were again brought to us, and another pair of cruets of perfume, one silver and one gold, of the same weight as the former pair. And when quiet was restored, there entered some men, who even in the Potfeast¹ at Athens had borne a part in the solemnities, and with them there came in some ithyphallic dancers, and some jugglers, and some conjuring women also, tumbling and standing on their heads on swords, and vomiting fire out of their mouths, and they, too, were naked.

4. And when we were relieved from their exhibition, then we had a fresh drink offered to us, hot and strong, and Thasian, and Mendæan, and Lesbian wines were placed upon the board, very large golden goblets being brought to every one of us. And after we had drunk, a glass goblet of two cubits in diameter, placed on a silver stand, was served up, full of roast fishes of every imaginable sort that could be collected. And there was also given to every one a silver bread-basket full of Cappadocian loaves; some of which we ate and some we delivered to the slaves behind us. And when we had washed our hands, we put on chaplets; and then again we received golden circlets twice as large as the former ones, and another pair of cruets of perfume. And when quiet was restored, Proteas leaping up from his couch, asked for a cup to hold a gallon; and having filled it with Thasian wine, and having mingled a little water with it, he drank it off, saying—

He who drinks most will be the happiest.

And Caranus said—"Since you have been the first to drink, do you be the first also to accept the cup as a gift; and this

¹ Held on the thirteenth day of the month Anthesterion; being the first day of the great festival Anthesteria.

also shall be the present for all the rest who drink too." And when this had been said, at once nine of the guests rose up snatching at the cups, and each one trying to forestall the other. But one of those who were of the party, like an unlucky man as he was, as he was unable to drink, sat down and cried because he had no goblet; and so Caranus presented him with an empty goblet. After this, a dancing party of a hundred men came in, singing an epithalamium in beautiful tune. And after them there came in dancing girls, some arranged so as to represent the Nereids, and others in the guise of the nymphs.

5. And as the drinking went on, and the shadows were beginning to fall, they opened the chamber where everything was encircled all round with white cloths. And when these curtains were drawn, the torches appeared, the partitions having been secretly removed by mechanism. And there were seen Cupids, and Dianas, and Pans, and Mercuries, and numbers of statues of that kind, holding torches in silver candlesticks. And while we were admiring the ingenuity of the contrivance, some real Erymanthean boars were brought round to each of the guests on square platters with golden edges, pierced through and through with silver darts. And what was the strangest thing of all was, that those of us who were almost helpless and stupefied with wine, the moment that we saw any of these things which were brought in, became all in a moment sober, standing upright, as it is said. And so the slaves crammed them into the baskets of good omen, until the usual signal of the termination of the feast sounded. For you know that that is the Macedonian custom at large parties.

And Caranus, who had begun drinking in small goblets, ordered the slaves to bring round the wine rapidly. And so we drank pleasantly, taking our present liquor as a sort of antidote to our previous hard drinking. And while we were thus engaged, Mandrogenes the buffoon came in, the descendant, as is reported, of that celebrated Strato the Athenian, and he caused us much laughter. And after this he danced with his wife, a woman who was already more than eighty years of age. And at last the tables, to wind up the whole entertainment, were brought in. And sweetmeats in plaited baskets made of ivory were distributed to every one.

And cheesecakes of every kind known, Cretan cheesecakes, and your Samian ones, my friend Lynceus, and Attic ones, with the proper boxes, or dishes, suitable to each kind of confection. And after this we all rose up and departed, quite sobered, by Jove, by the thoughts of, and our anxiety about, the treasures which we had received.

But you who never go out of Athens think yourself happy when you hear the precepts of Theophrastus, and when you eat thyme, and salads, and nice twisted loaves, solemnizing the Lenæan festival, and the Potfeast at the Anthesteria. But at the banquet of Caranus, instead of our portions of meat, we carried off actual riches, and are now looking, some for houses, and some for lands, and some of us are seeking to buy slaves."

6. Now if you consider this, my friend Timocrates, with which of the Greek feasts that you ever heard of do you think this banquet, which has just been described to you, can be compared? When even Antiphanes the comic writer jokingly said in the *Cænomaus*, or perhaps it is in the *Pelops*—

What could the Greeks, of sparing tables fond,
Eaters of salads, do? where you may get
Four scanty chops or steaks for one small penny.
But among the ancestors of our nation
Men roasted oxen, deer, and lambs entire,
And last of all the cook, outdoing all
His predecessors, set before the king
A roasted camel, smoking, hump and all.

And Aristophanes, in his *Acharnians*, extolling the magnificence of the barbarians, says—

- A. Then he received me, and to dinner ask'd me,
And set before us whole fat oxen roasted.
B. Who ever saw a roasted ox? The braggart!
A. I'll take my oath he likewise put on table
A hird three times as burly as Cleonymus;
Its name, I well remember, was Th' Impostor.

And Anaxandrides, in his *Protesilaus*, ridiculing the feast made at the marriage of Iphicrates when he married the daughter of Cotys king of the Thracians, says—

7. If you do this as I bid you,
You will ask us all to a supper,
Not to such as that in Thrace,
Given by Iphicrates—
Though, indeed, they say that
Was a very noble feast.

For that all along the market
Purple carpets there were spread
To the northern corner;
And a countless host of men
With dirty hands and hair uncomb'd
Supped on butter. There were too,
Brazen goblets, large as cisterns,
Holding plenty for a dozen
Of the hardest drinkers known.
Cotys, too, himself was there,
Girt around, and bearing kindly
Rich soup in a gold tureen;
Tasting all the brimming cups,
So as to be the first to yield
Of all the guests t' intoxication.
There was Antigenides
Delighting all with his soft flute,
Argas sung, and from Acharnæ
Cephisodotus struck the lyre,
Celebrating Lacedæmon
And the wide land of the Heraclidæ,
And at other times they sung
Of the seven-gated Thebes,
Changing thus their strain and theme.
Large was the dowry which 'tis said
Fell to the lucky bridegroom's share:
First, two herds of chestnut horses,
And a herd of horned goats,
A golden shield, a wide-neck'd bowl,
A jar of snow, a pot of millet,
A deep pit full of leeks and onions,
And a hecatomb of polypi.
This they say that Cotys did,
King of Thrace, in heartfelt joy
At Iphicrates's wedding.
But a finer feast by far
Shall be in our master's houses;
For there's nothing good or fine
Which our house does stand in need of.
There is scent of Syrian myrrh,
There is incense, there is spicc;
There are delicate cakes and loaves,
Cakes of meal and polypi,
Tripe, and fat, and sausages,
Soup, and beet, and figs, and pease,
Garlic, various kinds of tunnies,
Ptisan, pulse, and toast and muffins,
Beans, and various kinds of vetches,
Honey, cheese, and chesecakes too,
Wheat, and nuts, and barley-groats,
Roasted crabs, and mullets boil'd,

Roasted cuttle-fish, boil'd turbot,
 Frogs, and perch, and mussels too,
 Sharks, and roach, and gudgeons too,
 Fish from doves and cuckoos named,
 Plaice, and flounders, shrimps, and rays.
 Then, besides these dainty fish
 There is many another dish,—
 Honeycombs and juicy grapes,
 Figs and cheesecakes, apples, pears,
 Cornels, and the red pomegranate,
 Poppies, creeping thyme, and parsley,
 Peaches, olives, plums and raisins,
 Leeks and onions, cabbages,
 Strong smelling assafoetida,
 Fennel, eggs, and lentils cool,
 And well-roasted grasshoppers,
 Cardamums and sesame,
 Ceryces, salt, and limpets firm,
 The pinna, and the oyster bright,
 The periwinkle, and the whelk ;
 And besides this a crowd of birds,
 Doves and ducks, and geese and sparrows,
 Thrushes, larks, and jays, and swans,
 The pelican, the crane and stork,
 Wagtails and ousels, tits and finches ;
 And to wash all these dainties down
 There's wine, both native and imported,
 White and red, and sweet and acid,
 Still or effervescent.

8. But Lynceus, in his Centaur, ridiculing the Attic banquets, says—

A. Yon cook, the man who makes the sacrifice
 And seeks now to receive me as my host,
 Is one of Rhodes. And I, the guest invited,
 Am call'd a citizen of fair Perinthus.
 And neither of us likes the Attic suppers ;
 For melancholy is an Attic humour ;
 May it be always foreign unto me.
 They place upon the table a large platter
 Holding five smaller plates within its space,
 One full of garlic, while another holds
 Two boil'd sea-urchins ; in the third, a cake ;
 The fourth displays ten cockles to the guest,
 The last has caviar.—While I eat this,
 He falls on that : or while he dines on this,
 I make that other dish to disappear.
 But I would rather eat up both myself,
 Only I cannot go beyond my powers ;
 For I have not five mouths, nor twice five lips.
 True, these detain the eyes with various sights,

But looking at them is not eating them :
 I but appease my eyes and not my belly.
 What shall I do then ? Have you oysters ? Give me
 A plate of them, I beg ; and that a large one ;
 Have you some urehins ?

B. Here's a dish of them
 To which you're welcome ; this I bought myself,
 And paid eight obols for it in the market.

A. Put then this dish on table by itself,
 That all may eat the same at once. and not
 One half the guests eat one thing, half another.

But Dromeas the parasite, when some one once asked him, as Hegesander the Delphian relates, whether the banquets in the city or at Chalcis were the best, said that the prelude to the banquets at Chalcis was superior to the whole entertainment in the city, calling the multitudes of oysters served up, and the great variety of fish, the prelude to the banquet.

9. But Diphilus, in his *Female Deserter*, introduces a cook, and represents him as saying—

A. What is the number of the guests invited
 To this fine marriage feast ? And are they all
 Athenian citizens, or are there some
 Foreigners and merchants ?

B. What is that to you,
 Since you are but the cook to dress the dinner ?

A. It is the first part of my art, O father,
 To know the taste of those who are to eat,
 For instance, if you ask a Rhodian,
 Set a fine shad or lebias before him,
 Well boil'd and hot, the moment that he enters.
 That's what he likes ; he'll like it better so
 Than if you add a cup of myrine wine.

A. Well, that idea of shads is not a bad one.

B. Then, if a Byzantine should be your guest,
 Steep all you offer such a man in wormwood.
 And let your dishes taste of salt and garlic.
 For fish are all so plenty in their country,
 That the men all are full of rheum and phlegm

And Menander says, in his *Trophonius*—

A. This feast is for a guest's reception.

B. What guest ? whence comes he ? for those points, believe me,
 Do make a mighty difference to the cook.

For instance, if some guests from the islands come
 Who always feed on fish of every sort

Fresh from the sea, such men like not salt dishes,
 But think them make-shifts. Give such men their food
 Well-season'd, force'd, and stuff'd with choicest spices.

But if you ask a guest from Arcady

He is a stranger to the sea, and loves
 Limpets and shell-fish ;—but the rich Ionian
 Will look at nought but Lydian luxuries,
 Rich, stimulating, amatory meats.

10. The ancients used food calculated to provoke the appetite, as for instance salt olives, which they call *colymbades* ; and accordingly Aristophanes says, in his *Old Age*—

Old man, do you like flabby courtesans,
 Or tender maidens, firm as well-cured olives ?

And Philemon, in his *Follower, or Sauce*, says—

- A. What did you think, I pray, of that boil'd fish ?
 B. He was but small ; do'st hear me ? And the pickle
 Was white, and much too thick ; there was no smell
 Of any spice or seasoning at all,
 So that the guests cried out,—How pure your brine is !

They also eat common grasshoppers and the monkey grasshopper as procreatives of the appetite. Aristophanes says, in his *Anagyrus*—

How can you, in God's name, like grasshoppers,
 Catching them with a reed, and cercopes ?¹

But the cercope is a little animal like a grasshopper or prickly roach, as Speusippus tells us in the fourth book of his *Similitudes* ; and Epilycus mentions them in his *Coraliscus*. And Alexis says in his *Thrason*—

I never saw, not even a cercope
 A greater chatterer than you, O woman,
 Nor jay, or nightingale, or dove, or grasshopper.

And Nicostratus says, in his *Abra*—

The first, a mighty dish shall lead the way,
 Holding an urchin, and some sauce and capers,
 A cheesecake, fish, and onions in rich stuffing.

11. And that they used to eat, for the sake of encouraging the appetite, rape dressed with vinegar and mustard, is plainly stated by Nicander, in the second book of his *Georgics*, where he says—

The rape is a mix'd breed from radishes ;
 It's grown in garden beds, both long and stiff ;
 One sort they wash and dry in the north wind,
 A friend to winter and to idle servants :
 Then it revives when soak'd in water warm.
 Cut thou the roots of rape, and gently scrape

¹ The cercope, or monkey-grasshopper, was so called from having a long tail like a monkey (*κέρκωψ*).

The not yet juiceless rind in shavings thin ;
 Then dry them in the sun a little while, .
 Then dip them in hot water, and in brine,
 And pack them closely ; or at other times
 Pour in new wine and vinegar, half and half,
 Into one vessel, and put salt on the top.
 And often 'twill be well to pound fresh raisins,
 And add them gently, scattering in some seeds
 Of hiting mustard ; and some dregs of vinegar,
 To reach the head and touch the vigorous brain :
 A goodly dish for those who want a dinner.

And Diphilus or Sosippus, in the Female Deserter, says—

Have you now any sharp fresh vinegar ?
 I think, too, we've some fig-tree juice, my hoy.
 In these I'll press the meat as tight as may be ;
 And some dried herbs I'll spread around the dish ;
 For of all condiments these do most surely
 The body's sensitive parts and nerves excite.
 They drive away unpleasant heaviness,
 And make the guests sit down with appetite.

12. And Alexis, in his Tarentines, when speaking of their banquets, says that the Athenians used to dance at their drinking parties—

- A. For this now is a common native practice.
 At the divine and all-accomplish'd Athens.
 They all rise up and dance together when
 The first sweet scent of wine doth reach their nostrils.
- B. You tell me of a strange and novel custom.
- A. So you would say, indeed, if unexpected
 You on a sudden dropp'd in at a feast ;
 And heedless boys are sure to meet with favour ;
 But when I see that rogue Theodotus,
 Or some impure and cheating parasite,
 Affecting nice and delicate airs, such loathing
 Does seize me, that I'd gladly seize the man,
 And nail him to the vilest cross.

And Antiphanes, in his Carians, with reference to the Attic fashion of dancing, turns one of the sophists into ridicule, as dancing at a banquet, in the following verses—

Do you not see that eunuch capering,
 Waving his hands, no signs of shame he shows ;
 He who was lecturing us on Heraclitus,
 The only master of Theodectes' school,
 The spouter of Euripides's proverbs.

And it will not be foreign to the subject to quote here what is said by Eriphus the comic poet, in his *Œolus*—

For 'tis an ancient proverb, and a wise one ;
That old men seek for wine to make them dance,
Spite of their age, against their will, my father.

And Alexis, in the play entitled *Isostasium*, says—

They drank in picnic fashion, only seeking
For some excuse to dance. There was the name
Of meat and vegetables ; fish, and crabs,
Gudgeon and tench, and *similago* fine.

13. But *Matron* the parodist, says *Plutarch*, has given a very agreeable account of an Attic banquet ; and as it is very rare I will not scruple, my friends, to repeat it to you—

The feast for much and varied food renown'd,
Given by *Xenocles*, O *Muse*, resound ;¹
For when at Athens he his cards sent round,
I went invited, hungry as a hound.
What loaves I saw, how large, how round, how fine,²—
So white, on them alone one well might dine !
Boreas, enamour'd of the well-baked train,
Gazed on them fondly ;³ while along the plain
The stately *Xenocles* survey'd the ground,
And placed the guests the goodly board around.
Near him the parasite *Chærephoon* stood,
And like a cormorant gazed upon the food,⁴
Ever at other's cost well pleased to cat :
Meanwhile the cooks prepared the dainty treat,
The skilful cooks, to whom is given all sway
The sumptuous feast to quicken or delay.
Then all the rest the herbs and greens did seize,
But me the solid meats did rather please ;
Rich oysters guarded in their solid shell,
While to Phœnician-brine I said farewell ;
And threw away the urchin's tasteless meat,
Which rattled falling at the servant's feet,
Loud as the waves the rocky shore which flout,⁵
While they in fun the prickly spines pull'd out.
There came th' anchovy of Phaleric race
Holding a dirty veil before its face,⁶
Friend of the *Triton*, to the *Cyclops* dear ;
* * * * *

And pinna's sweet, and cockles fat were there
Which the wave breeds beneath its weedy bed,
The gristly turbot, and the mullet red.
First in the fray on them I laid my hand,
And called on *Phœbus*, by his slave to stand ;
But when *Stratocles*, scorning fear, I saw
Hold in his hand the mullet's luscious jaw,

¹ See Pope's *Homer* for his version of the different parts parodied.
Odyss. i. 1.

² *Iliad*, x. 436.

³ *Ib.* xx. 223.

⁴ *Odyss.* v. 51.

⁵ *Iliad*, xxiii. 51.

⁶ *Odyss.* i. 324.

I seized it too, and while it came apart,
 Quick with the dainty bit rejoiced my heart.
 There, too, the silver-footed 'Thetis came,
 'The fair-hair'd cuttle-fish, the mighty dame,
 Fairest of Nereus' daughters, none but she
 Of fish can both with black and white agree.¹
 There, too, the conger, Tityos of the main,
 Lay on nine tables and o'erspread the plain.²
 Next came the eel, who charm'd the mighty Jove,
 And soften'd his stern soul to tender love.
 So mighty that two wrestlers, of the days
 Of old Astyanax, could scarcely raise
 Her from the ground and place her on the board,
 Nine fathoms long, and full nine cubits broad.
 Up stairs, down stairs the busy cooks did haste,
 While more fresh dishes on the board they placed.
 Next forty large black pots appear'd in view,
 And forty platters from Euboea too.
 Then various Iris, Jove's commands to bear,
 In shape of cuttle-fish flew through the air.
 The shining perch, the black tail next appear'd ;
 A mortal fish to join immortals dared.
 Alone, apart in discontented mood,
 A gloomy dish, the sullen tunny stood ;³
 For ever sad with proud disdain he pined,
 And the lost arms for ever stung his mind.
 The shark, to masons and upholders dear,
 Good nurse of youth, though rough its skin appear ;⁴
 Nor do I know on earth a nicer food,
 Though what came next is very near as good,
 A roasted cestreas ; nor alone it lay,
 For twelve fine sargi came the self-same way.⁵
 And a dark amias, of every sea
 Who knows the depths, great Neptune's comrade he.
 And squills the minstrels of Olympian Jove,
 Whom none to look at, all to taste of, love.
 The chrysophrys, for shining beauty famed,
 The crab's hard shell refusing to be tamed.
 All these, and many more besides, I saw
 Crush'd in each hungry guest's devouring jaw.
 The royal sturgeon led the second band,
 Towards whom, though nearly full, I stretch'd my hand ;
 He like ambrosia to my senses look'd,
 Which I had always thought for gods alone was cook'd.
 Then came a lamprey, large and richly fed,
 As when he seeks the dragon's daughter's bed.
 And next, (the goddesses such sandals wear,)
 Of mighty soles a firm and well-match'd pair.

¹ This was a Greek proverb. See Aristophanes, Eq. 1279.

² Odyss. xi. 575. ³ Ib. xi. 543. ⁴ Ib. ix. 27. ⁵ Iliad, ii. 745.

Then the sea thrushes young and fierce, who dive
 Mid the deep rocks and tear their prey alive.
 The sargus, mormyrus, hippurus, spar,
 The shad, the gale; so countless fishes are.
 The feast to view the guests' eyes joyful beam'd,
 And all the house with the rich odour steam'd.
 The host bade all sit down: myself, I thought
 This woman's food, and something solid sought.
 Large in the centre lay a vacant space,
 Which herbs and salads did with verdure grace.
 Then a sea blackbird came, a morsel nice,
 And disappear'd, devoured in a trice.
 Then came a ham, t' its foes a helpless prey,
 And while it lasted none could keep away.
 But when the feast was o'er I wept with sorrow
 To think I could not eat on till to-morrow,
 But must fall back on barley-meal and cheese.

* * * * *

Black broth subdued him and boil'd pettitoes;
 Then came some ducks from Salamis, sacred isle,
 Borne by the cook, who with a cheerful smile,
 Marshall'd them where the Athenian phalanx stood;
 And Chærephon survey'd the various food,
 That he might know to choose and eat the best;
 Then like a lion leapt he on the feast,¹
 And seized a mighty leg of turkey hot,
 To make his supper when he home had got.
 Then groats which Vulcan made into a cake,
 And in Attic pan full thirteen months did bake
 But when our wish for food was satisfied,
 We wash'd our hands in ocean's foaming tide;
 One beauteous slave came round with rich perfume,
 Another garlands strew'd around the room.
 Then foam'd around old Bacchus' rosy tide,
 And each guest merrily with his fellow vied.
 Then the dessert was served; the juicy pear,
 The apple and pomegranate too were there.
 The grape, the nurse of Bacchus, and the plum,
 And fig, and medlar on the table come.
 But I ate nought, I was so full before,
 Till I that lovely child of Ceres saw,
 A large sweet round and yellow cake; how then
 Could I from such a dish, my friends, abstain?
 Had I ten mouths, aye, and as many hands,
 A brazen stomach within brazen bands,²
 They all would on that lovely cake have sprung.
 And so the feast of Stratocles I've sung.

14. And Alexis, in his Men running together, ridiculing the Attic banquets, says—

¹ Odyss. ix. 292.

² Iliad, ii. 489.

I wish that I could get a brace of cooks,
 The cleverest in their art in all the city.
 For he who a Thessalian would invite,
 Must never stint his fare in Attic fashion,
 Nor practise over strict economy;
 But have in all things a well-order'd feast.

And the Thessalians are truly fond of eating; as Eriphus says in his *Light-armed Soldier*, thus—

It is not Corinth now, nor Lais here,
 Nor any feast of sumptuous Thessalians,
 Whose habits well I know.

And the author, whoever he was, of the play called *The Beggars*, which is ascribed to Chionides, says that the Athenians, when they place a banquet for Castor and Pollux in their Prytaneum, serve up on the tables cheese and barley-cakes, and olives which have fallen, and leeks, for the sake of reminding people of the ancient manner of living. And Solon enjoins them to serve up barley-cakes to those who eat in the prytaneum: and besides that, to place bread on the table at festivals, in imitation of Homer; for he, too, when collecting the chiefs around Agamemnon, says—

The cakes were baked.

And Chrysippus, in the fourth book of his treatise on *Beauty and Pleasure*, says—"But at Athens they say that two festivals are celebrated there (neither of them of great antiquity), one at the Lyceum and one in the Academy, and when the confectioner had brought into the Academy a dish for some other purpose, all those who were offering sacrifice at once broke the dish, because something had been introduced which did not belong to the city, and everything which came from afar ought to have been kept away. And that the cook at the Lyceum having prepared some salt-fish in order to serve up a dish of it, was scourged as a man who used his invention in a very wicked manner." And Plato, in the second book of his *Republic*, represents his new citizens as feasting, and writes—"You make your men feast without any second course, says he. You say the truth, I replied; I forgot that they will have a second course—namely, salt, and olives, and cheese, and onions; and besides, they will boil such vegetables as are found in the fields; and moreover, we shall serve up some sweetmeats to them,—figs, and beans, and vetches. They shall roast myrtle-berries too and beech-

acorns at the fire, drinking moderately all the time. And in this manner they shall pass their lives in peace, growing old, as it is probable they will, in the enjoyment of good health, and transmit a good constitution to their posterity."

15. We must next speak of the Lacedæmonian banquets. Now Herodotus, in the ninth book of his Histories, speaking of the preparation of Mardonius, and mentioning the banquets of the Lacedæmonians, says—"Xerxes, when fleeing from Greece, left all his equipment to Mardonius. And when Pausanias beheld the appointments of Mardonius's tent, and his tent itself all furnished with gold and silver and embroidered curtains, he ordered the bakers and confectioners to prepare him a supper exactly as they had been in the habit of preparing for Mardonius. And when they had done as they were commanded, Pausanias, beholding the couches of gold and silver all ready laid and covered, and the silver tables, and the superb banquet which was prepared, marvelling at what he saw, by way of ridicule ordered his own slaves to prepare a banquet in the Lacedæmonian fashion. But when it was made ready, Pausanias laughed, and sent for all the generals of the Greeks; and when they were come he showed them both the banquets which were prepared before him, and said: O Greeks, I have assembled you, because I was desirous to exhibit to you the folly of the general of the Medes; who, while he was used himself to live in the manner which you behold, came against us who are in the habit of living in the hard way which you see here."

And some say that a citizen of Sybaris, who was staying at Sparta, and who dined at their Phiditia, said—"It is natural enough for the Lacedæmonians to be the bravest of men; for any man in his senses would rather die ten thousand times over, than live in such a miserable way as this."

16. And Polemo, in his treatise on the Wicker Carriage mentioned by Xenophon, says "that Cratinus in his Pluti, mentioning the feast which is called by the Lacedæmonians Copis, speaks as follows—

Tell me, I pray you, is it true that all
The strangers in that country, who arrive,
May banquet at the Copis at their pleasure?
And at their parties do there hang around
Cakes fix'd on pegs, that every one who will,
Young men and old, may take a bite at them?

And Eupolis says in his Helots—

And let a Copis be this day prepared.

Now the Copis is a peculiar sort of entertainment, just as that which is called Aiclou. And when it takes place, first of all they erect tents near the temple of the god; and in them they place beds of leaves; and on them they strew carpets, and then they feast those who recline on them, not only those who arrive, being natives of the country, but those foreigners also who are sojourning in the place. And at these copides they sacrifice goats, but no other victim; and they give portions of its flesh to every one, and they distribute also what they call a physicillus, which is a little loaf like an encris, made of oil and honey, only rounder in shape. And they give to every one who is present a newly made cheese, and a slice of paunch, and black-pudding, and sweetmeats, and dried figs, and beans, and green kidney-beans. And any one of the rest of the Spartans who chooses, partakes of this Copis.

“ They also celebrate copides in the city at the festival called Tithenidia,¹ which is celebrated on behalf of the children. For the nurses at this season bring the male children into the fields, and to the Diana surnamed Corythallia; whose temple is near the fountain called Tiassus, in the parts towards Cleia; and there they celebrate copides, in a manner similar to those which have been already mentioned. And they sacrifice small sucking-pigs, and they also at the feast set before the guests some of the loaves called ipnitæ. But this aiclou is called by all the other Dorians δειπνον. At all events Epicharmus, in his Hope, says—

For some one of his own accord has ask'd you to an αἰκλον,

And do thou gladly go in haste of your accord to eat it.

And he repeats the same lines in his Periallus. But at Lacedæmon, after supper is over, they set what they call αἰκλον (not αἰκλον) before all those who come to the Phiditium; namely, loaves of bread in a small basket, and a slice of meat for each person. And an attendant follows the servant who distributes the portions, proclaiming the αἰκλον, adding to his proclamation the name of him who has sent it round.”

17. This was the statement of Polemo. But Didymus the Grammarian contradicted him, (and Demetrius, of Trœzen, calls him a Bookforgetter, on account of the number of books

¹ From τῆθη, a nurse.

which he has edited, for they amount to three thousand and five hundred,) and said—"Polycrates, in his history of Lacedæmonian affairs, relates that the Lacedæmonians celebrate the festival called Hyacinthia for three days, and on account of their lamentation for Hyacinthus, they do not wear crowns at their feasts, nor do they bring bread there, but they distribute cheesecakes, and other things of the same kind. And they sing no pæan to the god, nor do they introduce anything of that sort, as they do in other sacred festivals, but they eat their supper in a very orderly manner, and then depart. But on the middle one of the three days there is a very superb spectacle, and a very considerable and important assembly; for boys play upon the harp, girt up in their tunics, and singing to the music of the flute, running over all the strings of the harp at the same time with the plectrum, in an anapæstic rhythm, with a shrill tone, and in that manner they sing a hymn in honour of the god. And others riding on horses and handsomely dressed go through the theatre; and very numerous choruses of young men enter, and they sing some of their native poems. And dancers mingled with them perform an ancient sort of dance to the music of a flute and singing. And virgins also, some in wooden curved chariots, called canathra, beautifully made, and others in crowds of large waggons drawn by horses, make a procession; and the whole city is in a state of agitation and of delight at the spectacle. And they sacrifice great numbers of victims all this day. And the citizens give a banquet to all their friends, and to their own slaves; and no one omits attending the sacred feast, but the whole city is evacuated by the whole body of citizens flocking to the spectacle.

"And the copis is also mentioned by Aristophanes or Phyllyllus in the Cities, and by Epilycus in the Coraliscus, where he says—

When I shall bear a copis to the fane
Of sacred Amyclæ, then many baraces,
And loaves, and luscious sauce shall show my coming :

saying expressly that barley-cakes are set before the guests at the copides, (for that is the meaning of the word *βάρakes*, which does not mean cheesecakes, as Lycophron asserts, nor barley-meal porridge, as Eratosthenes believes,) and loaves, and a particular sort of broth very highly seasoned. Moreover, what the copis is, is very perspicuously explained by

Molpis in his treatise on the Polity of the Lacedæmonians, where he writes, They also have feasts which they call copides. But the copis is a supper consisting of barley-cakes, loaves, meat, raw vegetables, soup, figs, sweetmeats, and warmed wine. Moreover, sucking-pigs are not called ὀρθαγορίσκοι, as Polemo pronounces the word, but ὀρθαγορίσκοι, since they are sold at early dawn (πρὸς τὸν ὄρθρον), as Persæus relates in his treatise on the Lacedæmonian Polity. And Dioscorides, in the second book of his Polity, and Aristocles, in the first book of the treatise which he also wrote concerning the Lacedæmonian Polity, make the same statement. Besides, Polemo says, that supper is called αἶκλον by the Lacedæmonians, and that all the rest of the Dorians give it the same name. For Alcman says—

At the mill and also at the suppers (ταῖς συναικλείαις), where he uses συναίκλειαι as equivalent to συνδείπνια. And in a subsequent passage he says—

Alcman prepared an αἶκλον.

But the Lacedæmonians do not call that portion which is given after the supper αἶκλον, nor that which is given after supper at the phiditia; for that consists of bread and meat: but that is called ἐπαἶκλον, being, as it were, an addition to the αἶκλον, which is regularly appointed as a part of the phiditia; and that is what I imagine the name implies. For the preparation of what is called the ἐπαἶκλα is not simple, as Polemo supposed, but of a two-fold nature. For that which they give to the boys is very slight and trifling, being merely meal steeped in oil, which Nicocles, the Lacedæmonian, says that they eat after supper, wrapped up in leaves of the bay-tree, from which those leaves are called καμματίδες,¹ and the cakes themselves are called κάμματα. And that it was a custom of the ancients to eat the leaves of the bay-tree at dessert, Callias or Diocles asserts in the Cyclopes, speaking thus—

You will eat the leaves meant for supper,
And this belongs to the figures which . . .

But what they serve up at the phiditia of the men is prepared of some few regular animals, one of those who are rich men providing them for the phiditia, or sometimes several men club together to furnish it. But Molpis tells us that the ἐπαἶκλα are also surnamed ματτήη.”

¹ From κάπτω, to swallow.

18. But concerning the ἐπαίικλα, Persæus, in his treatise on the Lacedæmonian Constitution, writes as follows :—" And immediately he levies on the rich men a tax of money to provide the ἐπαίικλα ; and this word means the sweetmeats which come on after supper. But he enjoins the poor to bring a reed, or a straw, or a leaf of the bay-tree, in order that they may be able to eat the ἐπαίικλα after supper. For it consists of meal steeped in oil ; and this is wholly like the arrangement of some small state. For in these ἐπαίικλα they attend to all such points as these : who ought to sit down first, or second, or who ought to sit down on a small couch ; and so on." And Dioscorides gives the same account. But concerning the words καμματίδες and κάμματα Nicocles writes as follows :—" But the Ephor, having heard the cause, pronounces an acquittal or a condemnation. And he who has gained the cause is slightly taxed to provide some κάμματα or καμματίδες. Now the κάμματα are cakes ; but the καμματίδες are what they wrap them in in order to eat them."

19. But concerning the banquet of the Phiditia, Dioscorides gives this account in his book entitled Tripoliticus. " In the first place, each individual has his supper put down separately before him, and he has no participation with any one else ; and after that each has as much barley-cake as he pleases. And again, a cup is placed before each person, to drink whenever he pleases. And the meat is always the same for every one, being boiled pork ; but sometimes they have no meat at all, except some little bit weighing at the outside about four minæ ; and besides this, nothing at all except the broth which comes from it ; which is sufficient for every one at the whole banquet to have some. And sometimes there may be some olives, or some cheese, or a few figs : and sometimes they have some small addition—a fish, or a hare, or a pigeon, or something of that sort : and then, after they have eaten very rapidly, the things are brought round which are called ἐπαίικλα. And every one contributes to the phiditium about three Attic semimedimni¹ of meal, and about eleven or twelve choes² of wine ; and in addition to this they contributed a certain weight of cheese and figs ; and moreover, for purchasing meat, they gave ten Æginetan obols."³

¹ The Attic medimnus contained nearly twelve gallons.

² The χοῦς held about three quarts.

³ An obol was about three half-pence or rather more.

But Sphærus, in the third book of his treatise on the Lacedæmonian Constitution, writes—"The partakers of the phiditium do also themselves contribute the ἐπαῖκλα. And sometimes most of them make their contributions consist of what has been caught by them in hunting. Not but what the rich contribute also bread and whatever vegetables or fruits may be in season, in such quantities as are sufficient for one meal; thinking that to provide more than is just enough is superfluous, as it will not be eaten." And Molpis says—"But after the supper is over something is always contributed by some one or other, and sometimes by many joining together; and the ματτή, which they call the ἐπαῖκλον, is prepared by them at their own houses: but no one goes to any expense in buying what he contributes for this purpose. For they do not contribute it for the purpose of giving pleasure, or of indulging in any immoderate eating, but with the view of making a display of their own skill in hunting. And many also who breed flocks of sheep, give their produce very liberally. And this ματτή consists of pigeons, geese, two hen-doves, thrushes, blackbirds, bares, lambs, kids. And the cooks always proclaim the name of him who has contributed each dish, in order that all men may see his devotion to hunting, and his eagerness to contribute to their enjoyment."

But Demetrius the Scepsian says, in the first book of his treatise on the Trojan Array, "that the festival of the Carneia among the Lacedæmonians is a representation of a military expedition. For that there are nine spots marked out; and they are called sciades,¹ having something like tents in them; and in each of them nine men sup; and everything is proclaimed by the crier as if it were a military order. Now each scias has three phratriæ. And this festival of the Carneia lasts nine days."

20. Subsequently the Lacedæmonians relaxed the rigour of this way of living, and became more luxurious. At all events, Phylarchus, in the fifteenth and again in the twentieth book of his Histories, writes thus concerning them:—"The Lacedæmonians had given up assembling for the phiditia, according to the custom of their country, and whenever they met, after having had a few things brought round, for the sake of a seeming compliance with the law, other things were then

¹ From σκιά, shade.

prepared ; couches furnished in a very expensive way and of exceeding size, and all differing from one another in their adornment ; so that some of the strangers who were invited used to be afraid to put their elbows on the pillows ; and those who formerly used to rest on a bare bench during the whole banquet, perhaps once leaning on their elbows for a few minutes, had now come to such a pitch of luxury as I have spoken of, and to a serving up of many cups of wine, and of all sorts of food procured from all countries and dressed in every kind of luxurious way ; and besides that, they had come to use foreign perfumes, and also foreign wines and sweetmeats. And the people began this fashion who lived a short time before the reign of Cleomenes, namely Areus and Acrotatus, rivalling the indulgences of the court of Persia ; and they in their turn were so far exceeded by some private individuals, who lived in Sparta at that time, in their own personal extravagance, that Areus and Acrotatus appeared people of such rigid economy as to have surpassed the most simple of their predecessors in self-denial."

21. " But Cleomenes was a man of eminent wisdom in his discernment of matters, (although he was but a young man,) and also was exceedingly simple in his manner of life. For he, being king, and having such important affairs intrusted to his management, displayed such behaviour to any who were invited to any sacrifice, as to make them see that what they had daily prepared at home for themselves was in no respect inferior to what he allowed himself. And when many embassies were sent to him he never made a banquet for the ambassadors at an earlier hour than the regular time ; and there never was anything more laid than a common pentactinum ; and when there was no embassy, what was laid was a triclinium. And there were no orders issued by the regulator of the feasts, as to who should come in or who should sit down first : but the eldest led the way to the couch, unless he himself invited any one else to do so ; and he was generally seen supping with his brother or with some of his friends of his own age. And there was placed on a tripod a brazen wine-cooler, and a cask, and a small silver cup holding two cotylæ,¹ and a cyathus ;² and the spoon was

¹ A cotyla held about half a pint.

² A cyathus held about a twelfth part of a pint.

made of brass. And wine was not brought round to drink unless any one asked for it; but one cyathus was given to each guest before supper: and generally it was given to himself first; and then, when he had thus given the signal, the rest also asked for some wine. But what was served up was placed on a very common-looking table; and the dishes were such that there was neither anything left, nor anything deficient, but just a sufficient quantity for every one; so that those who were present should not feel the want of anything. For he did not think it right to receive guests as sparingly, in respect of soup and meat, as men are treated at the phiditia; nor again, to have so much superfluity as to waste money for no purpose, exceeding all moderation and reason in the feast; for the one extreme he counted illiberal, and the other arrogant. And the wine was of rather a better quality when he had any company. But while they were eating they all kept silence; but a slave stood by, holding in his hand a vessel of mixed wine, and poured out for every one who asked for it. And in the same manner, after supper there was given to each guest not more than two cyathi of wine, and this too was brought to each person as he made a sign for it. And there was no music of any kind accompanying the meal, but Cleomenes himself conversed all the time with each individual, having invited them, as it were, for the purpose of listening and talking; so that all departed charmed with his hospitality and affability."

But Antiphanes, ridiculing the Lacedæmonian banquets, in the style of the comic poets, in his drama which is entitled *Archon*, speaks as follows:—

If you should live in Lacedæmon's walls,
 You must comply with all their fashions there.
 Go to their spare phiditia for supper,
 And feast on their black broth; and not disdain
 To wear fierce whiskers, and seek no indulgence
 Further than this; but keep the olden customs,
 Such as their country doth compel.

22. And concerning the Cretan banquets, or *συσσίτια*, Dosiades speaks in the fourth book of his treatise on Cretan Affairs, speaking as follows:—"But the Lycians collect men for the common meal (*συσσίτια*) of the nation in this way:—Every one brings a tenth part of the fruits which his land produces and throws into the common stock of the mess;

and they also bring their share of the taxes due to the city, which the chief magistrates of the city distribute among each separate family. And each one of the slaves pays an Ægine-tan stater¹ a head. The citizens are all divided into messes; and they call them *ἀνδρείαα*. And a woman has the superintendence of their meals, having three or four of the people under her to obey her orders. Now each one of the company is followed by two servants bearing wood; and their title is *calophori*. And there are in every town of Crete two houses set apart for these *συσσίτιαι*, one of which they call the men's house, and the other, that, namely, in which they receive strangers, they call the sleeping house. And in the house which is set apart for these public meals, there are first of all two tables set out, called the strangers' tables, at which those foreigners who are present sit; and after that tables are laid for the rest. And the younger men have half the quantity of meat; and they touch none of the other dishes. Then a bowl of wine is placed on each table, mingled with water; and all drink of this in common at the common table; and when they have finished supper then another bowl is put on the table. But for the boys one common bowl is likewise mixed; but the elders have liberty to drink more if they feel inclined to. And the woman who has the superintendence of the mess takes away from off the table, without any disguise or concealment, the best of what is served up, and puts it before those who are distinguished for warlike achievements or for wisdom. And when they have finished supper, then, first of all, they are in the habit of deliberating on the affairs of the state; and then, after that, they converse about exploits which have been performed in war, and extol those who have behaved like valiant men, and so exhort the younger men to acts of valour and virtue."

And Pyrgion, in the third book of his treatise on Cretan Laws, says—"At their public meals the Cretans sit and feast merrily. And those who are orphans have dishes served up to them without any seasoning; and the youngest of them minister to the others; and having uttered words of good omen they pour libations to the gods, and distribute the dishes served up to all the guests. They distribute some also to the sons who are sitting just behind the seat of their

¹ A stater was about 3s. 3d.

fathers ; giving them one-half as much as is given to men ; but the orphans have an equal share. And whatever is served up to them has no seasoning nor any luxurious mixtures compounded in it. There were also three seats designed for strangers, and a third table, on the right hand side as you went in to the house where the men ate ; and that they called the table of the Jupiter of Hospitality, and the table of Hospitality."

23. And Herodotus, comparing the drinking parties of the Greeks with the banquets in fashion among the Persians, says—" But the Persians are accustomed to honour that day above all others on which they were born. And on that day they think it right to have a more splendid feast than on any other day. And on that day those of them who are rich serve up an ox, and an ass, and a horse, and a camel, all roasted whole in ovens : but those who are poor serve up only the smaller animals, such as sheep ; and they do not eat a great deal of meat, but great quantities of sweetmeats, and no salt. And on this account the Persians say that the Greeks, when they eat, leave off being still hungry, because after supper nothing is served up to them worth speaking of. For that if anything good were put before them they would not leave off eating it : but they sit very long at their wine. And it is not allowed to them to vomit, nor to make water in the presence of one another. And these laws are strictly observed among them. And after they have drunk hard they are accustomed to deliberate on the most important affairs. And whatever they determine on at these deliberations, the next day the master of the house, wherever they were when they deliberated, proposes to them over again when they are quite sober ; and if they adopt the same determination when sober, then they act upon it, but if not, they abandon it : and whatever they decide on when sober, they reconsider when they are drunk."

24. But concerning the luxury of the kings among the Persians, Xenophon, in his *Agésilas*, writes as follows :—" For men travel over the whole earth in the service of the king of Persia, looking to find out what may be pleasant for him to drink ; and ten thousand men are always contriving something nice for him to eat ; and no one can tell the number of contrivances they propose to cause him to sleep well.

But Agesilaus, because he was a man fond of exertion, drank whatever was set before him with pleasure, and ate whatever came across him with appetite ; and every place suited him to sleep pleasantly in." And in his treatise entitled *Hiero*, speaking of the things which are prepared for kings, and also of the dishes which are prepared for private individuals to eat, he uses the following expressions:—" ' And I know,' said he, ' O Simonides, that most men consider that we eat and drink more pleasantly than private individuals in this respect, because they think that they should more gladly eat of what is served up to us than of what is set before them. For that whatever is out of the ordinary routine gives pleasure ; on which account all men gladly receive invitations to festivals, except kings. For as their tables are always loaded to satiety, it is quite impossible that they should be susceptible of any addition at the time of feasts ; so that in this particular pleasure which is derived from hope they are surpassed by private individuals. And in the next place,' he continued, ' I am sure that you yourself know from experience that the more any one sets before people that which is more than sufficient, in that exact proportion is a disgust at eating quicker in coming on ; so that a man who has a very large and varied dinner set before him is inferior to those who live moderately also in the duration of his pleasure.' ' But, by Jove,' said Simonides, ' as long as the mind feels an appetite, so long are those who are bred up amid more expensive preparations delighted in a much higher degree than those who are in the habit of living in a most economical manner.' "

25. But Theophrastus, in the Book on Royal Authority, addressed to Cassander, (if indeed the book under that title, attributed to him, be a genuine work of his, for many say that it was written by Sosibius, to whom Callimachus the poet addresses a triumphal hymn in elegiac metre,) says that " the Persian kings were so luxurious as to offer by proclamation a large sum of money to any one who could invent any new pleasure." And Theopompus, in the thirty-fifth book of his *Histories*, says, that " the king of the Paphlagonians, whose name was Thys, whenever he supped, ordered a hundred dishes of every sort to be placed on his table, beginning with oxen. And that when he was led captive to the king of Persia and kept in prison, he still continued to have the

same profusion served up to him, living in the most splendid manner. So that Artaxerxes, when he heard of it, said that he appeared to him to be living like a man who knew that he should soon die." But the same Theopompus, in the fourteenth book of his History of the Exploits of Philip, says—"When the king comes to any one of his subject cities, twenty talents are expended on his supper, and sometimes thirty; and some even spend a much larger sum still. For it is a very old custom, that every city is bound to supply a supper in proportion to its greatness, just on the same principle as its tribute to the revenue and its taxes are exacted."

26. But Heraclides the Cumæan, who compiled a history of Persia, in the second book of that work, which is entitled Preparatory, says—"And those who wait upon the Persian kings while they are at supper, all minister after having bathed, wearing beautiful clothes; and they remain nearly half the day in attendance at the feast. But of those who are invited to eat with the king, some dine outside, and every one who chooses can see them, but some dine inside with the king: and even these do not actually eat with him; but there are two rooms opposite to one another, in one of which the king eats his meal, and in the other the guests eat theirs. And the king beholds them through the curtain which is at the door; but they cannot see him. But sometimes, when there is a feast, then they all sup in one room, namely, in the same room as the king, being the large room. And when the king has a drinking party, (and he has one very often,) his guests are about a dozen in number, and when they have supped, the king by himself, and his guests by themselves, then one of the eunuchs summons those who are to drink with the king: and when they come, then they drink with him, but they do not have the same wine; also they sit on the ground and he reclines on a couch with golden feet; and when they are very drunk indeed they go away. But for the most part the king breakfasts and sups by himself: but sometimes his wife sups with him; and sometimes some of his sons do so. And at supper his concubines sing and play to him; and one of them leads, and then all the rest sing in concert. But the supper," he continues, "which is called the king's supper, will appear to any one who hears of it to be very magnificent; still, when it is examined into, it

will turn out to be economically and carefully managed, and in the same manner as the meals of the other Persians who are in office. For the king has a thousand victims slain every day : and among them are horses, and camels, and oxen, and asses, and stags, and an immense number of sheep ; and a great many birds too are taken ; and the Arabian ostrich (and that is a very large animal), and geese, and cocks ; and a moderate quantity of them is served up to each of the mess-mates of the king, and each of them carries away what is left for his breakfast. But the greater part of these victims and of this meat is carried out into the court to the spear-bearers and light-armed troops whom the king maintains ; and in the court the masters of the feasts portion out the meat and the bread into equal portions ; and as the mercenary troops in Greece receive money for their hire, so do these men receive food from the king, on account, as if it were money. And in the same way, at the courts of the other Persians, who hold office as magistrates, all the food is placed at once upon the table ; and when the mess-mates of the magistrate have finished their supper, then he who superintends the meal distributes what is left on the table (and the greater part of the bread and meat is left) to each of the servants. And each attendant, when he has received his share, has his food for the day. For the most honourable of the mess-mates (their title is οἱ σύνδειπνοι) never come to the king except to dinner ; because, forsooth, they have requested permission not to be bound to come twice in the day, in order that they themselves may be able to receive guests at their own houses."

27. But Herodotus, in his seventh book, says, that "the Greeks, who received Xerxes in hospitality, and invited him to supper, all came to the very extremity of ruin, so as to be utterly turned out of their houses ; as for instance, among the Thasians, who, because of the cities which they had on the continent, received the army of Xerxes and entertained it at supper. Antipater, one of these citizens, expended four hundred talents in that single entertainment ; and he placed on the tables gold and silver cups and goblets ; and then the soldiers, when they departed after the supper, took them away with them. And wherever Xerxes took two meals, dining as well as supping, that city was utterly ruined."

And in the ninth book of his Histories, the same author tells us, "The king provides a royal entertainment; and this is provided once every year, on the day on which the king was born. And the name of this feast is in Persian *τυκτὰ*, but in Greek *τέλειον*; and that is the only day that he has his head rubbed, and gives presents to the Persians."

But Alexander the Great, whenever he supped with any of his friends, as Ephippus the Olynthian relates in his book on the Deaths of Alexander and Hephæstion, expended each day a hundred minæ, as perhaps sixty or seventy of his friends supped with him. But the king of the Persians, as Ctesias and Dinon relate in the Histories of Persia, supped with fifteen thousand men, and there were expended on the supper four hundred talents; and this amounts in Italian money to twenty four hundred thousand of sesterees. And this sum when divided among fifteen thousand men is a hundred and sixty sesterees of Italian money for each individual; so that it comes to very nearly the same as the expense of Alexander; for he expended a hundred minæ, according to the account of Ephippus.

But Menander, in his play called Drunkenness, estimates the expense of the most sumptuous banquet at a talent, saying—

Then we do not in these matters act as we should do
When to the gods we sacrifice; for then we go and buy
A sheep, an offering for the gods, for scarce ten drachmas' price.
And then we send for flute players, and ointments, and perfumes,
And harps, and singing women, eels, and cheese, and honey too;
And ample jars of Thasian wine; but these can scarcely come,
When all together reckon'd up, to a small talent's sum.

And it is as the very extravagance of expense that he has named a talent at all. And in his *Morose Man* he speaks as follows:—

See how these housebreakers do sacrifice!
Bearing such beds and couches, not to please
The gods, but their own selves. Incense is pious,
So is the votive cake; and this the god
Receives well-baked in the holy fire.
But they when they have offer'd the chump end
Of a lean loin, the gall bladder, and bones,
Not too agreeable or easy to eat,
Unto the gods, consume the rest themselves.

28. And Philoxenus of Cythera, in the play which is entitled *The Supper*, (for he it is whom Plato the comic

writer mentions in his *Phaon*, and not *Philoxenus* the *Leucadian*,) mentions the following as the preparation made for a banquet—

And then two slaves brought in a well-rubb'd table,
 And then another, and another, till
 The room was fill'd, and then the hanging lamps
 Beam'd bright and shone upon the festive crowns,
 And herbs, and dishes of rich delicacies.
 And then all arts were put in requisition
 To furnish forth a most luxurious meal.
 Barley-cakes white as snow did fill the baskets,
 And then were served up not coarse vulgar pots,
 But well-shaped dishes, whose well-order'd breadth
 Fill'd the rich board, eels, and the well-stuff'd conger,
 A dish fit for the gods. Then came a platter
 Of equal size, with dainty sword-fish fraught,
 And then fat cuttle-fish, and the savoury tribes
 Of the long hairy polypus. After this
 Another orb appear'd upon the table,
 Rival of that just brought from off the fire,
 Fragrant with spicy odour. And on that
 Again were famous cuttle-fish, and those
 Fair maids the honey'd squills, and dainty cakes,
 Sweet to the palate, and large buns of wheat,
 Large as a partridge, sweet, and round, which you
 Do know the taste of well. And if you ask
 What more was there, I'd speak of luscious chine,
 And loin of pork, and head of boar, all hot;
 Cutlets of kid, and well-boil'd pettitoes,
 And ribs of beef, and heads, and snouts, and tails.
 Then kid again, and lamb, and hares, and poultry,
 Partridges and the bird from *Phasis*' stream.
 And golden honey, and clotted cream was there,
 And cheese, which I did join with all in calling
 Most tender fare. And when we all had reach'd
 Satiety of food and wine, the slaves
 Bore off the still full tables; and some others
 Brought us warm water for to wash our hands.¹

29. And *Socrates* the *Rhodian*, in the third book of his *History of the Civil War*, describing the entertainment given by *Cleopatra* the last queen of *Egypt*, who married *Antony* the Roman general in *Cilicia*, speaks in the following manner :

¹ I have only attempted here to extract a few of the sentences and words which appeared a little intelligible. The whole quotation is perhaps the most hopelessly corrupt in all *Athenæus*. *Schweighauser* says,—“Even the most learned men have given up the whole extract in despair,” and that it is only a very few words from which he can extract any sense by the greatest freedom of conjecture.

—“But Cleopatra having met Antony in Cilicia, prepared him a royal entertainment, in which every dish was golden and inlaid with precious stones, wonderfully chased and embossed. And the walls,” continues he, “were hung with cloths embroidered in gold and purple. And she had twelve triclinia laid; and invited Antony to a banquet, and desired him to bring with him whatever companions he pleased. And he being astonished at the magnificence of the sight, expressed his surprise; and she, smiling, said that she made him a present of everything which he saw, and invited him to sup with her again the next day, and to bring his friends and captains with him. And then she prepared a banquet by far more splendid than the former one, so as to make that first one appear contemptible; and again she presented to him everything that there was on the table; and she desired each of his captains to take for his own the couch on which he lay, and the goblets which were set before each couch. And when they were departing she gave to all those of the highest rank palanquins, with the slaves for palanquin bearers; and to the rest she gave horses, adorned with golden furniture: and to every one she gave Ethiopian boys, to bear torches before them. And on the fourth day she paid more than a talent for roses; and the floor of the chamber for the men was strewed a cubit deep, nets being spread over the blooms.” And he relates further, that “Antony himself, when he was staying at Athens, a short time after this, prepared a very superb scaffold to spread over the theatre, covered with green wood such as is seen in the caves sacred to Bacchus; and from this scaffold he suspended drums and fawn-skins, and all the other toys which one names in connexion with Bacchus, and then sat there with his friends, getting drunk from daybreak,—a band of musicians, whom he had sent for from Italy, playing to him all the time, and all the Greeks around being collected to see the sight. And presently,” continues he, “he crossed over to the Acropolis, the whole city of Athens being illuminated with lamps suspended from the roof; and after that he ordered himself to be proclaimed as Bacchus throughout all the cities in that district.”

And Caius the emperor, surnamed Caligula, because he was born in the camp, was not only called the young Bacehus, but was also in the habit of going about dressed in the entire

dress of Bacchus, and he used to sit on the tribunal as judge in that dress.

30. Now a man looking at these instances which have occurred in our country before our time, may marvel at the poverty of the Greeks, especially if he sets his eyes upon the banquets which take place among the Thebans; concerning whom Clitarchus, in the first book of his Histories relating to Alexander, speaks, and says that all their wealth, when the city was razed to the ground by Alexander, was found to amount to four hundred and forty talents, because they were meanspirited and gluttons in eating and drinking, preparing in their banquets forced-meat balls, and boiled fish and anchovies, and encrasicholi, and sausages, and ribs of beef, and soup; on which Attaginus the son of Phrynon feasted Mardonius, with fifty other Persians; a man whom Herodotus mentions in his ninth book as having amassed an enormous amount of riches. And I think that they would never have escaped, and that there would have been no necessity for the Greeks being marshalled against them at Plataea, as they would certainly have been killed by such food as that.

31. But Hecataeus of Miletus, describing an Arcadian banquet in the third book of his Genealogies, says that it consists chiefly of barley-cakes and pork. But Harmodius of Lepreum, in the third book of his treatise on the Laws of the People of Phigalea, says—"The man among the Phigaleans who is appointed superintendent of the food, brought every day three choes of wine, and a medimnus of flour, and five minae weight of cheese, and other things suitable for the preparing of the victims. And the city provided each of the choruses with three sheep, and a cook, and a water-carrier, and tables, and seats for the guests to sit down upon, and all other similar appointments; only that the choregus supplied the vessels which the cook required. And the banquet was of the following description: Cheese, and barley-cake, for the sake of preserving the laws, served up in brazen baskets, which are by some people called mazonoma, having derived their name from the use to which they are put; and together with the barley-cake and cheese, paunches and salt are given the guests to eat. And when they have offered these things to the gods, then they give every one a portion of wine to drink in a small mug, made of earthenware: and he

who brings the wine says, May you sup well. And then there is put on the table for general use some soup and some minced meat; and every one has two slices of meat put within his reach. And it was a custom of theirs at all their banquets, and most especially at those which were called Mazones, or barley-feasts, (for even now the feast in honour of Bacchus has this name,) to give those of the young men who ate most manfully, a larger quantity of broth, and also to set before them barley-cakes and loaves, for such an one was considered a noble-minded and a valiant man; for a large appetite was considered an admirable and a famous thing among them. But after supper was over, they used to make libations, without having washed their hands, but merely wiping them on pieces of bread; and each of them took away with him that on which he had wiped his hands, doing this on account of the nightly objects of fear which arise to frighten men in the cross roads: and after the libations a pæan is sung. But when they sacrifice to the Heroes, a very large sacrifice of oxen takes place, and they all feast with the slaves; and the children sit at table with their fathers, sitting naked on the stones."

But Theopompus, in the forty-sixth book of his account of the Exploits of Philip, says—"The Arcadians in their banquets admit both masters and slaves, and prepare but one table for all; and they place the food for all in the middle, and they mix the same bowl of wine for the whole company."

32. But among the Naucraticæ, according to the account given by Hermeas in the second book of his treatise respecting the Grynean Apollo, they sup in the prytaneum on the birthday festival of Vesta Prytanitis; and at the Dionysiac festival; and again at the assembly of the Comæan Apollo, —all of them coming in white robes, which even to this day they call *prytanic* garments. And when they have sat down to eat, they rise up again on their knees while the herald of the sacred festival repeats the national prayers, all making a libation together; and, after that, sitting down again, each of them takes two cotylæ of wine, except the priests of the Pythian Apollo, and of Bacchus, for each of them receives a double portion of wine and of all other things; and then a loaf of white bread is set before each of them, made very broad, on which another loaf is placed, which they call *cribanites*. And a joint of pork is placed before them, and

a platter of ptisan or of some vegetable or herb which is in season, and a couple of eggs, and a slice of cheese, and some dry figs, and a cheesecake, and a garland. And whatever maker of a sacrifice prepares anything beyond this is liable to be fined by the magistrates, who are called *τιμοῦχοι*. And those who eat in the prytaneum are not permitted to take anything away to be eaten; but they only eat what is set before them, and give what is left to their slaves. And on all the other days of the year it is lawful for any one who pleases of those who are fed at the prytaneum to go into the prytaneum to sup, having prepared at his own home some vegetable, or some pulse, or some salt meat, or some fish, or a very little bit of pork; and when he eats this, he may also have a cotyla of wine. But no woman is allowed to go into the prytaneum excepting the woman alone who plays the flute. And no spoon may be brought into the prytaneum. But if any one of the Naucraticæ makes a marriage feast, as it is written in the law which regulates the ceremonial of marriage, it is forbidden for him to have eggs or honey cheesecakes served up; but what is the reason of these restrictions we may hope to be told by Ulpian.

33. But Lynceus, in his treatise on the Affairs and Constitution of Egypt, comparing the Egyptian banquets to the Persian ones, says—"When the Egyptians made an expedition against Ochus, king of Persia, and were defeated, when the king of the Egyptians was taken prisoner, Ochus treated him with great humanity, and invited him to supper. And as there was a very splendid preparation made, the Egyptian laughed at the idea of the Persian living so frugally. 'But if you wish,' said he, 'O king, to know how happy kings ought to feast, permit those cooks who formerly belonged to me to prepare for you an Egyptian supper.' And when the Persian had ordered that they should do so, when it was prepared, Ochus was delighted at the feast, and said, 'May the gods, O Egyptian, destroy you miserably for a wicked man, who could leave such a supper as this, and desire a much more frugal repast.'" But what the Egyptian feasts were like Protagorides teaches us in the first book of his treatise on the Daphnic Contests, speaking as follows:—"And the third description of suppers is the Egyptian, whose tables are not laid at all, but dishes are brought round to the guests."

34. "But among the Galatians," says Phylarchus in his sixth book, "it is the custom to place on the tables a great number of loaves broken promiscuously, and meat just taken out of the kettles, which no one touches without first waiting for the king to see whether he touches anything of what is served up before him." But in his third book the same Phylarchus says that "Ariamnes the Galatian, being an exceedingly rich man, gave notice that he would give all the Galatians a banquet every year; and that he did so, managing in this manner: He divided the country, measuring it by convenient stages along the roads; and at these stages he erected tents of stakes and rushes and osiers, each containing about four hundred men, or somewhat more, according as the district required, and with reference to the number that might be expected to throng in from the villages and towns adjacent to the stage in question. And there he placed huge kettles, full of every sort of meat; and he had the kettles made in the preceding year before he was to give the feast, sending for artizans from other cities. And he caused many victims to be slain, —numbers of oxen, and pigs, and sheep, and other animals,—every day; and he caused casks of wine to be prepared, and a great quantity of ground corn. And not only," he continues, "did all the Galatians who came from the villages and cities enjoy themselves, but even all the strangers who happened to be passing by were not allowed to escape by the slaves who stood around, but were pressed to come in and partake of what had been prepared."

35. Xenophon also mentions the Thracian suppers in the seventh book of his *Anabasis*, describing the banquet given by Seuthes in the following words—"But when they all came to the supper, and the supper was laid so that they might all sit round in a circle, then tripods were brought to all the guests; and they were about twenty in number, all full of meat ready carved: and leavened loaves of large size were stuck to the joints of meat with skewers. And most especially were tables always placed before the guests, for that was the custom. And first of all Seuthes behaved in this manner: taking the loaves which were near him, he broke them into small pieces, and threw the pieces to whoever he chose; and he acted in the same way with the meat, leaving before himself only just as much as he could eat; and the rest also did the same,—those

I mean before whom the tables were set. But a certain Arcadian, Arystas by name, a terrible fellow to eat, said that throwing the bread and meat about was folly; and taking a large loaf in his hand, of the size of three chœnixes,¹ and putting the meat upon his knees, made his supper in that manner. And they brought round horns of wine, and all pledged one another; but Arystas, when the cup-bearer came to him with the wine, said, as he saw that Xenophon was no longer eating any supper, 'Give him the wine, for he has time to drink it, but I have not time yet.' And then there arose laughter. And as the liquor went round, a Thracian came in, having a white horse, and taking a horn full of wine, said, 'O Seuthes, I pledge you, and I make you a present of my horse: and if you ride him you will catch whatever you wish to catch; and when you retreat you will never need to fear an enemy.' And another man brought in his son, and gave him to him in the same manner, pledging him in wine: and another gave him garments for his wife. And Timasion, pledging him, gave him a silver goblet, and a scimitar worth ten minæ. But Gnesippus, an Athenian, rising up, said that there was an ancient and excellent law, that those who had anything should give it to the king as a compliment, and that the king should make presents to those who had nothing. But Xenophon rose up boldly, and taking the horn, said—'I, O Seuthes, give you myself and these my companions to be faithful friends to you; and not one of them is unwilling that I should do so: and now they are present here asking for nothing, but being willing to encounter labour and danger on your behalf.' And Seuthes, rising up, drank to Xenophon, and spilt the rest of the contents of the horn at the same time that he did. And after this there came in men who played on horns such as are used for giving orders with, and also on trumpets made of raw bull's-hide, in excellent tune, as if they had been playing on a magadis.²"

36. And Posidonius the Stoic, in the histories which he composed in a manner by no means inconsistent with the philosophy which he professed, writing of the laws that were

¹ A chœnix held about a quart.

² The magadis was a three-cornered instrument like a harp, with twenty strings arranged in octaves, like the *πῆκτις*. It was also a Lydian name for a peculiar kind of flute or flageolet, producing a high and low note at the same time. V. Liddell and Scott in voc.

established and the customs which prevailed in many nations, says—"The Celtæ place food before their guests, putting grass for their seats, and they serve it up on wooden tables raised a very little above the ground: and their food consists of a few loaves, and a good deal of meat brought up floating in water, and roasted on the coals or on spits. And they eat their meat in a cleanly manner enough, but like lions, taking up whole joints in both their hands, and gnawing them; and if there is any part which they cannot easily tear away, they cut it off with a small sword which they have in a sheath in a private depository. And those who live near the rivers eat fish also, and so do those who live near the Mediterranean sea, or near the Atlantic ocean; and they eat it roasted with salt and vinegar and cummin seed: and cummin seed they also throw into their wine. But they use no oil, on account of its scarcity; and because they are not used to it, it seems disagreeable to them. But when many of them sup together, they all sit in a circle; and the bravest sits in the middle, like the coryphæus of a chorus; because he is superior to the rest—either in his military skill, or in birth, or in riches: and the man who gives the entertainment sits next to him; and then on each side the rest of the guests sit in regular order, according as each is eminent or distinguished for anything. And their armour-bearers, bearing their large oblong shields, called *θυρεοὶ*, stand behind; and their spear-bearers sit down opposite in a circle, and feast in the same manner as their masters. And those who act as cup-bearers and bring round the wine, bring it round in jars made either of earthenware or of silver, like ordinary casks in shape, and the name they give them is *ἄμβικος*. And their platters on which they serve up the meat are also made of the same material; but some have brazen platters, and some have wooden or plaited baskets. And the liquor which is drunk is, among the rich, wine brought from Italy or from the country about Marseilles; and this is drunk unmixed, but sometimes a little water is mixed with it. But among the poorer classes what is drunk is a beer made of wheat prepared with honey, and oftener still without any honey; and they call it *corma*. And they all drink it out of the same cup, in small draughts, not drinking more than a cyathus at a time; but they take frequent draughts: and a slave carries the liquor round, beginning at

the right hand and going on to the left; and this is the way in which they are waited on, and in which they worship the gods, always turning towards the right hand."

37. And Posidonius continuing, and relating the riches of Lyernius the father of Bityis, who was subdued by the Romans, says that "he, aiming at becoming a leader of the populacc, used to drive in a chariot over the plains, and scatter gold and silver among the myriads of Celts who followed him; and that he enclosed a fenced space of twelve furlongs in length every way, square, in which he erected wine-presses, and filled them with expensive liquors; and that he prepared so vast a quantity of eatables that for very many days any one who chose was at liberty to go and enjoy what was there prepared, being waited on without interruption or cessation. And once, when he had issued beforehand invitations to a banquet, some poet from some barbarian tribe came too late and met him on the way, and sung a hymn in which he extolled his magnificence, and bewailed his own misfortune in having come too late: and Lyernius was pleased with his ode, and called for a bag of gold, and threw it to him as he was running by the side of his chariot; and that he picked it up, and then went on singing, saying that his very foot-prints upon the earth over which he drove produced benefits to men." These now are the accounts of the Celtæ given by Posidonius in the third and in the twentieth books of his History.

38. But in the fifth book, speaking of the Parthians, he says—"But a friend who is invited does not share the same table, but sitting on the ground while the king reclines near on a lofty couch, eats whatever is thrown to him from the king, like a dog. And very often he is torn away from his feast on the ground for some trifling cause, and is scourged with rods and knotted whips; and when he is all covered with blood he falls down on his face on the floor, and adores the man who has punished him as his benefactor."

And in his eleventh book, speaking of Seleucus the king, and relating how he came against Media, and warred against Arsaces, and was taken prisoner by the barbarian, and how he remained a long time in captivity to Arsaces, being treated like a king by him, he writes thus—"Among the Parthians, at their banquets, the king had a couch on which he reclined

by himself higher than all the rest, and apart from them; and a table also was laid for him by himself, as for a hero, laden with all sorts of barbaric delicacies." And when he is speaking of Heracleon the Beroëan, who was promoted to honour by that king Antiochus who was surnamed Grypus, and who very nearly turned his benefactor out of his kingdom, he writes as follows in the fourth book of his Histories: "He also gave entertainments to the soldiers, making them sit down on the ground in the open air by thousands: and the entertainment consisted of large loaves and meat; and their drink was any sort of wine that could be got, mingled with cold water. And they were waited on by men girded with swords, and there was an orderly silence throughout the whole company."

Again, in his second book, he says—"In the city of the Romans when they feast in the temple of Hercules, when a general who is celebrating a triumph furnishes the entertainment, the whole preparation of the banquet is of a Herculean character; for honey-wine is served out to the guests as wine, and the food consists of huge loaves, and smoked meat boiled, and also great abundance of roast meat from the victims which have been lately slain. But among the Etruscans luxurious tables are spread twice a-day; and couches embroidered with flowers, and silver drinking cups of every sort. And a great number of well-appointed slaves is at hand, dressed in expensive garments." And Timæus, in the first book of his Histories, says that all the female servants in that nation always wait at table naked till they are quite grown up.

39. And Megasthenes, in the second book of his Indian History, says—"Among the Indians at a banquet a table is set before each individual; and it is like a sideboard or beaufet; and on the table is placed a golden dish, in which they throw first of all boiled rice, just as if a person were going to boil groats, and then they add many sorts of meat dressed after the Indian fashion."

But the Germans, as Posidonius relates in his thirtieth book, eat for dinner meat roasted in separate joints; and they drink milk and unmixed wine. And some of the tribes of the Campanians practise single combat at their drinking parties. But Nicolaus of Damascus, one of the philosophers of the

Peripatetic school, in the hundred-and-tenth book of his History, relates that the Romans at their feasts practise single combats, writing as follows—"The Romans used to exhibit spectacles of single combats, not only in their public shows and in their theatres, having derived the custom from the Etruscans, but they did so also at their banquets. Accordingly, people often invited their friends to an entertainment, promising them, in addition to other things, that they should see two or three pairs of single combatants. And when they had had enough of meat and drink, they then called in the combatants: and as soon as one of them was killed, the guests clapped, being delighted at the exhibition. And in one instance a man left it in his will that some beautiful woman, whom he had purchased as slaves, should engage in single combat: and in another case a man desired that some youthful boys whom he had loved should do so; but the people would not tolerate such notorious proceedings, and declared the will invalid." And Eratosthenes says, in the first book of his Catalogue of the Victors at Olympia, that the Etruscans used to box to the music of the flute.

40. But Posidonius, in the third, and also in the twentieth book of his Histories, says—"The Celtæ sometimes have single combats at their entertainments. For being collected in arms, they go through the exercise, and make feints at, and sometimes they even go so far as to wound one another. And being irritated by this, if the bystanders do not stop them, they will proceed even to kill one another. But in olden times," he continues, "there was a custom that a hind quarter of pork was put on the table, and the bravest man took it; and if any one else laid claim to it, then the two rose up to fight till one of them was slain. And other men in the theatre having received some silver or gold money, and some even for a number of earthen vessels full of wine, having taken pledges that the gifts promised shall really be given, and having distributed them among their nearest connexions, have laid themselves down on doors with their faces upwards, and then allowed some bystander to cut their throats with a sword."

And Euphoriion the Chalcidian, in his Historical Memorials, writes as follows—"But among the Romans it is common for five minæ to be offered to any one who chooses to

take it, to allow his head to be cut off with an axe, 'so that his heirs might receive the reward : and very often many have returned their names as willing, so that there has been a regular contest between them as to who had the best right to be beaten to death."

41. And Hernippus, in the first book of his treatise on Lawgivers, asserts that the Mantineans were the original inventors of men to fight in single combat, and that Demonax, one of their citizens, was the original suggestor of such a course ; and that the Cyreneans were the next to follow their example. And Ephorus, in the sixth book of his History, says—"The Mantineans and Arcadians were in the habit of practising warlike exercises ; and even to this day they call the military dress and the ancient fashion of arming the Mantinean, as having been invented by that people. And in addition to this, the exercises of single combat were first invented in Mantinea, Demeas being the original author of the invention. And that the custom of single combatants was an ancient one, Aristophanes shows, when he speaks thus in his *Phœnissæ*—

And on the heroes twain, the sons of *Ædipus*,
Has savage Mars descended ; and they now
Seek the arena dread of single combat.

And the word *μονόμαχος* appears not to be derived from the noun *μάχη*, but rather from the verb *μάχεσθαι*. For as often as a word compounded of *μάχη* ends in *ος*, as in the words *σύμμαχος*, *πρωτόμαχος*, *ἐπίμαχος*, *ἀντίμαχος*, and the *φιλόμαχος* race of Perseus, spoken of by Pindar, then it is accented on the antepenultima ; but when it has the acute accent on the penultima, then the verb *μάχεσθαι* comes in ; as is shown in the words *πυγμαχος*, *ναυμάχος* ; in the expression *αὐτόν σε πυλαμάχε πρῶτον*, in Stesiehorus ; and the nouns *όπλομάχος*, *τειχομάχος*, *πυργομάχος*. But Posidippus the comic writer, in his *Pornoboscus*, says—

The man who never went to sea has never shipwreck'd been,
But we have been more miserable than *μονομαχοῦντες* (gladiators
in single combat).

And that even men of reputation and captains fought in single combat, and did so in accordance with premeditated challenges, we have already said in other parts of this discussion. And Diyllus the Athenian says, in the ninth book

of his Histories, that Cassander, when returning from Bœotia, after he had buried the king and queen at Ægæ, and with them Cynna the mother of Eurydice, and had paid them all the other honours to which they were entitled, celebrated also a show of single combats, and four of the soldiers entered the arena on that occasion.

42. But Demetrius the Scepsian, in the twelfth book of Trojan Array, says, "that at the court of Antiochus the king, who was surnamed the Great, not only did the friends of the king dance in arms at his entertainments, but even the king himself did so. And when the turn to dance came to Hegesianax the Alexandrian from the Troas, who wrote the Histories, he rose up and said—'Do you wish, O king, to see me dance badly, or would you prefer hearing me recite my own poems very well?' Accordingly, being ordered rather to recite his poems, he sang the praises of the king in such a manner, that he was thought worthy of payment, and of being ranked as one of the king's friends for the time to come. But Duris the Samian, in the seventeenth book of his Histories, says that Polysperchon, though a very old man, danced whenever he was drunk,—a man who was inferior to no one of the Macedonians, either as a commander or in respect of his general reputation: but still that he put on a saffron robe and Sicyonian sandals, and kept on dancing a long time." But Agatharchides the Cnidian, in the eighth book of his History of Asia, relates that the friends of Alexander the son of Philip once gave an entertainment to the king, and gilded all the sweetmeats which were to be served up in the second course. And when they wanted to eat any of them, they took off the gold and threw that away with all the rest which was not good to eat, in order that their friends might be spectators of their sumptuousness, and their servants might become masters of the gold. But they forget that, as Duris also relates, Philip the father of Alexander, when he had a golden cup which was fifty drachmas in weight, always took it to bed with him, and always slept with it at his head. And Seleucus says, "that some of the Thracians at their drinking parties play the game of hanging; and fix a round noose to some high place, exactly beneath which they place a stone which is easily turned round when any one stands upon it; and then they cast lots, and he who

draws the lot, holding a sickle in his hand, stands upon the stone, and puts his neck into the halter; and then another person comes and raises the stone, and the man who is suspended, when the stone moves from under him, if he is not quick enough in cutting the rope with his sickle, is killed; and the rest laugh, thinking his death good sport."

43. This is what I had to say, my friends and messmates, O men far the first of all the Greeks, being what I know concerning the banquets of the ancients. But Plato the philosopher, in the first book of his treatise on the Laws of Banquets, speaks in this manner, describing the whole matter with the greatest accuracy—"And you would never see any where in the country or in the cities which are under the dominion of Lacedæmon, any drinking parties, nor any of their accompaniments, which are calculated to excite as much pleasure as possible. Nor is there any one who would not at once impose as heavy a fine as possible on any one whom he met carrying his revelry to the degree of drunkenness; and he would not even excuse him if he had the pretext of the Dionysiac festival of Bacchus. As I have known to be the case among you, in the case of men carried in carriages, and at Tarentum among our own colonists, where I have seen the whole city drunk at the time of the Dionysiac festival. But at Lacedæmon nothing of the sort ever takes place."

44. And Cynulcus said on this,—I only wish that you had played at that Thracian game and been hanged yourself. For you have kept us in suspense till we are almost famished, as if we were waiting for the rising star, till which arises, those who have invented this beautiful philosophy say that it is unlawful to taste of any food at all. But I, wretched man that I am, according to the words of Diphilus the comic poet—

Am almost become a mullet from the extremity of hunger.

And you yourselves also have forgotten those admirable verses of the poet, who said—

For it is not a bad thing to eat supper at a proper season.

And the admirable Aristophanes has said in his *Cocalus*—

But it is now, O father, altogether noon,
When it is right for the young men to sup.

But for me it would be much better to sup as the men are represented as supping in the banquet given by Parmeniscus the Cynic, than to come hither and see everything carried round us as if we all had fevers. And when we laughed at this, one of us said,—But my most excellent fellow, do not grudge giving us the account of that Parmeniscan banquet. And he, raising himself up, said—

I swear to you most solemnly, my friends,
according to the words of the sweet Antiphanes, who, in the
Woman given in Marriage, said—

I swear to you, O men, by the god himself,
From whom the joys of drunkenness and wine
Do come to mortal men, that I prefer
This happy life which here is mine at present,
To all the splendid pomp of king Seleucus.
'Tis sweet to eat e'en lentils without fear,
But sad to sleep on down in daily terror.

45. But Parmeniscus began in this manner—"Parmeniscus to Molpis, greeting,—As I have often in my conversations with you talked about illustrious invitations and entertainments, I am afraid lest you should labour under such a plethora as to blame me; on which account I wish to make you a partaker in the feast which was given by Cebes of Cyzicus. Therefore, having first taken a drink of hyssop, come at the proper hour to the feast. For at the time when the festival of Bacchus was being celebrated at Athens, I went to sup with him; and I found six Cynics sitting at table, and one dog-leader, Carneus the Megarian. But, as the supper was delayed, a discussion arose, what water is the sweetest. And while some were praising the water of Lerna, and some that of Pirene, Carneus, imitating Philoxenus, said—That is the best water which is poured over our hands. So then when the tables were laid we went to supper,

And much pulse porridge then we ate, but more did still flow in.
Then again lentils were brought on the table steeped in
vinegar; and that child of Jupiter laid his hands on them
and said—

Jove, may the man who made these lentils grow,
Never escape thy notice or thy memory.

And then some one else immediately cried out—
May a lentil deity and a lentil fate seize you.

But to me may there be, according to the words of the comic poet Diphilus, which he uses in his *Peliades*—

A. A flowery supper very sumptuous,
A bowl quite full of pulse for every man.

B. That first part is not flowery.

A. After that

Let a *saperdes* dance into the middle,
A little strong to smell.

B. That is a flower

Which soon will drive the thrushes all away.

And as a great laugh arose, immediately that spoon of the theatre *Melissa* came in, and that dogfly *Nicium*, each of them being a courtesan of no small renown: and so they, looking on what was set upon the table and admiring it, laughed. And *Nicium* said,—Is not there one of all you men so proud of your beards that eats fish? Is it because your ancestor *Meleager* the *Gadarcian*, in his poem entitled the *Graces*, said that *Homer*, being a *Syrian* by birth, represented the ancients as abstaining from fish in accordance with the custom of his own country, although there was a great abundance of them in the *Hellespont*? Or have you ever read that one treatise of his which embraces a comparison between peas and lentils? for I see that you have made a great preparation of lentils. And when I see it, I should advise you, according to the rules of *Antisthenes* the pupil of *Socrates*, to relieve yourselves of life if you stick to such food as this. And *Carneus* replied to her—*Euxitheus* the *Pythagorean*, O *Nicium*, as *Clearchus* the *Peripatetic* tells us, in the second book of his *Lives*, said that the souls of all men were bound in the body, and in the life which is on earth, for the sake of punishment; and that God has issued an edict that if they do not remain there until he voluntarily releases them himself, they shall fall into more numerous and more important calamities. On which account all men, being afraid of those threatenings of the gods, fear to depart from life by their own act, but only gladly welcome death when he comes in old age, trusting that that deliverance of the soul then takes place with the full consent of those who have the power to sanction it. And this doctrine we ourselves believe. But I have no objection, replied she, to your selecting one of three evils, if you please. For do you not know, O wretched men, that these heavy kinds of food shut in the dominant

principle of the soul, and do not allow wisdom to exist unimpaired in it?

46. Accordingly Theopompus, in the fifth book of his History of the Actions of Philip, says—"For to eat much, and to eat meat, takes away the reasoning powers, and makes the intellect slower, and fills a man with anger, and harshness, and all sorts of folly." And the admirable Xenophon says, that it is sweet to a hungry man to eat barley-cakes and cardamums, and sweet to a thirsty man to draw water out of the river and drink it. But Socrates was often caught walking in the depth of evening up and down before his house; and to those who asked him what he was doing there, he used to reply that he was getting a relish for supper. But we shall be satisfied with whatever portion we receive from you, and we are not angry as if we received less than we ought, like the Hercules in Anticlidides. For he says, in the second book of his Returns—"After Hercules had accomplished his labours, when Eurystheus was solemnizing some sacrificial feast, he also was invited. And when the sons of Eurystheus were setting before each one of the company his proper portion, but placing a meaner one before Hercules, Hercules, thinking that he was being treated with indignity, slew three of the sons, Perimedes, Eurybius, and Eurypylus." But we are not so irascible, even though in all other points we are imitators of Hercules.

47. For lentils are a tragic food,
said Archagathus to have written; which also

Orestes ate when he had recover'd from his sickness,
as Sophilus the comic writer says. But it is a Stoic doctrine, that the wise man will do everything well, and will be able to cook even lentils cleverly. On which account Timon the Phliasian said—

And a man who knows not how to cook a lentil wisely.
As if a lentil could not be boiled in any other way except according to the precepts of Zeno, who said—

Add to the lentils a twelfth part of coriander.
And Crates the Theban said—

Do not prefer a dainty dish to lentils,
And so cause factious quarrels in our party.

And Chrysippus, in his treatise on the Beautiful, quoting some apophthegms to us, says—

Eat not an olive when you have a nettle ;

But take in winter lentil-macaroni—

Bah ! bah !

Lentil-macaroni's like ambrosia in cold weather.

And the witty Aristophanes said, in his *Gerytades*—

You're teaching him to boil porridge or lentils.

And, in his *Amphiaraus*—

You who revile the lentil, best of food.

And Epicharmus says, in his *Dionysi*—

And then a dish of lentils was boil'd up.

And Antiphanes says, in his *Women like one another*—

Things go on well. Do you now boil some lentils,

Or else at least now teach me who you are.

And I know that a sister of Ulysses, the most prudent and wisest of men, was called Φακῆ (lentil), the same whom some other writers call Callisto, as Mnaseas of Patra relates, in the third book of his *History of the Affairs of Europe*, and as Lysimachus also tells us, in the third book of his *Returns*.

48. And when Plutarch had burst into a violent fit of laughter at this, the Cynic, who could not endure to have his extensive learning on the subject of lentils disregarded, said—
“But all you fine gentlemen from Alexandria, O Plutarch, are fed from your childhood on lentils ; and your whole city is full of things made of lentils : which are mentioned by Sopater the lentil parodist, in his drama entitled *Bacchis*, where he speaks as follows :—

I could not bear to eat a common loaf,

Seeing a large high brazen pile of lentils.

For, what is there of which mortals have need, (according to your own idol, Euripides, O you most learned of men,) except two things only,

The corn of Ceres and a draught of water ?

And they are here, and able to support us.

But we are not with plenty such as this

Contented, but are slaves to luxury

And such contrivances of other food.

And in another place that dramatic philosopher says—

The moderate fare shall me content

Of a plain modest table ;

And I will never seek nor e'en admit

Whatever is out of season and superfluous.

And Socrates said that he differed from other men in this, that they lived that they might eat, but he ate that he might live. And Diogenes said to those who accused him of scratching himself,—I wish I could scratch my stomach, so as to rub all poverty and want out of it. And Euripides, in his *Suppliant Women*, says of Capaneus—

This man is Capaneus, a man who had
Abundant riches, but no pride therefrom
Lodged in his, more than in a poor man's bosom.
But those who boasted of their luxury
He blamed, and praised the contented spirit.
For virtue did not, as he said, consist
In eating richly, but in moderation.

49. Capaneus was not, as it seems, such as the honest Chrysippus describes, in his treatise *On those things which are not eligible for their own sakes*. For he speaks in this manner : —“Some men apply themselves with such eagerness to the pursuit of money, that it is even related, that a man once, when near his end, swallowed a number of pieces of gold, and so died. Another person sewed a quantity of money into a tunic, and put it on, and then ordered his servants to bury him in that dress, neither burning his body, nor stripping it and laying it out.” For these men and all like them may almost be said, as they die, to cry out—

Oh gold, the choicest of all gifts to men !
For no fond mother does such raptures know,
Nor children in the house, nor any father,
Such as do flow from you, and are enjoy'd
By those who own you. If like yours the face
Of Venus, when she rose up from the sea,
No wonder that she has ten thousand lovers.

Such great thirst for money was there among the men of that time, concerning which Anacharsis, when some one asked him what the Greeks used money for? said, To count with. But Diogenes, in his treatise on *Polity*, proposed to establish a law that bits of bone should be taken as coins ; and well too has Euripides said—

Speak not of wealth ; that god I worship not,
Who comes with ease into a bad man's power.

And Chrysippus, in his elementary work, which is entitled, *A Treatise on Good and Evil Things*, says that “a certain young man from Ionia came to sojourn at Athens, clothed in a purple robe having golden fringes ; and when some one

asked of him what countryman he was, he replied that he was rich. And, perhaps, it may be the very same person whom Alexis mentions in his Thebans, where he says—

A. But from what country does this person come?

B. From Riehlant; and by general consent

The natives of that land are counted noble;

Nor can one find a noble beggar anywhere.

50. When Cynulcus had said this, and when no one applauded him, he got out of temper; and said,—But since these men, O you master of the feast, are made so uncomfortable by a diarrhoea of words as to feel no hunger; or perhaps, it may be that they laugh at what is said about lentils, (having in their mind what is said by Pherecrates, in his Coriander—

A. Come now, I'll sit me down; and bring me here,

O slave, a table, and a eup of wine,

That I may eat to flavour what I drink.

B. Here is a cup, a table, and some lentils.

A. No lentils bring to me, I like them not:

For if one eats them, they do taint the breath.)—

Since then, on this account, these wise men guard against the lentils, at all events cause some bread to be given to us, with a little plain food; no expensive dishes, but any of those vulgar lentils, if you have them, or what is called lentil soup. And when every one laughed, especially at the idea of the lentil soup, he said, You are very ignorant men, you feasters, never having read any books, which are the only things to instruct those who desire what is good. I mean the books of the Silli of Timon the Pyrrhonian. For he it is who speaks of lentil soup, in the second book of his Silli, writing as follows:—

The Teian barley-cakes do please me not,

Nor e'en the Lydian sauees: but the Greeks,

And their dry lentil soup, delight me more

Than all that painful luxury of excess.

For though the barley-cakes of Teos are preeminently good, (as also are those from Eretria, as Sopater says, in his Suitors of Bacchis, where he says—

We came to Eretria, for its white meal famed;)

and also, the Lydian sauees; still Timon prefers the lentil soup to both of them put together.

51. To this our admirable entertainer, Laurentius himself, replied, saying,—O you men who drive the dogs, according to

the Jocasta of Strattis, the comic poet, who in the play entitled *The Phœnician Women*, is represented as saying—

I wish to give you both some good advice :
When you boil lentils, pour no perfume o'er them.

And Sopater, too, whom you were mentioning just now, in his *Descent to Hell*, speaks in these terms :—

Ulysses, king of Ithaca—'Tis perfume
On lentils thrown : courage, my noble soul !

And Clearchus the Peripatetic philosopher, in his treatise on Proverbs, gives the saying, "Perfume thrown on lentils ;" as a proverb which my grandfather Varro also mentions, he, I mean, who was nicknamed Menippus. And many of the Roman grammarians, who have not had much intercourse with many Greek poets or historians, do not know where it is that Varro got his Iambic from. But you seem to me, O Cynulcus, (for you delight in that name, not using the name by which your mother has called you from your birth,) according to your friend Timon, to be a noble and great man, not knowing that the lentil soup obtained mention from the the former Epicharmus, in his *Festival*, and in his *Islands*, and also from Antiphanes the comic poet ; who, using the diminutive form, has spoken of it in his *Wedding*, under the following form of expression—

A little lentil soup (κόγχιον)*, a slice of sausage.

And Magnus immediately taking up the conversation, said,—The most universally excellent Laurentius has well and cleverly met this hungry dog on the subject of the lentil soup. But I, like to the Galatians of the Paphian Sopater, among whom it is a custom whenever they have met with any eminent success in war to sacrifice their prisoners to the gods,—

I too, in imitation of those men,
Have vow'd a fiery sacrifice to the gods—
Three of these secretly enroll'd logicians.
And now that I have heard your company
Philosophise and argue subtly,
Persisting firmly, I will bring a test,
A certain proof of all your arguments :
First smoking you. And if then any one
When roasted shrinks and draws away his leg,
He shall be sold to Zeno for his master
For transportation, as bereft of wisdom.

52. For I will speak freely to them. If you are so fond of

contentment, O philosopher, why do you not admire those disciples of Pythagoras, concerning whom Antiphanes says, in his Monuments—

Some miserable Pythagoreans came
Gnawing some salt food in a deep ravine,
And picking up such refuse in a wallet.

And in the play which is especially entitled the Wallet, he says—

First, like a pupil of Pythagoras,
He eats no living thing, but peels some husks
Of barley which he's bought for half an obol,
Discolour'd dirty husks, and those he eats.

And Alexis says, in his Tarentines—

For, as we hear, the pupils of Pythagoras
Eat no good meat nor any living thing,
And they alone of men do drink no wine.
But Epicharides will bitches eat;
The only one of all the sect; hut then
He kills them first, and says they are not living.

And proceeding a little further, he says—

A. Shreds of Pythagoras and subtleties
And well-fill'd thoughts are their sufficeient food.
Their daily meals are these—a simple loaf
To every man, and a pure cup of water.
And this is all.

B. You speak of prison fare.

A. This is the way that all the wise men live.
These are the hardships that they all endure.

B. Where do they live in such a way?

A. Yet they procure

Dainties after their sort for one another;
Know you not Melanippides and Phaon,
Phyromachus and Phanus are companions?
And they together sup on each fifth day
On one full cotyla of wheaten meal.

And, in his Female Pythagorean, he says—

A. The banquet shall be figs and grapes and cheese,
For these the victims are which the strict law
Allows Pythagoras' sect to sacrifice.

B. By Jove, as fine a sacrifice as possible.

And a few lines afterwards, he says—

One must for a short time, my friend, endure
Hunger, and dirt, and cold, and speechlessness,
And sullen frowns, and an unwashed face.

53. But you, my philosophical friends, practise none of these things. But what is far worse than any of them, you talk

about what you do not in the least understand ; and, as if you were eating in an orderly manner, you take in mouthfuls like the man in that sweet poet Antiphanes ; for he says, in his Runaway Slave-catcher—

Taking a moderate mouthful, small outside,
But large within his hand, as women do.

And in the same way you eat a great deal and eat very fast ; when it is in your power, according to the words of the same poet which he uses in the Thombycius, “to buy for a single drachma food well suited to you, such as garlic, cheese, onions, and capers ; for all these only cost a drachma.” And Aristophanes says, in his Pythagoreans—

What? do we think, I ask you in God's name,
That these philosophers of olden time,
The pupils of Pythagoras, went thus
In dirt and rags all of their own accord?
I don't believe one word of such a thing.
No ; they were forced to do so, as they had not
A single farthing to buy clothes or soap.
And then they made a merit of economy,
And laid down rules, most splendid rules for beggars.
But only put before them fish or meat ;
And if they do not their own fingers bite
For very eagerness, I will be bound
To let you hang me ten times over.

And it is not foreign to the present discussion to mention an epigram which was made with reference to you, which Hegesander the Delphian has quoted, in the sixth book of his Commentaries—

Men drawing up your eyebrows, and depressing
Your scornful nostrils till they reach the chin,
Wearing your beards in sacks, strippers of dishes,
Wearing your cloak outside, with unshod feet
Looking like oil, and eating stealthily
Like hungry vagrants 'neath night's friendly cover,
Cheaters of youth, spouters of syllables,
Pretenders to vain wisdom, but pretending
To make your only object Virtue's self.

54. But Archestratus of Gela, in his treatise on Gastronomy, (which is the only poetical composition which you wise men admire ; following Pythagoras in this doctrine alone, namely silence, and doing this only because of your want of words ; and besides that, you profess to think well of the Art of Love of Sphodrias the Cynic, and the Amatory Conversation of Protagorides, and the Convivial Dialogues of that beautiful

philosopher Persæus, compiled out of the Commentaries of Stilpon and Zeno, in which he inquires, How one may guard against guests at a banquet going to sleep; and, How one ought to use drinking of healths; and, When one ought to introduce beautiful boys and girls into a banquet; and when one ought to treat them well as if they were admired, and when one ought to send them away as disregarding them; and also, concerning various kinds of cookery, and concerning loaves, and other things; and all the over-subtle discussions in which the son of Sophroniscus has indulged concerning kissing. A philosopher who was continually exercising his intellect on such investigations as these, being entrusted, as Hermippus relates, with the citadel of Corinth by Antigonus, got drunk and lost even Corinth itself, being outwitted and defeated by Aratus the Sicyonian; who formerly had argued in his Dialogues against Zeno the philosopher, contending that a wise man would in every respect be a good general; and this excellent pupil of Zeno proved this especial point admirably by his own achievements. For it was a witty saying of Bion the Borysthenite, when he saw a brazen statue of his, on which was the inscription, PERSEUS OF CITIUM, THE PUPIL OF ZENO, that the man who engraved the inscription had made a blunder, for that it ought to have been, Persæus the servant (*οἰκίτις* not *κίτις*) of Zeno; for he had been born a slave of Zeno, as Nicias of Nicæa relates, in his History of Philosophers; and this is confirmed by Sotion the Alexandrian, in his Successions. And I have met with two books of that admirable work of Persæus, which have this title, "Convivial Dialogues."

55. But Ctesibius the Chalcidian, the friend of Menedemus, as Antigonus the Carystian relates in his Lives, being asked by somebody, What he had ever got by philosophy? replied, The power of getting a supper without contributing to it himself. On which account Timon somewhere or other said to him—

Oh you mad dinner hunter, with the eyes
Of a dead corpse, and heart both bold and shameless.

And Ctesibius was a man who made very good guesses, and was a very witty man, and a sayer of amusing things; on which account every one used to invite him to their parties; he was not a man like you, you Cynic, who never sacrificed to the Graces, nor even to the Muses. And therefore Virtuo

avoiding you, and all like you, sits by Pleasure, as Mnasalces the Sicyonian says, in his Epigrams—

Here I most miserable Virtue sit
By Pleasure's side, and cut my hair for grief,
Crush'd in my spirit; for profane Delight
Is judged by all my better, and my chief.

And Baton the comic writer says in his Homicide—

Now I invite those moderate philosophers,
Who ne'er allow themselves a single pleasure,
Who keep on looking for the one wise man
In all their walks and conversations,
As if he were a slave who'd run away.
O wretched man, why, when you have a ticket,
Will you refuse to drink? Why dost thou now
Do so much wrong to the Gods? why dost thou make
Money of greater value than the rate
Which nature puts on it? You drink but water,
And so must be a worthless citizen;
For so you cheat the farmer and the merchant;
But I by getting drunk increase their trade.
Then you at early dawn bear round a cruet,
Seeking for oil, so that a man must think
You have an hour-glass with you, not a bottle.)

56. However, Archestratus, as I was saying before this long digression, whom you praise as equal to Homer, because of his praises of the stomach—though your friend Timon says of the stomach,

Than which no part more shameless can be found—
when speaking of the Sea-dog, writes as follows:—

There are but few so happy as to know
This godlike food, nor do men covet it
Who have the silly souls of common mortals.
They fear because it is an animal
Which living preys on man. But every fish
Loves human flesh, if it can meet with it.
So that 'tis fit that all who talk such nonsense
Should be confined to herbs, and should be sent
To Diodorus the philosopher
And starve, and so pythagorize with him.

But this Diodorus was by birth an Aspendian; but desiring to be thought a Pythagorean, he lived after the fashion of you Cynics, letting his hair grow, being dirty, and going barefoot. On which account some people fancied that it was an article of the Pythagorean creed to let the hair grow, which was in reality a fashion introduced by Diodorus, as

Hermippus asserts. But Timæus of Tauromenium, in the ninth book of his Histories, writes thus concerning him—“Diodorus, who was by birth an Aspendian, introduced a novel fashion of dress, and pretended to resemble the Pythagoreans. Stratonicus wrote and sent a messenger to him, desiring him who carried the message to seek out a disciple of Pythagoras who kept the portico crowded by his insane vagaries about dress, and his insolence. And Sosicrates, in the third book of the Succession of Philosophers, relates that Diodorus used to wear a long beard, and a worn-out cloak, and to keep his hair long, indulging in these fashions out of a vain ostentation. For that the Pythagoreans before him wore very handsome clothes, and used baths, and perfumes, and hair of the ordinary length.

57. And if you in reality, O philosopher, do admire contentment and moderation in your feasts, why is it that you have come hither without being invited? Did you come as to a house of intemperance, in order to learn to make a catalogue of a cook's instruments? or in order to spout some verses of Cephalion the Athenian? For according to the Cedalion of Sophocles, you are

A branded lot, all knaves and parasites.

And he says that you philosophers always have your minds set upon banquets; and that you think it constantly necessary to ask for something to eat or to devour some Cynic food. For there is no need for our picking our phrases. And all this is plain from what Alexis relates in his book which is entitled *Linus*: and in that he supposes *Hereules* to have been educated by *Linus*, and to have been ordered by him to select any one out of a number of books that were at hand to read. And he having taken a cookery-book in his hand, retained it with great eagerness. And *Linus* then speaks to him in the following terms—

Lin. Come here, and take whatever book you please,
And read it carefully, when you have scann'd
The titles, and the subjects well consider'd.
There's *Orpheus* here, and *Hesiod*, and plays,
Chœrilus, *Homer*, *Epicharmus* too,
All sorts of works. For thus your choice will show me
Your nature, and your favourite pursuit.

Her. I will take this.

Lin. First show me what it is.

Her. A cookery book, as says the title-page.

Lin. You're a philosopher, that's very plain,
Who passing over all these useful books,
Choose out the art of Simus.

Her. Who is Simus?

Lin. A very clever man; now he has turn'd
To tragic studies; and of all the actors
Is the most skilful cook, as those who eat
His dishes do declare. And of all cooks
By far the cleverest actor.

Her. He's a man
Of noble appetite; say what you wish;
For be of this assured, that I am hungry.

58. When Magnus had run through these quotations, Cynulcus, looking at the philosophers who were present, said—

Have you seen the Thasian brine,¹ and heard how he does bark?
How speedily the fellow did revenge himself, and thoroughly;
It does not seem a case of one blind speaking to a deaf man:

as Cratinus says, in his *Archiloehi*. For he, forgetting before what a tribunal he was making an exhibition of his fine iambs, read his colabri with his natural greediness, and at the same time with his usual elegance of expression, and

Melodies out of time, and tuneless cymbals:

and after all this fine ignorant stupidity, he goes round to people's houses, seeking out where any handsome banquet is prepared, carrying his conduct to a length even beyond the Athenian Chærephon, of whom Alexis says in his *Fugitive*—

That Chærephon has always got some trick,
And now he's looking for some feast to share
Where he himself will not be call'd upon
For any contribution. For wheresoever
A pot, such as is let to cooks, does stand,
Thither he goeth at the earliest dawn;
And if he sees one come to hire it
For any feast, he asks the cook the name
Of him who gives the feast, and then as soon
As the door opens, in he walks the first.

But this man has no hesitation, like the excellent Magnus, even to make excursions quite beyond the boundaries for the sake of his stomach, as Alexis said in his *Men who Died together*—

Chærephon comes to Corinth for a supper,
Though he has never had an invitation;
But still he flies across the sea, so sweet
It is to eat of what another pays for.

¹ The term *ἄλμη*, *brine*, seems used here of a troublesome fellow; something in the same spirit as we call a person "a pickle."

And Theopompus, in his Ulysses, says—

Well said Euripides, "It is not bad
For a rich man to dine at other's cost."

59. And when all laughed at this, Ulpian said, Whence do the voluptuaries who talk so loosely get all their elegance of expression? And Cynulcus replied, But, O you well-seasoned little pig, Phrynichus the Cynic poet, in his Ephialtes, mentions "the elegant speaker" in these terms:—

Is is the hardest work of all to guard against such men;
For they do carry always at their finger's end a sting,
The misanthropic flower of youth; and then they fawn on all
With carefully selected sweetness of expression,
Always the forum haunting when the citizens are seated;
And then they lacerate with wounds severe and unexpected
Those whom they have been fawning on, and hide themselves and
laugh.

And the word *χαριτογλωσσέειν* (to speak so as to please) is used by Æschylus in the *Prometheus Vincit*—

You shall know this for true; nor is it mine
χαριτογλωσσέειν.

And when Ulpian said again, But what, my friends, is meant by cooks' instruments? for these things were mentioned, and were thought worthy of being enumerated in the Arcadian banquets: and also where is the word *ἄσώτιον* (abode of luxury) to be found? For I know that the adjective *ἄσωτος* is common enough. And Alexis speaks of a luxurious extravagant man in his *Cnidia*, saying—

Diodorus, most extravagant of men,
In two brief years did make his patrimony
Into a football, with such headlong speed
Did he devour everything.

And again, in the *Phædrus*, he says—

You tell me of a very slow proceeding;
For in five days the little Epicharides
Made ducks and drakes of all his father's property,
So quickly and entirely did he swallow it.

60. And Ctesippus the son of Chabrias carried his extravagance and intemperance to such a height, that he sold even the stones of his father's tomb, on which the Athenians had spent a thousand drachmæ, to furnish means for his luxury. And accordingly Diphilus says in his *Men offering Sacrifices to the Dead*—

If Chabrias's son, the young Ctesippus,
 Had not become a friend of Phædimus,
 I should have brought a wholesome law forward
 To cause his father's monument to be finished.
 That each of all the citizens should give
 A stone of size to fill a waggon, and
 I say that that would not be much for him.

And Timocles, in his Demosatyri, says—

Ctesippus, the fine son of Chabrias,
 Has ceased to shave himself three times a-day.
 A great man among women, not with men.

And Menander, in his "Anger," says this of him—

And I too once was a young man, O woman,
 Nor did I then five several times a-day
 Bathe, as I now do bathe; nor at that time
 Had I a soft cloak, such as now I have,
 Nor such perfumes as now; now I will paint myself,
 And pluck my hair, by Jove. Aye, I will be
 Ctesippus, not a man; and in brief time
 I too, like him, will eat up all the stones,
 For I'll not be content with earth alone.

And perhaps it was on account of this extravagant luxury and debauchery that Demosthenes has handed down his uame in his treatise on Immunities. But those who have devoured their patrimony ought to be punished in such a way as this, like the Naucerus of Menander. For Menander says—

O dearest mother of all mortals, Earth,
 How kind you are to all possess'd of sense;
 How worthy of all honour! Sure that man
 Who like a spendthrift eats his patrimony,
 Should be condemn'd to sail about for ever
 And never reach the shore; that he might feel
 To what great good he'd been insensible.

61. And Axionicus speaks of a certain Pythodelus as a very intemperate man, in his Etrurian, saying—

Here Pythodelus comes, who is surnamed
 Isoballion, greediest of men,
 And on his steps does follow that wise woman
 Ischas, bearing a drum, and very drunk.

And Anaxandrides attacks Polyuctus, turning him into ridicule in the comedy called Tereus—

A. You shall be call'd a bird.

B. Why so, by Vesta?

Is it because I ate my patrimony

Like that most fashionable Polyuctus?

- A. No, but because you, though you were a man,
Were torn in pieces by the women so.

And Theopompus, in the tenth book of his account of the Exploits of Philip, (a book from which some separate the conclusion, in which there is the mention made of the demagogues at Athens,) says that Eubulus the demagogue was an intemperate man. And he uses the following expressions—"And he so far exceeded the whole nation of the Tarentines in luxury and extravagance, that this latter is only immoderate in its indulgence in feasts; but he spent on his luxury even the revenues of the Athenian people. But Callistratus," he continues, "the son of Callicrates, who was himself also a demagogue, was very intemperate in his pleasures, but still he was very attentive to the business of the state." And speaking of the Tarentines, in the fifty-second book of his Histories, he writes as follows—"The city of the Tarentines sacrifices oxen nearly every month, and celebrates public festivals; and the chief body of private individuals is always occupied in banquets and drinking parties. And the Tarentines hold some such language as this: That other men, because they are fond of personal exertion, and because they devote themselves to actual labour, prepare their subsistence in this way for the future: but that they, by means of their banquets and pleasures, are not about to live, but are living already."

62. But concerning the intemperance and general habits and life of Philip and his companions, Theopompus gives the following account, in the forty-ninth book of his Histories—"When Philip became master of great treasures, he did not spend them quickly, but he threw them away and squandered them; being of all the men that ever lived, not only the worst manager himself, but all those who were about him were so too. For absolutely not one of them had any idea of living properly, or of managing his household with moderation. And of that he himself was the cause, being a most insatiable and extravagant man, doing everything in an off-hand manner, whether he was acquiring property or giving it away. For though he was a soldier, he was unable, out of pure laziness, to count what he had coming in and what he spent. And then his companions were men collected together

from all quarters; for some of them came from his own country, and some from Thessaly, and some from other parts of Greece, not being selected with any care; but if among either Greeks or barbarians there was any lascivious, or impure, or avaricious man, he had almost every one of the same character assembled in Macedonia, and they were all called friends of Philip. And even if any one came who was not entirely of that disposition, still under the influence of the life and manners of the Macedonians, he very soon became like the rest. For their wars, and military expeditions, and other great expenses, encouraged them to be audacious, and to live, not in an orderly manner, but after a prodigal fashion and like robbers."

63. But Duris, in the seventh book of his History of the Affairs of Macedonia, speaking of Pasicyprus the king of Cyprus, and of his intemperate habits, writes as follows—"Alexander, after the siege of Tyre, dismissed Pnytagoras, and gave him many presents, and among them he gave him the fortified place which he asked for. And that very place Pasicyprus the king had previously sold, in a luxurious freak, for fifty talents, to Pymatus the Cittian, selling him both the fortress itself and his own royal authority over it. And when he had received the money he grew old in Amathus." Such also was Æthiops the Corinthian, as Demetrius the Scepsian relates, of whom mention is made by Archilochus; "for he, out of his love of pleasure and intemperance, sailing with Archias to Sicily when he was about to found Syracuse, sold to his messmate for a cake of honey the lot which he had just drawn, and was about to take possession of in Syracuse."

64. But Demetrius carried his extravagance to such a height, he, I mean, who was the descendant of Demetrius Phalereus, according to the account of Hegesander, that he had Aristagora the Corinthian for a mistress, and lived in a most expensive manner. And when the Areopagitæ summoned him before them, and ordered him to live more decorously—"But even now," said he, "I live like a gentleman, for I have a most beautiful mistress, and I do no wrong to any one, and I drink Chian wine, and I have a sufficiency of everything, as my own revenues suffice for all these expenses. And I do not live as some of you do, corrupted by bribes myself,

and intriguing with other men's wives." And hereupon he enumerated some who acted in this manner by name. And Antigonus the king, having heard this, made him a thesmothete. And he, being an hipparch at the Panathenæa, erected a seat close to the statues of Mercury for Aristagora, higher than the Mercuries themselves. And when the mysteries were celebrated at Eleusis, he placed a seat for her close to the temple, saying that those who endeavoured to hinder him should repent it.

65. But Phanodemus, and also Philochorus, have related that in former times the judges of the Areopagus used to summon before them and to punish profligate and extravagant men, and those who had no ostensible means of living : and many others have told the same story. At all events, those judges sent for Menedemus and Asclepiades the philosophers when they were young men and poor, and asked them how they managed to look so sleek and comfortable when they spent the whole day idling with philosophers, and had no property. And they replied that some one of the men about the mill had better be sent for. And when he came and said that they came every night to the mill and threshed and ground the corn, and each earned two drachmæ, the judges of the Areopagus marvelled, and presented them with two hundred drachmæ as a reward.

And the citizens of Abdera brought Democritus to trial, on the ground that he had wasted the estate which he had inherited from his father. And when he had read to them his *Great World*, and his treatise concerning the Things in the Shades below, and had said that he had spent it on these works, he was discharged.

66. But those men who are not so luxurious, as Amphis says—

Drink two entire days in every day,
Shaking their heads through their too mighty draughts.

And according to Diphilus—

Having three heads, like to Diana's statue.

Being enemies to their own estate, as Satyrus in his treatise on Characters said, running through their land, tearing to pieces and plundering their own houses, selling their own property as if it were the spoils of the enemy, considering not what has been spent, but what will be spent, and not

what will remain afterwards, but what will not remain, having spent beforehand in their youth the money which ought to have carried them safely through old age, rejoicing in companionship, not in companions, and in their wine, and not in those who drink it with them. But Agatharchides the Corinthian, in the twenty-eighth book of his Commentary on the Affairs of Europe, says "that Gnosippus, who was a very luxurious and extravagant man in Sparta, was forbidden by the Ephori to hold intercourse with the young men." And among the Romans, it is related, according to the statement of Posidonius, in the forty-ninth book of his Histories, that there was a man named Apicius who went beyond all other men in intemperance. This is that Apicius who was the cause of banishment to Rutilius, who wrote the history of the Romans in the Greek language. But concerning Apicius, the man, I mean, who is so notorious for his extravagant luxury, we have already spoken in our first book.

67. But Diogenes the Babylonian, in his treatise on Nobility of Birth, says "that the son of Phocion, whose name was Phocus, was such a man that there was not one Athenian who did not hate him. And whenever any one met him they said to him, 'O you man who are a disgrace to your family!' For he had expended all his patrimony on intemperance; and after this he became a flatterer of the prefect of Munychia; on which account he was again attacked and reproached by every one. And once, when a voluntary contribution was being made, he came forward and said, before the whole assembly, 'I, too, contribute my share.' And the Athenians all with one accord cried out, 'Yes, to profligacy.' And Phocus was a man very fond of drinking hard; and accordingly, when he had conquered with horses at the Panathenæa, and when Sopater entertained his companions at a banquet, the preparation was very splendid, and foot-tubs full of wine and spices were set before all who came in. And his father, seeing this, called Phocus, and said, 'Will you not stop your companion from polluting your victory in this fashion?'"

And I know too of many other intemperate and extravagant men, whom I leave you to find out, with the exception of Callias the son of Hipponicus, whom even the tutors of little children have heard of. But concerning the others whom I have been a little hasty in mentioning, if you have

anything to say, I have the doors of my ears open. So speak ; for I want to know something.

Besides Magnus used the words ἐπεσθίειν and ἐπιφαγεῖν. And Æmilianus said, you have the word ἀσώτιον used by Strattis, in his Chrysippus, where he says—

He will not e'en have time to ease himself,
Nor to turn to an ἀσώτιον, nor e'en,
If a man meets him, to converse with him.

68. But the instruments used by a cook are enumerated by Anaxippus, in his Harp-player, as follows :—

Bring me a ladle and a dozen spits,
A flesh-hook, and a mortar, and a cheese-scraper,
A cylinder, three troughs, a knife, four choppers.
Will you not, O man hated by the gods,
Make haste and put the kettle on the fire ?
And are you now still dawdling at that dish ?
And with that largest chopper ?

But Aristophanes calls the dish which we commonly call χύτρα, a κακκάβη, in his play of the Women occupying the Tents ; saying—

Warm now the κακκάβη of the preceptor.

And, in his Daitaleis, he says—

To bring the κακκάβη from thence.

And Antiphanes, in his Friend to the Thebans, says—

We now have everything ; for that fine eel
From Thebes, a namesake of the one in-doors,
Mingling within the hollow κακκάβη,
Is warm, and leaps, is boiled, and bubbles up.

But Antiphanes calls a dish βαράνιον, in his Euthydicus—

Then came a polypus all cut in pieces,
And boiled ἐν βατανίοισιν.

And Alexis, in his Asclepiocles, says—

But I when sojourning in Sicily,
Learn'd to cook with such dexterity,
That I make all the guests with eagerness
Invade the dishes (βαράνια) with their teeth at times.

But Antiphanes spells the word with a π ; writing it παράνιον, in his Wedding—

Παράνια, beet, and assafoetida,
Dishes and candles, coriander and onions,
And salt and olives, and round dishes too.

And Philetærus says, in his Cœnopion—

Here let the cook of dainty dishes (παταρίων) come.

And, in a subsequent passage, he says—

He seems to have more pupils for his dishes
Than even Stratonicus had.

And Antiphanes, in his Parasite, said this—

A. Another bulky man, large as a table,
And nobly born, will come besides this man.

B. Whom do you mean?

A. A new Carystian,
Born of the earth and warm.

B. Tell me his name,
Or else begone.

A. I mean a *κάρκαβος*,
But you, perhaps, would call it merely dish.
B. What do I care what name you give to it?
Whether men like to call it *κάρκαβος*
Or *σίττυβος*, I know the thing you mean.

But Eubulus, in his Ionian, uses both forms, both *βαράνιον*
and *πατάνιον*, where he says—

Round dishes, and *βαράνια*, and caccabia,
And lopadia, and *πατάνια*, in crowds
Countless, I could not tell you half their names.

69. But Alexis made a catalogue of seasonings, in his play
called the Caldron, saying—

A. Let me have no excuses, no “I have not.”

B. But tell me what you want—I will take all.

A. Quite right. Go first of all and take some sesame.

B. There's some within.

A. Take some grapes dried and cut,
Some fennel, anise, assafoetida,
Mustard and cabbage, some dry coriander,
Sumach and cummin, capers, marjoram,
Leeks, garlic, thyme, sage, seseli,
Some new-made wine boil'd down, some rue and spinach.

And, in his Woman working all Night, or the Spinners, he
introduces a cook as saying—

I must run round, and bawl for what I want;
You'll call for supper when you home return,
And I have got no vinegar, nor anise,
Nor marjoram, nor fig-leaves, nor sweet oil,
Nor almonds, nor the lecs of new-made wine,
Nor garlic, no, nor leeks, nor onions,
No fire, no cummin seed, no salt, no eggs,
No wood, no trough, no frying-pan, no rope;
No pail, no cistern, neither well nor piteber;
Here I stand useless with but knife in band,
Girt and prepared for action all in vain.

And, in his Wicked Woman, he says—

First of all take a dish of goodly size,
And put in marjoram and pounded herbs,
Steep'd to a fair extent in vinegar,
Colour'd with new made wine, and flavoured with
Plenty of potent assafoetida.

And Teleclides used the word *ἐπεσθίειν*, in his Prytanes, in this manner:—

Τύριον ἐπεσθίουρα, eating cheese.

And Eupolis used the word *ἐπιφαγεῖν* in his Taxiarchs—

Wishing to eat (*ἐπιφαγεῖν*) of nothing
But just an onion and three pickled olives.

And Aristophanes, in his Plutus, says—

Once, out of poverty, he ate up (*ἐπήσθειν*) everything.

70. But there was another class of men somewhat different from the cooks, called *τραπεζοποιοὶ*, setters out of tables. But what their office was is plainly stated by Antiphanes, in his Sojourner—

Hither I come, and bring this table-setter,
Who soon shall wash the cloths, and trim the lamps,
Prepare the glad libations, and do every thing
Which to his office may pertain.

And it is worth inquiring whether the *τραπεζοκόμος* is the same person as the *τραπεζοποιός*. For king Juba, in his treatise on Similitudes, says that the *τραπεζοκόμος* is the same person who is called by the Romans *structor*, quoting from the play of Alexander, which is entitled Potation—

Now for to-morrow I must get a flute-player,
A table-setter, and a workman too.
This was my master's reason for despatching me
On this commission from his country seat.

But they called him *τραπεζοποιός* who took care of the tables, and of everything else which required order and good management. Philemon says, in his "The Uninvited Guest"—

There is no need of long deliberation
About the kitchen, for the table-setter
Is bound to look to that; that is his office.

They also used the word *ἐπιτραπεζώματα*, meaning by this the food which was placed upon the table. Plato says, in the Menelaus—

How little now is left of the *ἐπιτραπεζώματα*.

They also called the man who bought the meat, the Ἀγοραστής, but now they call him ὀψωνάτωρ, an officer whom Xenophon mentions, in the second¹ book of the Memorabilia, speaking thus:—"Could we expect to get a steward and buyer of such a character for nothing?" But the same word is used in a more general sense by Menander, in his Phanias—

He was a thrifty and a moderate buyer (ἀγοραστής):

And Aristophanes calls him ὀψώνης, in his Tagenistæ, saying—

How the purveyor (ὀψώνης) seems to delay our supper.

Cratinus, too, uses the verb παροψωνέω, in his Cleobulinæ, where he says

* * * * *

And Alexis uses the verb παραγοράζω, in the same sense, (to buy dainty side-dishes,) in his Dropidas.

There are people called εἰλέατροι; they are those, according to Pamphilus, who invite people to the king's table, having their name derived from ἐλεός (a kitchen table). But Artemidorus calls them δειπνοκλήτορες.

71. They also used to call the tasters (according to the statement of the same Pamphilus) ἐδέατροι, because they ate of dishes before the king with a view to his safety. But now, the person called ἐδέατρος is the superintendent of the whole management of the feast; and that office is very eminent and honourable. Accordingly, Chares, in the third book of his Histories, says that Ptolemy surnamed Soter, was originally appointed as the taster (ἐδέατρος) of Alexander. And it appears that the person whom the Romans now call the taster was at that time called by the Greeks προτένθης. As Aristophanes, in the earlier of his plays, called the Clouds, says—

A. Why then do not the magistrates receive
The prytanea on the new-moon's day,
But on the day before?

B. They seem to me
To act like tasters (προτένθαι) who in hopes to take
The prytanea with all possible speed,
Taste them on this account all on one day.

And Pherecrates mentions them, in his Countrymen—

Do not you marvel; we are of the number
Of skilful tasters (προτένθων), but you know us not.

¹ This is a mistake; the passage occurs in the first book.

And Philyllus says, in his Hercules—

Must I then tell you who I am to-day?
I am that taster called Dorpia.

And I find also a decree passed, while Cephisodorus was archer at Athens, in which the tasters are mentioned as a regular guild or college; just like the men who are called parasites. For the decree runs thus:—"Phocus proposed that, in order that the council might celebrate the Apaturia with the rest of the Athenians, in accordance with the national customs, that it should be decreed by the council, that the councillors should be released for the day, as also the other councils have been dismissed, for a holiday of five days from the day which the tasters (οἱ πρότενθαι) celebrate." And that the ancients had people who were called "tasters" Xenophon tells us in his treatise which is entitled Hiero or the Tyrant, where he says, "The tyrant lives, never trusting either meat or drink, but they order those who minister to them to taste them first, in the place of offering libations to the gods; because they feel a distrust lest they should eat or drink something pernicious." And Anaxilas, in his Calypso, says—

First the old woman here shall taste your drink.

72. And the ancients used to call those who made sweetmeats and cheesecakes *σημουργοί*. Menander, in his False Hercules, blaming the cooks as attempting what they ought not, says—

Holloa, you cook, why do you sulky seem?
'Tis the third time you've asked me what's the number
Of tables which will be required to-day.
We go to sacrifice one little pig.
Eight tables are required, or two, or one;
What can that be to you?—I want but one.
May we not make some candyl¹ and dishes
Such as you're used to season; honey, eggs,
And semilago; but now everything
Is contrary; the cook makes cakes in moulds,
Roasts cheesecakes, and boils groats, and brings on table
After the salted meats fig-leaves and grapes.
And for the sweetmeat-makers, they, with duties
Turn'd upside down, roast joints of meat and thrushes
Instead of delicate confections; thus
He who believes he sups doth feed on dainties,
And when perfumed and crown'd, again doth feast
On honey'd cheese-cakes interspersed with thrushes.

¹ The candylus or candaulus was the name of a Lydian dish.

But that all these different duties were formerly separated, when the demiurgi, as they called them, attended to the sweetmeats, and the cooks to the regular cookery, Antiphanes shows us plainly enough, in his *Chrysis*, where he says—

Four female flute-players do have their wages,
Twelve cooks, and just as many sweetmeat-makers,
Asking for plates for honey.

And Menander, in his *Demiurgus*, says—

- A. What now is this, my boy, for you, by Jove,
Have come in a most business-like set fashion.
- B. Yes, for we are inventing fine inventions,
And all the night long we've been hard at work,
And even now we have much left unfinish'd.

But Scleucus says that Panyasis is the earliest author who speaks of sweetmeats, in the book in which he speaks of the human sacrifices practised by the Egyptians, saying that many sorts of pastry and sweetmeats are put on the table, and many kinds of young birds. And before his time Stesichorus, or Ibycus, in the poem entitled the *Contest*, wrote as follows :—

Bring gifts unto the maiden, cakes of cesane,
And groats, and cakes of oil and honey mixed,
And other kinds of pastry, and fresh honey.

But that this poem is the work of Stesichorus, Simonides the poet is a most undeniable witness ; who, when speaking of Mcleager, says—

Who with the spear excell'd his fellows all,
Hurling beyond the eddying Anauros
From the grape-famous Iolcos.
For thus did Homer and Stesichorus
Sing to the nations.

For Stesichorus had sung so in the previously quoted poem, namely, the *Contests*—

Amphiaraus gain'd the prize in leaping,
And with the dart the godlike Meleager.

73. But I am not ignorant of what Apollodorus the Athenian has said of the Delians, that they supplied all who came to their sacred ceremonies with the assistance of cooks and table-setters ; and from their actions they were named Magis and Gongylis ;—since, says Aristophanes, they furnished them at these banquets with round barley-cakes, (γόγγυλαι μάζαι,) as if they had been women. And even to this very day some of them are called Choeraci, and Amni, and Artysilai, and

Sesami, and Artusitrage, and Neocori, and Iethybolii. And of the women, some are called Cuminanthæ. But all are called by one common name Eleodytæ, because they attend on the kitchen tables, and minister at the festivals. For ἑλεος means a kitchen or cook's table. Homer says—

But when he roasted the mcat, and placed it ἐν ἑλεοισίν.

On which account, also, Polyeraton the son of Crithon, a Rhenæan, when instituting a prosecution against them, did not call them Delians, but inscribed his action "against the whole body of the Eleodytæ." And the law of the Amphictyons commands the Eleodytæ to provide water; meaning by Eleodytæ the table-setters, and all attendants of that sort. But Criton the comic poet, in his Busy-body, calls the Delians the parasites of the god, in these lines—

When we had forced this great Phœnician,
The master of a well-provided purse,
Though captain of the ship, to stay in harbour,
And * * * * * two ships
To come to Delos from Piræus' port;
He heard from all men that this place alone
Seem'd to have three good things for a parasite,
A well-stored market, a large population
From every country, and the native Delians,
Themselves a tribe of parasites of the god.

74. But Aehæus the Eretrian, in his Alemæon, a satyric drama, calls the Delphians makers of sauces, in these words:—

I see the sauce-makers, and spit on them.

Inasmuch, forsooth, as they eat up the victims, it is plain that they cooked and seasoned them; and, having a regard to these facts, Aristophanes also said—

But O thou Phœbus, thou who sharpenest
The Delphian knives, and with an early warning
Givest instruction to thy ministers.

And, in the lines immediately following the former passage, Aehæus says—

Why do you stay conceal'd,
Namesake of all the knives which cooks employ?

For the Satyrs ridicule the Delphians, as devoting all their time and attention to festivals and sacrifices. And Semus says, in the fourth book of his Deliad, "The Delians used to provide the Delphians who came to Delos with salt, and vinegar, and oil, and wood, and counterpanes." And Aristotle, or

Theophrastus, in his Commentaries, speaking of the Magnesians who dwell on the banks of the river Mæander, as colonists of the Delphians, represents them as showing the same attentions to all foreigners who came to them; speaking as follows:—"The Magnesians who dwell on the banks of the river Mæander, being sacred to the god, and colonists of the Delphians, give shelter to all who come among them, and salt, and oil, and vinegar, and lights, and beds, and coverlets, and tables."

But Demetrius the Scepsian, in the sixteenth book of his Trojan Array, says that in Laconia, on the road which is called the Hyacinthine road, statues of the heroes Daiton and Ceraon were erected by those who made barley-cakes at the Phiditia, and by the attendants who mixed the wine. And the same writer reports also, in the twenty-fourth book of the same work, that Daitas the hero is worshipped among the Trojans, who is also mentioned by Mimnermus. And Hegesander the Delphian says that Jupiter is worshipped in Cyprus, under the names of Eilapinastes or the Feaster, and of Splanhuotomus or the Carver of Entrails.

75. And while much such conversation as this was proceeding, on a sudden a noise was heard from some one of the neighbouring places, as from an hydraulic organ, very pleasant and agreeable, so that we all turned round towards it, being charmed by the melody; and Ulpian looking towards the musical Alcides said, Do you hear, O you most musical of men, this beautiful harmony which has made us turn round, being enchanted by the music? And is it not the case, as it is said to be among you Alexandrians, that constant music of an unaccompanied flute causes pain rather than any musical pleasure to those who hear it? And Alcides said,—But this engine, the hydraulic organ, whether you choose to class it among stringed instruments or among wind instruments, is the invention of a fellow-countryman of ours, an Alexandrian, a barber by trade; and his name is Ctesibius. And Aristocles reports this, in his book on Choruses, saying—"The question is asked, whether the hydraulic organ is a stringed instrument or a wind instrument." Now Aristoxenus did not feel sure on this point; but it is said, that Plato showed a sort of notion of the invention, making a nightly clock like the hydraulic organ; being very like an enormous hour-glass. And, indeed, the hydraulic organ does seem to be

a kind of hour-glass. It cannot, therefore, be considered a stringed instrument, and one to be played by touching. But perhaps it may be called a wind instrument, because the organ is inflated by the water; for the pipes are plunged down into the water, and when the water is agitated by a youth, as the axles penetrate through the whole organ, the pipes are inflated, and emit a gentle and agreeable sound. And this organ is like a round altar; and they say that it was invented by Ctesibius the barber, who dwelt at that time in the territory of Aspendor, in the reign of the second Ptolemy surnamed Euergetes; and they say that he was a very eminent man; they say also, that he learnt a good deal from his wife Tbais. But Trypho, in the third book of his treatise on Names, (and it is a dissertation on Flutes and Organs,) says Ctesibius the mechanic wrote a book about the hydraulis; but I am not sure that he is not mistaken as to the name. At all events, Aristoxenus prefers stringed instruments which are played upon by the touch to wind instruments; saying that wind instruments are very easy; for that many people, without having been taught, can play on the flute and pipe, as for instance, shepherds.

76. And this is what I have got to say to you about the hydraulic organ, O Ulpian. For the Phœnicians used a kind of flute called the gingras, according to the account of Xenophon, about a span in length, and of a very shrill and mournful tone. And the same instrument is used also by the Carians in their wallings, unless, indeed, when he says Phœnicia he means Caria; and indeed you may find the name used so in Corinna and in Bacchylides. And these flutes are called gingri by the Phœnicians from the lamentations for Adonis; for you Phœnicians called Adonis Gingres, as Democlidēs tells us. And Antiphanes mentions the gingri flutes, in his Physician; and Menander does so too, in his Carina; and Amphip, in his Dithyrambus, saying—

A. And I have got that admirable gingras.

B. What is the gingras?

A. 'Tis a new invention

Of our countryman, which never yet
Has been exhibited in any theatre,
But is a luxury of Athenian banquets.

B. Why then not introduce it to this people?

A. Because I think that I shall draw by lot
Some most ambitious tribe; for well I know
They would disturb all things with their applause.

And Axionicus says, in his Phileuripides—

For they are both so sick with love
Of the melodious strains of soft Euripides,
That every other music seems to them
Shrill as the gongras, and a mere misfortune.

77. But how much better, O most sagacious Ulpian, is this hydraulic organ, than the instrument which is called nabla; which Sopater the parodist, in his drama entitled Pylæ, says is also an invention of the Phœnicians, using the following expressions—

Nor is the noise of the Sidonian nabla,
Which from the throat doth flow, at all impair'd.

And in the Slave of Mystacus we find—

Among the instruments of harmony
The nablas comes, not over soft or sweet;
By its long sides a lifeless lotus fix'd
Sends forth a breathed music; and excites men,
Singing in Bacchic strain a merry song.

And Philemon says, in his Adulterer—

A. There should, O Parmeno, be here among us
A nablas or a female flute-player.

B. What is a nablas?

A. Don't you know? you idiot!

B. Indeed I don't.

A. What, do not know a nablas?

You know no good; perhaps a sambucistria
You ne'er have heard of either?

There is also an instrument called the triangle, which Juba mentions in the fourth book of his Theatrical History, and says it is an invention of the Syrians; as is also the sambuca, which is called *λυροφοίνιξ*. But this instrument Neanthes the Cyzicene, in the first book of his Seasons, says is an invention of Ibycus the Rhegian poet; as also the lyre called barbitos was of Anacreon. But since you are running all us Alexandrians down as unmusical, and keep mentioning the monaulos as our only national instrument, listen now to what I can tell you offhand about that.

78. For Juba, in the before-mentioned treatise, says that the Egyptians call the monaulos an invention of Osiris, just as they say that kind of plagiaulos is, which is called photinx, and that, too, I will presently show you is mentioned by a very illustrious author; for the photinx is the same as the flute, which is a national instrument. But Sophocles, in his *Thamyras*, speaks of the monaulos, saying—

For all the tuneful melodies of pipes (*πῆκτιδες*)
Are lost, the lyre, and monaulos too.

* * * *

And Araros, in his Birth of Pan, says—

But he, can you believe it? seized at once
On the monaulos, and leapt lightly forth.

And Anaxandrides, in his Treasure, says—

I the monaulos took, and sang a wedding song.

And in his Bottle-bearer he says—

A. What have you done, you Syrian, with your monaulos?

B. What monaulos?

A. The reed.

And Sopater, in his Bacchis, says—

And then he sang a song on the monaulos.

But Protagorides of Cyzicus, in the second book of his treatise on the Assemblies in Honour of Daphne, says, “He touched every kind of instrument, one after another, castanets, the weak-sounding pandurus, but he drew the sweetest harmony from the sweet monaulos. And Posidonius the Stoic philosopher, in the third book of his Histories, speaking of the war of the Apameans against the Larissæans, writes as follows—“Having taken short daggers sticking in their waists, and small lances covered with rust and dirt, and having put veils and curtains over their heads which produce a shade but do not hinder the wind from getting to their necks, dragging on asses laden with wine and every sort of meat, by the side of which were packed little photinges and little monauli, instruments of revelry, not of war.” But I am not ignorant that Amerias the Macedonian, in his Dialects, says, that the monaulos is called tityrinus. So here you have, O excellent Ulpian, a man who mentions the photinx. But that the monaulos was the same instrument which is now called calamaules, or reedfife, is clearly shown by Hedylus, in his Epigrams, where he says—

Beneath this mound the tuneful Theon lies,
Whom the monaulos knew its sweetest lord;

Seirpalus' son; age had destroy'd his sight,

And when he was a child his sire him call'd
Eupalamus in his first birthday ode,

Showing that he was a choice bouquet where
The virtues all had met. For well he sung

The Muses' sports amid their wine-glad revels;

He sang to Battalus, an eager drinker
 Of unmix'd wine, and Cotalus and Pæncalus.
 Say then to Theon with his calamaules,
 Farewell, O Theon, tunefullest of men.

As, therefore, they now call those who play on a pipe of reeds (κάλαμοι) calamaules, so also they call them now rapaules, according to the statement of Amerias the Macedonian, in his dialects.

79. But I wish you to know, my most excellent Ulpian, that a more musical and accomplished people than the Alexandrians is not mentioned. And I do not speak only of playing on the harp, with which even the poorest people among us, and those who do not make a profession of it, and who are utterly ignorant of every other kind of learning, are so familiarized that they can in a moment detect any error which has been made in striking the strings,—but especially are they skilful with the flute; and not only in those which are called girls' flutes and boys' flutes, but also in men's flutes, which are called perfect and superperfect; and also in those which are called harp-flutes and finger-flutes. For the flutes called elymi, which Sophocles mentions in his *Niobe* and in his *Drummers*, we do not understand to be anything but the common Phrygian flute. And these, too, the Alexandrians are very skilful in. They are acquainted also with the flute with two holes, and also with the intermediate flute, and with those which are called hypotreti, or bored underneath. And Callias also speaks of the flute called elymi, in his *Pedetæ*. But Juba says that they are an invention of the Phrygians, and that they were also called scytaliæ, from their resemblance in thickness to the scytale. And Cratinus the younger says that the Cyprians also use them, in his *Theramenes*. We know, too, of some which are called half-bored, of which Anacreon says—

What lust has now seized thus upon your mind,
 To wish to dance to tender half-bored flutes?

And these flutes are smaller than the perfect flutes. At all events, *Æschylus* says, speaking metaphorically, in his *Ixion*—

But very soon the greater swallows up
 The lesser and the half-bored flute.

And these half-bored flutes are the same as those which are called boys' flutes, which they use at banquets, not being fit

for the games and public shows ; on which account Anacreon called them tender.

80. I am acquainted, too, with other kinds of flutes, the tragic flute, and the lysiadic¹ flute, and the harplike flute ; all which are mentioned by Ephorus, in his Inventions, and by Euphranor the Pythagorean, in his treatise on Flutes, and also by Alexou, who wrote another treatise on Flutes. But the flute made of reeds is called tityrinus among the Dorians in Italy, as Artemidorus the Aristophanian tells us, in the second book of his History of Doris. And the flute which is called magadis, which is also named palæo-magadis, sends forth a sharp and a deep note at the same time, as Anaxandrides says in his Armed Fighter—

I will speak like a magadis, both loudly and gently.

And the flutes called lotus flutes are the same which are called photinges by the Alexandrians ; and they are made of the plant called the lotus ; and this is a wood which grows in Libya. But Juba says that the flute which is made out of the leg bones of the kid is an invention of the Thebans ; and Tryphon says that those flutes also which are called elephantine flutes were first bored among the Phœnicians. I know, too, that the magadis is a stringed instrument, as is the harp, the lyre, and the barbitos. But Euphorion the epic poet says in his book on the Isthmian Games—"Those men who are now called players on the uablas, and on the pandurus, and on the sambuca, do not use any new instrument, for the baromus and the barbitos (both of which are mentioned by Sappho and Anacreon), and the magadis, and the triangle, and the sambuca are all ancient instruments. At all events, a statue of one of the Muses was erected in Mitylene by Lesbthemis, holding a sambuca in her hand." But Aristoxenus calls the following foreign instruments—phœnices, and pectides, and magadides, and sambucæ, and triangles, and clepsiambi, and scindapsi, and the instrument called the enneachord or nine-stringed instrument. But Plato, in the third book of his Polity, states—" ' We shall not, then,' said I, ' have much need of many strings or of much harmony in our songs and melodies.' ' I think not,' said he. ' But we

¹ " *Λυσιωδὸς, ὁ καὶ ἡ*, a man who played women's characters in male attire ; so called from Lysis, who wrote songs for such actors."—Liddell and Scott, in voc.

shall have triangles, and pectides, and all sorts of instruments which have many strings and are very harmonious.”

81. But the scindapsus is an instrument of four strings, as Matron the parodist says in the following lines—

Nor did they hang it upon pegs where hung
The sweet scindapsus with its fourfold strings,
Joy of the woman who the distaff hates.

And Theopompus the Colophonian likewise mentions it, the Epic poet, I mean, in his poem entitled the Chariot—

Shaking the large and lyre-toned scindapsus,
Made of young tamarisk, in his skilful hand.

Anaxilas, too, in his Lyre Maker, says—

But I was making three-string'd barbiti,
Pectides, citharæ, lyres, and scindapsi.

But Sopater the parodist, in his poem entitled “The Initiated,” says that the peetis is an instrument with two strings, saying—

The peetis, proud of its barbaric muse,
With its two strings was placed within my hand.

The instrument called pariambis is mentioned by Epiehar-mus, in his Periallus, in this way—

But Semele doth dance and he doth sing
Tunefully on his pariambis lyre,
And she rejoices at the rapid song.

Now it was Alexander of Cythera, according to the account given by Juba, who completed the psaltery with its full number of strings. And he, when he had grown old in the city of the Ephesians, suspended this instrument in the temple of Diana, as being the most skilful invention he had made with reference to his art. Juba mentions also the lyrophœnix and the Epigonius, which, though now it is transformed into the upright psaltery, still preserves the name of the man who was the first to use it. But Epigonius was by birth an Ambraciot, but he was subsequently made a citizen of Sieyon. And he was a man of great skill in music, so that he played the lyre with his bare hand without a plectrum. For the Alexandrians have great experience and skill in all the above-named instruments and kinds of flutes. And whichever of them you wish me to try, I will exhibit my own skill before you, though there are many others in my country more musical and skilful than I am.

82. But Alexander, my fellow-citizen, and he has only lately died, having given a public exhibition of his skill on the instrument called the triangle, made all the Romans so music-mad that even now most people recollect the way in which he used to play. And Sophocles speaks of this triangle in his *Mysians*, saying—

The constant music of the Phrygian
Tender triangle, and the concerted strains
Of the shrill Lydian pectis sounded too.

And in his *Thamyras* he also mentions it. But *Aristophanes*, in his *Daitaleis*, and *Theopompus*, in his *Penelope*, likewise speak of it. And *Eupolis*, in his *Baptæ*, says—

Who plays the drum with wondrous skill,
And strikes the strings of the triangle.

And the instrument called the *pandurus* is mentioned, as has been said before, by *Euphoriion*, and by *Protagorides*, in the second book of his treatise on the Assemblies in honour of *Daphne*. But *Pythagoras*, who wrote a book on the Red Sea, says that the *Troglodytæ* make the *panduri* out of the *daphne* which grows on the seashore.

But horns and trumpets are the invention of the *Etrurians*. But *Metrodorus* the *Chian*, in his history of the Affairs of *Troy*, says that *Marsyas* invented the pipe and flute at *Celænæ*, when all his predecessors had played on a single reed. But *Euphoriion* the epic poet, in his treatise on the Modulation of Songs, says that *Mercury* invented the pipe which consists of one single reed ; but that some say that *Seuthes* and *Ronaces* the *Medes* did so ; and that *Sileus* invented the pipe which is made of many reeds, and that *Marsyas* invented that one which is joined together with wax.

83. This then, O my word-hunting *Ulpian*, is what you may learn from us *Alexandrians*, who are very fond of the music of the *monaulos*. For you do not know that *Meneclæ* the *Barcæan* compiler, and also that *Andron*, in his *Chronicles*, him of *Alexandria* I mean, assert that it is the *Alexandrians* who instructed all the Greeks and the barbarians, when the former encyclic mode of education began to fail, on account of the incessant commotions which took place in the times of the successors of *Alexander*. There was subsequently a regeneration of all sorts of learning in the time of *Ptolemy* the seventh king of *Egypt*, the one who was properly called by the *Alex-*

andrians Cacergetes ; for he having murdered many of the Alexandrians, and banished no small number of those who had grown up to manhood with his brother, filled all the islands and cities with men learned in grammar, and philosophy, and geometry, with musicians, and painters, and schoolmasters, and physicians, and men of all kinds of trades and professions ; who, being driven by poverty to teach what they knew, produced a great number of celebrated pupils.

84. But music was a favourite amusement of all the Greeks of old time ; on which account also skill in playing the flute was much aimed at. Accordingly, Chamæleon of Heraclia, in his book entitled *Protrepticus*, says that the Lacedæmonians and Thebans all learned to play on the flute, and the inhabitants of Heraclea in Pontus devoted themselves to the same study down to his own time. And that so did the most illustrious of the Athenians, Callias the son of Hipponicus, and Critias the son of Callæschrus. But Duris, in his treatise on Euripides and Sophocles, says that Alcibiades learnt music, not of any ordinary master, but of Pronomus, who had the very highest reputation in that line. And Aristoxenus says that Epaminondas the Theban learnt to play the flute of Olympiodorus and Orthagoras. And likewise, many of the Pythagoreans practised the art of flute-playing, as Euphranor, and Archytas, and Philolaus, and many others. But Euphranor has also left behind an essay on Flutes, and so too has Archytas. And Aristophanes shows us, in his *Daitaleis*, the great eagerness with which men applied themselves to this study, when he says—

I who am wasted quite away
In the study of flutes and harps,
Am I now to be sent to dig ?

And Phrynichus, in his *Ephialtes*, says—

But were not you the man who taught him once
To play upon the flute and well-strung harp ?

And Epicharmus, in his *Muses*, says that Minerva played a martial strain to the Dioscuri. And Ion, in his *Phœnician*, or *Cæneus*, calls the flute a cock, speaking thus :—

The cock then sang the Greeks a Lydian hymn.

And also, in his *Garrison*, he calls the pipe the Idæan cock, using the following expression :—

The pipe, th' Idæan cock, precedes your steps.

And, in the Second Phoenix, the same Ion writes—

I made a noise, bringing the deep-toned flute
With fluent rhythm.

Where he means Phrygian rhythm; and he calls the Phrygian flute deep-toned. For it is deep; on which account they also add a horn to it, having a similarity to the bell mouth of trumpets.

So now this book may be ended, my friend Timocrates; as it is quite long enough.

BOOK V.

1. BUT since, O Timocrates, we have now had a great deal of conversation on the subject of banquets in all that has been hitherto said; and since we have passed over those things in them which are most useful and which do not weigh down the soul, but which cheer it, and nourish it by variety of food, as the divine Homer incidentally teaches us, I will also mention what has been said concerning these things by that most excellent writer Masyrius. For we, as the beautiful Agathon says—

Do what is more than needful as if needful,
And treat our real work as if it were superfluous.

The poet accordingly says, when he is speaking of Menelaus—

At the fair dome the rapid labour ends,¹
Where sat Atrides 'midst his bridal friends,
With double vows invoking Hymen's power
To bless his son's and daughter's nuptial hour:—

as it was a custom to celebrate banquets at marriages, both for the sake of the gods who preside over marriage, and as it were for a testimony to the marriage; and also, the king of Lycia instructs us what sort of banquet ought to be given to foreigners, receiving Bellerophon with great magnificence—

There Lycia's monarch paid him honours due,²
Nine days he feasted, and nine bulls he slew.

2. For wine appears to have a very attractive influence in promoting friendship, as it warms and also melts the soul. On

¹ Odyss. iv. 3.

² Iliad, vi. 174.

which account the ancients did not ask who a man was before drinking, but afterwards; as honouring the laws of hospitality itself, and not this or that particular individual. But the lawgivers, taking care beforehand of the banquets of the present day, have appointed feasts for the tribe, and feasts for the borough; and also general banquets, and entertainments to the ward, and others also called orgeonica. And there are many meetings of philosophers in the city, some called the pupils of Diogenes, and others, pupils of Antipater, others again styled disciples of Panætius. And Theophrastus bequeathed money for an entertainment of that sort. Not, by Jove, in order that the philosophers assembled might indulge in intemperance, but in order that during the banquet they might have a wise and learned conversation. And the Prytanes were accustomed every day to meet in well-regulated banquets, which tended to the advantage of the state. And it was to such a banquet as that Demosthenes says the news of the taking of Elatea was brought. "For it was evening, and a man came bringing news to the Prytanes that Elatea was taken." And the philosophers used to be careful to collect the young men, and to feast with them according to some well-considered and carefully laid down law. Accordingly, there were some laws for banquets laid down by Xenocrates, in the Academy, and again by Aristotle.

But the Phiditia in Sparta, and the Andrea, or man's feasts, among the Cretans, were celebrated in their respective cities with all imaginable care. On which account some one said not unwisely—

Dear friends should never long abstain from feasts,
For e'en the memory of them is delightful.

And Antipater the philosopher once assembled a banqueting party, and invited all the guests on the understanding that they were to discuss subtle questions. And they say that Arcesilaus, being once invited to a banquet, and sitting next to a man who ate voraciously, while he himself was unable to enjoy anything, when some one of those who were present offered him something, said—

May it be well with you; be this for Telephus:

for it so happened that the epicure by his side was named Telephus. But Zeno, when some epicure who was at the same party with him snatched away the upper half of the fish

the moment that it was placed on the table, turned the fish round himself, and took the remaining portion, saying—

Then Ino came and finish'd what was left.

And Socrates seeing a man once devouring dainties eagerly, said—O you bystanders, which of you eats bread as if it were sweetmeats, and sweetmeats as if they were bread?

3. But now let us speak of the banquets celebrated by Homer. For the poet gives us the different times of them, and the persons present, and the causes of them. And Xenophon and Plato have done well to imitate him in this; who at the very beginning of their treatises set forth the cause which gave rise to the banquet, and mention the names of those who were present. But Epicurus never defines either the place or the time, nor does he preface his accounts with any preliminary statement. But Aristotle says that it is an unseemly thing for a man to come unwashed and covered with dust to a banquet. Then Homer instructs us who ought to be invited; saying that one ought to invite the chiefs, and men of high reputation—

He bade the noblest of the Grecian peers,¹

not acting on the principle asserted by Hesiod, for he bids men invite chiefly their neighbours—

Then bid your neighbours to the well-spread feast,
Who live the nearest, and who know you best.²

For such a banquet would be one of rustic stupidity; and adapted to the most misanthropic of proverbs—

Friends who far off do live are never friends.

For how can it be anything but nonsense that friendship should depend on place and not on disposition? Therefore we find in Homer, that after the eup had gone round,

Then the old man his counsels first disclosed;³

but among people who did not regulate their banquets in an orderly manner we read—

Then first the flatterer rose with mocking speech.

Besides, Homer introduces guests differing in ages and tastes, such as Nestor, Ulysses, and Ajax, who are all invited together. And speaking in general terms he represents all who lay claim to any sort of eminence as invited, and individually those who arrive at it by different roads. But Epicurus has represented all his guests as believers in the atonic theory,

¹ Iliad, ii. 404.

² Op. et Di. 341.

³ Iliad, viii. 324.

and this, too, though he had models both in the variety of the banquets of the great poet, and also in the elegant accounts of Plato and Xenophon; of whom Plato has introduced Eryximachus the physician, and Aristophanes the poet, and other professors of different branches of science, discussing matters of weight: and Xenophon has mingled with them some private individuals.

Homer therefore has done much the best of all, and has given us by far the best banquets; and that again is best seen by comparing him with others. For the banquet of the suitors in Homer is just such as might be expected from young men devoted to drinking and love; and that of the Phæacians is more orderly, but still luxurious. And he has made a wide distinction between these entertainments and those which may be called military banquets, and those which have reference to political affairs and are conducted in a well-regulated manner: and again he has distinguished between public and family banquets. But Epicurus has described a banquet consisting of philosophers alone.

4. Homer, too, has pointed out whom one ought not to invite, but who ought to consider that they have a right to come uninvited, showing by the presence of one of the relations that those in similar circumstances had a right to be present—

Unbidden there the brave Atrides came.¹

For it is plain that one ought not to send a formal invitation to one's brother, or to one's parents, or to one's wife, or to any one else whom one can possibly regard in the same light as these relations, for that would be a cold and unfriendly proceeding. And some one has written an additional line, adding the reason why Menelaus had no invitation sent him, and yet came—

For well he knew how busy was his brother:

as if there had been any need of alleging a reason why his brother should come of his own accord to a banquet without any invitation,—a very sufficient reason having been already given. "For," said the interpolater of this line, "did he not know that his brother was giving a banquet? And how can it be otherwise than absurd to pretend that he did not know it, when his sacrifice of oxen was notorious and visible to every one? And how could he have come if he had not

¹ Iliad, ii. 408.

known it? Or, by Jove, when he saw him," he continues, "occupied with business, was it not quite right of him to excuse his not having sent him an invitation, and to come of his own accord?" As if he were to say that he came uninvited in order that the next day they might not look at one another, the one with feelings of mortification, and the other of annoyance.

But it would be an absurd thing to suppose that Menelaus forgot his brother, and this, too, when he was not only sacrificing on his account at the present moment, but when it was on his account that he had undertaken the whole war, and when he had invited those who were no relations of his, and who had no connexion even with his country. But Athenocles the Cyzicene, understanding the poems of Homer better than Aristarchus did, speaks in a much more sensible manner to us, and says that Homer omitted to mention Menelaus as having been invited because he was more nearly related to Agamemnon than the others. But Demetrius Phalereus having asserted that interpolated verse to be a bungling and unseasonable addition, quite unsuited to the poetry of Homer,—the verse, I mean,

For well he knew how busy was his brother,
says that he is accusing him of very ungentlemanly manners. "For I think," says he, "that every well-bred man has relations and friends to whom he may go, when they are celebrating any sacrifice, without waiting for them to send him an invitation."

5. And Plato in his Banquet speaks in the same manner on this subject. "For," says he, "that we may destroy the proverb by altering it: Good men may go of their own accord to feasts given by good men. For Homer appears not only to have destroyed that proverb, but also to have ridiculed it; for having represented Agamemnon as valiant in warlike matters, and Menelaus as an effeminate warrior, when Agamemnon celebrates a sacrifice, he represents Menelaus as coming uninvited,—that is, the worse man coming to the feast of the better man." And Bacchylides, speaking of Hercules, and telling how he came to the house of Ceyx, says—

Then on the brazen threshold firm he stood,
(They were a feast preparing,) and thus spake
Brave and just men do uninvited come
To well-appointed feasts by brave and just men made

And as to proverbs, one says—

Good men do of their own accord
To good men's entertainments come :

and another says—

Brave men do of their own accord
To cowards' entertainments come.

It was without reason, therefore, that Plato thought that Menelaus was a coward ; for Homer speaks of him as Mars-loving, and as fighting single-handed with the greatest gallantry in defence of Patroclus, and eager to fight in single combat with Hector as the champion of the whole army, although he certainly was inferior to Hector in personal strength. And he is the only man in the whole expedition of whom he has said—

And on he went, firm in his fearless zeal.¹

But if an enemy, disparaging him, called him an effeminate warrior, and on this account Plato thinks that he really was an effeminate warrior, why should he not also class Agamemnon himself among the men void of prowess, since this line is spoken against him ?—

O monster, mix'd of insolence and fear,
Thou dog in forehead, but in heart a deer !
When wert thou known in ambush'd fights to dare,
Or nobly face the horrid front of war ?
'Tis ours the chance of fighting fields to try,
Thine to look on and bid the valiant die.²

For it does not follow because something is said in Homer, that Homer himself says it. For how could Menelaus have been effeminate who, single-handed, kept Hector away from Patroclus, and who slew Euphorbus, and stripped him of his arms though in the very middle of the Trojan host ? And it was foolish of him not completely to consider the entire line which he was finding fault with, in which Menelaus is called " Raising the battle cry," *βονὴν ἀγαθὸς*, for that is an epithet which Homer is in the habit of giving only to the most valiant ; for the ancients called war itself *βονή*.

6. But Homer, who is most accurate in everything, did not overlook even this trifling point ; that a man ought to show some care of his person, and to bathe himself before going to ~~an~~ entertainment. And so, in the case of Ulysses, before the banquet among the Phæacians, he tells us—

¹ Iliad, ii, 588.

² Ib. i. 225.

A train attends
 Around the baths, the bath the king ascends,
 (Untasted joy since that disastrous hour
 He sail'd defeated from Calypso's bower,)
 He bathes, the damsels with officious toil
 Shed sweets, shed unguents in a shower of oil.
 Then o'er his limbs a gorgeous robe he spreads,
 And to the feast magnificently treads.¹

And again he says of Telemachus and his companion—

From room to room their eager view they bend,
 Thence to the bath, a beauteous pile, descend.²

For it was unseemly, says Aristotle, for a man to come to a banquet all over sweat and dust. For a well-bred man ought not to be dirty nor squalid, nor to be all over mud, as Heraclitus says. And a man when he first enters another person's house for a feast, ought not to hasten at once to the banqueting-room, as if he had no care but to fill his stomach, but he ought first to indulge his fancy in looking about him, and to examine the house. And the poet has **not** omitted to take notice of this also.

Part in a portico, profusely graec'd
 With rich magnificence, the chariot placed;
 Then to the dome the friendly pair invite,
 Who eye the dazzling roof with vast delight,
 Resplendent as the blaze of summer noon,
 Or the pale radiance of the midnight moon.³

And Aristophanes, in his *Wasps*, represents the rustic and litigious old man as invited to a more civilized form of life by his son—

Cease; sit down here and learn at length to be
 A boon companion, and a cheerful guest.⁴

And then showing him how he ought to sit down he says—

Then praise some of these beauteous works in brass,
 Look at the roof, admire the carvèd hall.

7. And again Homer instructs us as to what we ought to do before a banquet, namely how we ought to allot the first-fruits of the dishes to the gods. At all events Ulysses and his friends, although in the cave of the Cyclops—

Then first a fire we kindle, and prepare
 For his return with sacrifice and prayer.⁵

And Achilles, although the ambassadors were impatient, as they had arrived in the middle of the night, still—

¹ *Odyss.* viii. 449.

² *Ib.* iv. 48.

³ *Ib.* iv. 43.

⁴ *Ar. Vesp.* 1208.

⁵ *Odyss.* ix. 201.

Himself opposed t' Ulysses full in sight
 Each portion parts, and orders every rite ;
 The first fat offerings to th' Immortals due,
 Amid the greedy flames Patroclus threw.

And also he introduces the guests as making libations—

He said, and all approved ; the heralds bring
 The cleansing water from the living spring,
 The youths with wine the sacred goblets crown'd,
 And large libations drench'd the sand around.
 The rite perform'd, the chiefs their thirst allay,
 Then from the royal tent they take their way.¹

And this ceremony Plato also observes in his Banquet. For he says—"Then after they had supped and made libations, they sang pæans to the god with all customary honours." And Xenophon speaks in very nearly the same terms. But in Epicurus there is no mention of any libation to the gods, or of any offering of first-fruits. But as Simonides says of an immodest woman—

And oftentimes she eats unhallow'd victims.

8. He says too that the Athenians were taught the proper proportions in which wine should be mixed by Amphictyon when he was king ; and that on this account he erected a temple to the Upright Bacchus. For he is then really upright and not likely to fall, when he is drunk in proper proportions and well mixed ; as Homer has it—

Hear me, my friends ! who this good banquet grace,—
 'Tis sweet to play the fool in time and place.
 And wine can of their wits the wise beguile,
 Make the sage frolic and the serious smile ;
 The grave in merry measures frisk about,
 And many a long-repent'd word bring out.²

For Homer does not call wine ἡλεός in the sense of ἡλίθιος, that is to say, foolish and the cause of folly. Nor does he bid a man be of a sullen countenance, neither singing nor laughing, nor ever turning himself to cheerful dancing in time to music. He is not so morose or ill-bred. But he knew the exact proportions in which all these things should be done, and the proper qualities and quantities of wine to be mixed. On which account he did not say that wine makes the sage sing, but sing very much, that is to say, out of tune and excessively, so as to trouble people. Nor, by Jove, did he say simply to smile, and to frisk about ; but using the

¹ Iliad, ix. 219.

² Odyss. xiv. 464.

word merry, and applying that to both, he reproves the unmanly propensity to such trifling—

Makes

The grave in merry measure frisk about,

And many a long-repentèd word bring out.

But in Plato none of these things are done in a moderate manner. But men drink in such quantities that they cannot even stand on their feet. For just look at the reveller Alcibiades, how unbecomingly he behaves. And all the rest drink a large goblet holding eight cotylæ, using as an excuse that Alcibiades has led them on; not like the men in Homer—

But when they drank, and satisfied their soul.

Now of these things some ought to be repudiated once for all; but some ought to be enjoyed in moderation; people looking at them as at a slight addition or appendage to a repast; as Homer has said—

Let these, my friend,

With song and dance the pompous revel end.

9. And altogether the poet has attributed devotion to such things to the Suitors, and to the Phæacians, but not to Nestor or to Menelaus. And Aristarchus did not perceive that in his marriage feast, after the entertainment had lasted some time, and the principal days of the revel were over, in which the bride had been taken to the house of the bridegroom, and the marriage of Megapenthes was completed, Menelaus and Helen were left to themselves and feasted together. He, I say, not perceiving this, but being deceived by the first line—

Where sate Atrides 'midst his bridal friends,

he then added these lines, which do not properly belong to this place—

While this gay friendly troop the king surround,

With festival and mirth the roofs resound;

A bard amid the joyous circle sings

High airs, attemper'd to the vocal strings,

Whilst, warbling to the varied strain, advance

Two sprightly youths to form the bounding dance:—

transferring them with the error in the reading and all from the eighteenth book of the Iliad, where he relates the making of the arms of Achilles; for it ought to be read not ἐξάρχοντες, *the dancers beginning*, but ἐξάρχοντος (τοῦ πρώτου, that is to say,) *when the poet began to sing*. For the word

ἐξάρχω has peculiar reference to preluding on the lyre. On which account Hesiod also says in his Shield of Hercules—

The holy goddesses, the Muses nine,
Preluded (ἐξήρχον) with a sacred melody.¹

And Archilochus says—

Himself preluding (ἐξάρχων) with a sacred pæan
Set to the Lesbian flute.

And Stcsichorus calls the Muse the Beginner of Song (ἀρχεσί-
μολπος). And Pindar calls Preludes the Leaders of the Dance.
And Diodorus the Aristophanian enclosed the whole account
of the wedding in brackets; thinking that the first days
only were alluded to, and disregarding the termination and
what came after the banquet. And then he says we ought
to write the words δοίω δὲ κυβιστητῆρε κατ' αὐτοὺς with an
aspirate, καθ' αὐτοὺς, but that would be a solecism. For κατ'
αὐτοὺς is equivalent to κατὰ σφᾶς αὐτοὺς, but to say ἐαυτοὺς
would be a solecism.

10. But, as I said before, the introduction of this kind of
music into this modest kind of entertainment is transferred
to this place from the Cretic dance, of which he says in the
eighteenth book of the Iliad, about the Making of the Arms—

A figured dance succeeds ; such once was seen
In lofty Cnossus, for the Cretan queen
Form'd by Dædalean art ; a comely band
Of youths and maidens bounding hand-in-hand ;
The maids in soft cymars of linen dress'd,
The youths all graceful in the glossy vest.
Of those the locks with flow'ry wreaths enroll'd,
Of these the sides adorn'd with swords of gold,
That glittering gay from silver belts depend.²

And then he adds to this—

Now all at once they rise, at once descend,
With well-taught feet ; now shape in oblique ways
Confus'dly regular the moving maze.
Now forth at once too swift for sight they spring,
And undistinguish'd blend the flying ring.

Now among the Cretans, dancing and posture-making was
a national amusement. On which account Æneas says to the
Cretan Meriones—

Swift as thou art (the raging hero cries),
And skill'd in dancing to dispute the prize,
My spear, the destined passage had it found,
Had fix'd thy active vigour to the ground.

¹ Hes. Scut. Herc. 205.

² Iliad, xviii. 590.

³ Ib. xvi. 617.

And from this they call the hyporchemata Cretan

They call it all a Cretan air

The instrument is called Molossian

“But they who were called Laconistæ,” says Timæus, “used to sing standing to dance in square figures.” And altogether there were many various kinds of music among the Greeks: as the Athenians preferred the Dionysiac and the Cyclian dances; and the Syracusians the Iambistic figure; and different nations practised different styles.

But Aristarchus not only interpolated lines which had no business there into the banquet of Menelaus, and by so doing made Homer make representations inconsistent with the system of the Lacedæmonians, and with the moderation of their king, but he also took away the singer from the Cretan chorus, mutilating his song in the following manner:—

The gazing multitudes admire around

Two active tumblers in the centre bound;

Now high, now low their pliant limbs they bend,

And general songs the sprightly revel end.¹

So that blunder of his in using the word ἐξάρχοντες is almost irremediable, as the relation cannot after that possibly be brought back so as to refer to the singer.

11. And it is not probable that there were any musical entertainments at Menelaus's banquet, as is manifest from the fact of the whole time of the banquet being occupied by the guests in conversation with one another; and that there is no name mentioned as that of the minstrel; nor is any lay mentioned which he sang; nor is it said that Telemachus and his party listened to him; but they rather contemplated the house in silence, as it were, and perfect quiet. And how can it be looked upon as anything but incredible, that the sons of those wisest of men, Ulysses and Nestor, should be introduced as such ignorant people as, like clowns, not to pay the least attention to carefully prepared music? At all events Ulysses himself attends to the Phæacian minstrels:—

Ulysses gazed, astonish'd to survey

The glancing splendours as their sandals play:—²

although he had plenty of things to distract his attention, and although he could say—

Now care surrounds me, and my force decays,

Inured a melancholy part to bear,

In scenes of death by tempest and by war.³

¹ Iliad, xvi. 603.

² Odyss. viii. 264.

³ Ib. 154.

How then can we think Telemachus any better than a mere clown, when a minstrel and a dancer are present, if he had bent silently towards Pisistratus and gazed on nothing but the plate and furniture? But Homer, like a good painter, makes Telemachus in every respect like his father; and so he has made each of them easily recognised, the one by Alcinous, and the other by Menelaus, by means of their tears.

12. But in the banquet of Epicurus there is an assembly of flatterers praising one another. And Plato's banquet is full of mockers, cavilling at one another; for I say nothing of the digression about Alcibiades. But in Homer it is only banquets conducted with moderation which are applauded; and on one occasion, a man addressing Menelaus says—

I dare not in your presence speak,
Whose voice we reverence as a voice divine.¹

But he was reproving something which was either not said or not done with perfect correctness—

And now if aught there is that can be done,
Take my advice; I grief untimely shun
That interrupts the feast.²

And again, he says—

O son of wise Ulysses, what a word
Has 'scaped thy ivory fence!

For it is not right for a man to be a flatterer, nor a mocker.

Again, Epicurus, in his banquet, inquires about indigestion, so as to draw an omen from the answer: and immediately after that he inquires about fevers; for why need I speak of the general want of rhythm and elegance which pervades the whole essay? But Plato, (I say nothing about his having been harassed by a cough, and about his taking care of himself with constant gargling of water, and also by inserting a straw, in order that he might excite his nose so as to sneeze; for his object was to turn things into ridicule and to disparage them,) Plato, I say, turns into ridicule the equalized sentences and the antitheses of Agathon, and introduces Alcibiades, saying that he is in a state of excitement. But still those men who write in this manner, propose to expel Homer from their cities. But, says Demochares, "A spear is not made of a stalk of savory," nor is a good man made so by such discourses as these; and not only does he disparage

¹ Odyss. iv. 160.

² Ib. 193.

Alcibiades, but he also runs down Charmides, and Euthydemus, and many others of the young men. And this is the conduct of a man ridiculing the whole city of the Athenians, the Museum of Greece, which Pindar styled The Bulwark of Greece; and Thucydides, in his Epigram addressed to Euripides, The Greece of Greece; and the priest at Delphi termed it, The Hearth and Prytaneum of the Greeks. And that he spoke falsely of the young men one may perceive from Plato himself, for he says that Alcibiades, (in the dialogue to which he has prefixed his name,) when he arrived at man's estate, then first began to converse with Socrates, when every one else who was devoted to the pleasures of the body fell off from him. But he says this at the very beginning of the dialogue. And how he contradicts himself in the Charmides any one who pleases may see in the dialogue itself. For he represents Socrates as subject to a most unseemly giddiness, and as absolutely intoxicated with a passion for Alcibiades, and as becoming beside himself, and yielding like a kid to the impetuosity of a lion; and at the same time he says that he disregarded his beauty.

13. But also the banquet of Xenophon, although it is much extolled, gives one as many handles to blame it as the other. For Callias assembles a banqueting party because his favourite Autolycus has been crowned at the Panathenæa for a victory gained in the Pancratiun. And as soon as they are assembled the guests devote their attention to the boy; and this too while his father is sitting by. "For as when light appears in the night season it attracts the eyes of every one, so does the beauty of Autolycus attract the eyes of everybody to itself. And then there was no one present who did not feel something in his heart because of him; but some were more silent than others, and some betrayed their feelings by their gestures." But Homer has never ventured to say anything of that sort, not even when he represents Helen as present; concerning whose beauty though one of those who sat opposite to her did speak, all he said, being overcome by the truth, was this—

Sure 'tis no wonder such celestial charms
For nine long years have set the world in arms.
What winning graces, what majestic mien—
She moves a goddess, and she looks a queen !¹

¹ Iliad, iii. 196.

And then he adds—

Yet hence, O heaven, convey that fatal face ;

And from destruction save the Trojan race.

But the young men who had come to Menelaus's court, the son of Nestor and Telemachus, when over their wine, and celebrating a wedding feast, and though Helen was sitting by, kept quite quiet in a decorous manner, being struck dumb by her renowned beauty. But why did Socrates, when to gratify some one or other he had tolerated some female flute-players, and some boy dancing and playing on the harp, and also some women tumbling and posture-making in an unseemly manner, refuse perfumes? For no one would have been able to restrain his laughter at him, recollecting these lines—

You speak of those pale-faced and shoeless men, .

Such as that wretched Socrates and Chærephon.

And what followed after was very inconsistent with his austerity. For Critobulus, a very well-bred young man, mocks Socrates, who was aged and his tutor, saying he was much uglier than the Sileni; but he discusses beauty with him, and selecting as judges the boy and the dancing woman, makes the prize to be the kisses of the judges. Now what young man meeting with this writing would not be corrupted rather than excited to virtue?

14. But in Homer, in the banquet of Menelaus, they propose to one another questions as in ordinary conversation, and chatting with one another like fellow-citizens, they entertain one another and us too. Accordingly, Menelaus, when Telemachus and his friends come from the bath-room, and when the tables and the dishes are laid, invites them to partake of them, saying—

Accept this welcome to the Spartan court ;

The waste of nature let the feast repair,

Then your high lineage and your names declare :¹—

and then he helps them to what he has before him, treating them in the most friendly manner—

Ceasing, benevolent he straight assigns

The royal portion of the choicest wines

To each accepted friend ; with grateful haste

They share the honours of the rich repast.

And they, eating in silence, as it becomes young men to do, converse with one another, leaning forwards gently, not about

¹ Odyss. iv. 60.

the food, as Homer tells us, nor 'about the maid-servants of him who had invited them, and by whom they had been washed, but about the riches of their entertainer—

Soft whispering thus to Nestor's son,
His head relined, young Ithaeus begun :
View'st thou unmoved, O ever honour'd most,
These prodigies of art and wondrous cost?
Such, and not nobler, in the realms above
Are the rich treasures in the dome of Jove.¹

For that, according to Seleucus, is the best reading ; and Aristarchus is wrong when he writes—

Such is the palace of Olympian Jove.

For they are not admiring the beauty of building alone ; for how could there be amber, and silver, and ivory in the walls ? But they spoke partly about the house, as when they used the expression “the sounding house,” for that is the character of large and lofty rooms ; and they spoke also of the furniture—

Above, beneath, around the palace shines
The sumless treasure of exhausted mines ;
The spoils of elephants the roofs inlay,
And studded amber darts a golden ray.

So that it is a natural addition to say—

Such are the treasures in the dome of Jove,
Wondrous they are, and awe my heart doth move.

But the statement,

Such is the palace of Olympian Jove,

has no connexion with—

Wondrous they are

and it would be a pure solecism and a very unusual reading.

15. Besides, the word *αὐλή* is not adapted to a house ; for a place which the wind blows through is what is called *αὐλή*. And we say that a place which receives the wind on both sides *διανυλωνίζει*. And so again, *αὐλὸς* is an instrument through which the wind passes, (namely, a flute,) and every figure which is stretched out straight we call *αὐλὸς*, as a stadium, or a flow of blood—

Straightway a thick stream (*αὐλὸς*) through the nostrils rush'd.

The reading is—

Ζηνός που τοιαῦτα δόμοις ἐν κτήματα κεῖται,

for which Aristarchus wished to read—

Ζηνός που τοίηδ' ἔγ' Ὀλυμπίου ἐνδοθεν αὐλή.

I have given here, as elsewhere, Pope's version in the translation.

And we call a helmet also, when it rises up in a ridge out of the centre, *αὐλῶπις*. And at Athens there are some sacred places called *αὐλῶνες*, which are mentioned by Philochorus in his ninth book. And they use the word in the masculine gender, *οἱ αὐλῶνες*, as Thucydides does in his fourth book; and as, in fact, all prose writers do. But the poets use it in the feminine gender. Carcines says in his Achilles—

Βαθεῖαν εἰς αὐλῶνα—Into a deep ravine which surrounded the army. And Sophocles, in his Scythians, writes—

The crags and caverns, and the deep ravines
Along the shore (*ἐπακτίας αὐλῶνας*).

And therefore we ought to understand that it is used as a feminine noun by Eratosthenes in his Mercury—

A deep ravine runs through (*βαθὺς αὐλῶν*), instead of *βαθεῖα*, just as we find *θῆλυς ἐέροση*, where *θῆλυς* is feminine. Everything of that kind then is called *αὐλὴ* or *αὐλῶν*; but at the present day they call palaces *αὐλαί*, as Menander does—

To haunt palaces (*αὐλαί*) and princes.

And Diphilus says—

To haunt palaces (*αὐλαί*) is, it seems to me,
The conduct of an exile, slave, or beggar.

And they got this name from having large spaces in front of their buildings exposed to the open air, or else, because the guards of the palace were stationed, and took their rest in the open air. But Homer always classes the *αὐλὴ* among the places exposed to the air, where the altar of Jupiter Herceus stood. And so Peleus is found—

I and Ulysses touch'd at Peleus' port;
There, in the centre of his grassy court,
A bull to Jove he slew in sacrifice,
And pour'd libations on the flaming thighs.

And so Priam lay :—

In the court-yard amid the dirt he roll'd.²

And Ulysses says to Phemius—

Thou with the heav'n-taught bard in peace resort,
From blood and carnage, to yon open court.³

But that Telemachus was praising not only the house, but also the riches which it contained, is made plain by the reply of Menelaus—

¹ Iliad, xi. 733.

² Ib. xxiv. 640.

³ Odys. xxii. 375.

My wars, the copious theme of ev'ry tongue,
 To you your fathers have recorded long;
 How favouring Heav'n repaid my glorious toils
 With a sack'd palace and barbaric spoils.¹

16. But we must return back to the banquet, in which Homer very ingeniously devises a subject for conversation, by comparing the acquisition of riches with that of a friend. For he does not put it forward as a grave proposition for discussion, but Menelaus inserts it in his conversation very gracefully, after he has heard them praise himself and his good fortune; not denying that he is rich, but from that very circumstance deprecating envy, for he says that he has acquired those riches so that,

When my woes are weigh'd,
 Envy will own the purchase dearly paid.²

He does not indeed think it right to compare himself with the gods—

The monarch took the word, and grave replied—
 Presumptuous are the vaunts, and vain the pride
 Of man who dares in pomp with Jove contest,
 Unchanged, immortal, and supremely blest.

But then, after displaying his affectionate disposition as a brother, and saying that he is compelled to live and to be rich, he opposes to this the consideration of friendship—

Oh, had the gods so large a boon denied,
 And life, the just equivalent, supplied
 To those brave warriors who, with glory fired,
 Far from their country in my cause expired.

Who could there be then of the descendants of those men who had died in his cause, who would not think his grief for the death of his father as fair a compensation as could be given by grateful recollection? But still, that he may not appear to look upon them all in the same light, though they had all equally shown their good-will to him, he adds—

But oh! Ulysses,—deeper than the rest,
 That sad idea wounds my anxious breast;
 My heart bleeds fresh with agonising pain,
 The bowl and tasteful viands tempt in vain.

And that he may not seem to disregard any one of his family he names them all separately—

Doubtful of his doom,
 His good old sire with sorrow to the tomb

¹ Odyss. iv. 78.

² Ib. 95.

Declines his trembling steps ; untimely care
 Withers the blooming vigour of his heir ;
 And the chaste partner of his bed and throne
 Wastes all her widow'd hours in tender moan.

And while he is weeping at the recollection of his father, Menelaus observes him ; and, in the interim, Helen had come in, and she also conjectured who Telemachus was from his likeness to Ulysses, (for women, because of their habit of observing one another's modesty, are wonderfully clever at detecting the likeness of children to their parents,) and after Pisistratus had interfered with some observation, (for it was not fitting for him to stand by like a mute on the stage,) and said something appropriate and elegant about the modesty of Telemachus ; again Menelaus made mention of his affection for Ulysses, that of all men in the world he was the one in whose companionship he wished to grow old.

17. And then, as is natural, they all weep ; and Helen, as being the daughter of Jupiter, and as having learnt of the philosophers in Egypt many expedients of all kinds, pours into some wine a medicinal panacea, as it was in reality ; and begins to relate some of the exploits of Ulysses, while working at her loom in the meantime ; not doing this so much for the purpose of amusement, as because she had been bred up in that way at home. And so Venus, coming to her after the single combat in the Iliad, takes a form not her own—

To her beset with Trojan beauties, came
 In borrow'd form the laughter-loving dame.
 She seem'd an ancient maid, well skill'd to cull
 The snowy fleece, and wind the twisted wool.¹

And her industry is made manifest not in a merely cursory manner, in the following description—

In this suspense bright Helen graced the room ;
 Before her breathed a gale of rich perfume ;
 The seat of majesty Adraste brings,
 With art illustrious for the pomp of kings ;
 To spread the pall, beneath the regal chair,
 Of softest woof, is bright Alcippe's care ;
 A silver canister, divinely wrought,
 In her soft hands the beauteous Philo brought ;
 To Sparta's queen of old the radiant vase
 Alcandra gave, a pledge of royal grace,

¹ Iliad, iii. 385.

² Odyss. iv. 123.

Sharer of Polyhus's high command,
 She gave the distaff too to Helen's hand,
 And that rich vase with living sculpture wrought,
 Which, heap'd with wool, the heauteous Philo brought;
 The silken fleece, impurpled for the loom,
 Rivall'd the hyacinth in vernal bloom.

And she seems to be aware of her own proficiency in the art :
 at all events, when she presents Telemachus with a robe, she
 says—

Accept, dear youth, this monument of love,
 Long since, in better days, by Helen wove.
 Safe in thy mother's care the vesture lay,
 To deck thy bride, and grace thy nuptial day.¹

And that fondness for employment proves her temperance
 and modesty. For she is never represented as luxurious or
 arrogant, because of her beauty. Accordingly, she is found at
 her loom weaving and embroidering—

Her in the palace at the loom she found,
 The golden web her own sad story crown'd ;
 The Trojan wars she weaved, (herself the prize,)—
 And the dire triumph of her fatal eyes.²

18. And Homer teaches us that those who have been
 invited to a feast, ought to ask leave of their entertainers
 before they rise up to depart. And so Telemachus does to
 Menelaus—

But now let sleep the painful waste repair,
 Of sad reflection and corroding care.³

And Minerva, when pretending to be Mentor, says to Nestor—

Now immolate the tongues and mix the wine,
 Sacred to Neptune and the pow'rs divine :
 The lamp of day is quench'd beneath the deep,
 And soft approach the halmy hours of sleep ;
 Nor fits it to prolong the heav'nly feast,
 Timeless, indecent ; but retire to rest.⁴

And in the feasts of the gods it does not appear to have been
 considered proper to remain too long at the table. Accord-
 ingly, Minerva says, very sententiously, in Homer—

. For now has darkness quench'd the solar light,
 And it becomes not gods to feast by night.

And now there is a law in existence that there are some
 sacrificial feasts from which men must depart before sunset.
 And among the Egyptians formerly every kind of banquet
 was conducted with great moderation ; as Apollonius has
 said, who wrote a treatise on the feasts of the Egyptians ; for

¹ Odyss. xv. 125. ² Iliad, iii. 125. ³ Odyss. iv. 294. ⁴ Ih. iii. 332.

they ate in a sitting posture, using the very simplest and most wholesome food ; and only just as much wine as was calculated to put them in cheerful spirits, which is what Pindar entreats of Jupiter—

Oh mighty thund'ring Jove !
Great Saturn's son, lord of the realms above,
That I may be to thee and the nine Muses dear,
That joy my heart may cheer ;
This is my prayer, my only prayer to thee.

But the banquet of Plato is not an assembly of grave men, nor a conversazione of philosophers. For Socrates does not choose to depart from the banquet, although Eryximachus, and Phædrus, and some others, have already left it ; but he stays till a late hour with Agathon and Aristophanes, and drinks from the silver well ; for fairly has some one given this name to large cups. And he drinks out of the bowl cleverly, like a man who is used to it. And Plato says, that after this those two others began to nod, and that first of all Aristophanes fell asleep, and when day began to break so did Agathon ; and that Socrates, after he had sent them both to sleep, rose up from table himself and went away to the Lyceum, when he might, says Herodicus, have gone to Homer's Læstrygones—

Where he who scorns the chains of sleep to wear,
And adds the herdsman's to the shepherd's care,
His double toils may claim a double pay,
And join the labours of the night and day.¹

19. But every banqueting party among the ancients was referred to the gods ; and accordingly men wore garlands appropriate and peculiar to the gods, and used hymns and odes. And there were no slaves to attend upon the guests, but free youths acted as the cupbearers. So the son of Menelaus, although he was the bridegroom, and at his own wedding, acted ; and in the poem of the beautiful Sappho, even Mercury acts as the cupbearer to the gods. And they were free men who prepared everything else for the guests. And after they had supped they went away while it was still daylight. But at some of the Persian feasts there were also councils held, as there were in the tent of Agamemnon with respect to the further conduct of the Trojan war. Now as to the entertainment given by Alcinous, to which the discourse of Ulysses refers where he says—

Odys. x. 84.

How goodly seems it ever to employ
 Man's social days in union and in joy ;
 The plenteous board high heap'd with cates divine,
 And o'er the foaming bowl the laughing wine ;
 The heav'n-taught poet and enchanting strain,
 These are the products of a peaceful reign.

He refers also especially to his reception of strangers, since the Phæacians themselves were devoted to luxury : and yet if any one compares that feast made by Alcinous with the banquets of the philosophers, he will find that the better regulated of the two ; although that also embraced much cheerfulness and spirit, only not in any unbecoming manner. For after the exhibition of gymnasties the bard sings—

The loves of Mars,

a certain lay mingled with some ridiculous incidents, and one which suggested to Ulysses some hints for the slaughter of the suitors ; since Vulcan, even though he was lame, got the better of the most valiant Mars.

20. And the feasters of that time sat at the table ; at all events, Homer very often says—

Sitting in order on the chairs and couches.

For the word *θρόνος*, which he uses in this line, when taken by itself, is a seat such as is used by free men, with a foot-stool, the name of which being *θρήνυς*, from thence they came to call the seat itself *θρόνος*, from the verb *θρήσασθαι*, which they used for, to sit ; as Philetas says—

To sit (*θρήσασθαι*) on the ground under a plane-tree.

But the couch (*κλισμὸς*) was more adapted for reclining on ; and the *δίφρος* is something simpler than these things. Accordingly, in the book where Ulysses appears as a beggar the servants place for him, as Homer tells us,

A humble chair (*δίφρος*), and spread a scanty board.

But their goblets, as their name (*κρατῆρες*) indicates, were supplied full of wine mixed with water (*κεκραμένοι*) ; and the youths ministered to them from the larger goblets, always, in the case of the most honourable of the guests, keeping their small cups full ; but to the rest they distributed the wine in equal portions. Accordingly Agamemnon says to Idomeneus—

To thee the foremost honours are decreed,
 First in the fight, and every graceful deed ;

¹ Odyss. ix. 5.

² Iliad, iv. 262.

For this in banquets, when the generous bowls
 Restore our blood, and raise our warrior souls,
 Though all the rest with stated rules are bound,
 Unmix'd, unmeasured are thy goblets crown'd.

And they used to pledge one another, not as we do, (for our custom may be expressed by the verb *προεκπίνω* rather than by *προπίνω*;) but they drank the entire bumper off—

He fill'd his cup, and pledged great Peleus' son.

And how often they took meat, we have already explained—namely, that they had three meals, because it is the same meal that was at one time called *δεῖπνον*, and at another *ἄριστον*. For those men who say that they used to take four meals a day, are ridiculously ignorant, since the poet himself says—

But do thou come *δειελήσας*.

And these men do not perceive that this word means, “after having remained here till evening.” But, nevertheless, no one can show in the poet one instance of any one taking food even three times in the day. But many men are led into mistakes, placing these verses in the poet all together—

They wash; the tables in fair order spread,
 They heap the glittering canisters with bread,
 Viands of various kinds allure the taste,
 Of choicest sort and savour; rich repast.¹

For if the housekeeper placed the meats on the table, it is plain that there was no need for the carver to bring in more, so that some of the above description is superfluous. But when the guests had departed the tables were removed, as is done at the feasts of the Suitors and of the Phæacians, in whose case he says—

The servants bore away the armour of the feast.

And it is plain that he means the dishes, for the word he uses is *ἐντεα*; and it is that part of the armour which covers a man, such as his breastplate, his greaves, and things like them which men call *ἐντεα*, as being in front (*ἄντια*) of the parts of the body. And of the rooms in the palaces of the heroes, those which were larger Homer calls *μέγαρα*, and *δῶματα*, and even *κλισίας* (tents). But the moderns call them *ἀνδρῶνες* (rooms to receive men) and *ξενῶνες* (strangers' apartments).

21. What then, my friends, shall we call the entertainment which Antiochus, who was surnamed Epiphanes, (but who was more rightly called Epimanes² from his actions,) gave?

¹ Odyss. i. 131; vii. 175.

² Ἐπιφανής, illustrious. Ἐπιμανής, mad.

Now he was king of the Syrians, being one of the Seleucidæ. And Polybius says of him, "He, escaping out of the palaco without the knowledge of the attendants, was often found with one or two companions wandering about the city wherever he might chance to take it into his head to go. And he was, above all other places, frequently found at the shops of the engravers of silver and of the goldsmiths, conversing on the subject of their inventions with, and inquiring into the principles of their art from, the engravers and other artists. And besides this, he often used to go among the common people, conversing with whomsoever he might chance to meet; and he would drink with the lowest and poorest strangers. And whenever he heard of any young men having a banquet, without having given any notice of his intention, he would come to join in their feast with a flute and music, behaving in a most lascivious manner; so that many used to rise up and depart, being alarmed at his strange behaviour. Often, also, he would lay aside his royal robes, and put on a common cloak, and so go round the market, like a man who was a candidate for some office: and taking some people by the hand, and embracing others, he would solicit them to vote for him, sometimes begging to be made ædile, and sometimes tribune; and when he was elected, sitting in his ivory curule chair, according to the fashion which prevails among the Romans, he would hear all the causes which were pleaded in the forum, and decide them with great attention and earnestness, by which conduct he greatly perplexed sensible men. For some thought him a man of very simple tastes, and others considered him mad. And his conduct with respect to presents was very much the same. For he would give some people dice of antelope's bones, and some he would present with dates, and to others he would give gold. And even if he met people in the street whom he had never seen, he would give them presents unexpectedly. And in his sacrifices, which were offered up in the different cities, and in the honours offered to the gods, he surpassed all the kings who had ever existed. And any one may conjecture this from the temple raised to Olympian Jupiter at Athens, and from the statues around the altar at Delos. And he used to bathe in the public baths, often when they were completely full of the citizens, and then he would have earthen pans of the

most expensive perfumes brought to him. And on one of these occasions, when some one said to him, "Happy are you kings, who use all these things and smell so sweet," he made the man no answer at the time; but coming the next day to the place where he was bathing, he caused him to have a pan of the largest size of that most precious ointment called *στακτή* poured over his head, so that when that had been done, every one near got up and hastened to get a little of the ointment, and as they fell down in their haste, by reason of the slipperiness of the floor, every one laughed, as did the king himself.

22. "And this same king," continues Polybius, "having heard of the games which had been celebrated in Macedonia by Æmilius Paullus the Roman general, wishing to surpass Paullus in his magnificence and liberality, sent ambassadors and theori to the different cities to proclaim that games were going to be exhibited by him at Daphne, so that the Greeks all hastened with great eagerness to come to him to see them. And the beginning of the exhibition was a splendid procession, arranged in this way:—Some men led the way armed in the Roman fashion, in breastplates of chain armour, all men in the flower of their youth, to the number of five thousand; immediately after them, five thousand Mysians followed; and then three thousand Cilicians, armed in the fashion of light-armed skirmishers, having golden crowns; and after them three thousand Thracians and five thousand Galatians; these were followed by twenty thousand Macedonians, and by five thousand men armed with brazen shields, and as many more with silver shields; they were followed by two hundred and forty pair of gladiators to fight in single combat; behind these came a thousand Nisæan cavalry, and three thousand men of the city guard, the greatest part of whom had golden trappings and golden crowns, but some had silver trappings; to these succeeded the cavalry who are called the King's Companions; these amounted to one thousand men, all equipped with golden trappings; next to these was the battalion of the King's Friends, of the same number and the same equipment; after these a thousand picked men; and they were followed by what was called the Agema, which was considered to be the most excellent squadron of all the cavalry, to the number of

a thousand men; last of all came the Fenced Cavalry, having its name from the fact that both men and horses were completely enveloped in armour; they were in number fifteen hundred men. And all the above-mentioned soldiers had purple cloaks, and many had them also embroidered with gold or painted with figures of living animals. Besides all this, there were a hundred chariots with six horses, and forty with four horses; then a chariot drawn by four elephants, and another by two; and last of all, six-and-thirty elephants, all handsomely appointed, followed one by one.

23. "The rest of the procession was such as it is difficult adequately to describe, and it must be enumerated in a summary manner. For youths walked in the procession to the number of eight hundred, all having golden crowns; and fat oxen to the number of one thousand; and deputations to see to the performance of separate sacrifices, very little short of three hundred; and there were eight hundred elephants' teeth carried by, and such a multitude of statues as it is beyond any one's power to enumerate. For images were carried in the procession of all who are ever said or thought by men to be gods, or deities, or demigods, or heroes; some gilt all over, and some arrayed in golden-broidered robes. And to all of them suitable inscriptions according to the accounts commonly received of them were attached, carved in the most expensive materials. And they were followed by an image of Night and another of Day; and of the Earth, and of Heaven, and of Morning, and of Noon. And the vast quantity of gold plate and silver plate was such as perhaps a man may form a guess at from the following account. For a thousand slaves belonging to Dionysius the secretary and amanuensis of the king joined in the procession, each carrying articles of silver plate, of which there was not one weighing less than a thousand drachmæ. And there were six hundred slaves belonging to the king himself, carrying articles of gold plate. And besides them there were women to the number of two hundred sprinkling every one with perfumes out of golden waterpots. And they were succeeded by eighty women magnificently apparelled, borne on palanquins with golden feet, and five hundred borne on palanquins with silver feet. And this was the most important portion of the procession.

24. "But after the games were over and the single combats and the hunting, during the whole thirty days which he exhibited these shows, on the first five days every one who came into the gymnasium was anointed with a saffron perfume shed upon him out of golden dishes. And there were fifteen of these golden dishes, full of equal quantities of cinnamon and spikenard. And in a similar manner in the five next days there was brought in essence of fenugreek, and of amaracus, and of lilies, all differing in their scent; and some days there were laid a thousand triclinia for the banquet; and some days fifteen hundred, all laid in the most expensive possible manner. And the arrangement of the whole business was superintended by the king himself. For having a very fine horse he went up and down the whole procession, commanding some to advance, and others to halt. And stopping at the entrances of the rooms where the drinking was going on he brought some in, and to others he assigned places on the couches. And he himself conducted in the attendants who brought in the second course. And he went round the whole banquet, sometimes sitting down in one place, and presently lying down in another place. And sometimes even while he was eating he would lay down what he was eating or his cup, and jump up, and go away to another part of the room. And he would go all round the company, at times, pledging some of the guests in a standing posture; and at times entertaining himself with the jesters or with the music. And when the entertainment had lasted a long time and many of the guests had gone away, then the king would be brought in by buffoons, all covered up, and laid on the ground as if he had been one of their band. And when the music excited him, he would jump up and dance, and act with the mummers, so that every one felt ashamed for him and fled away. And all this was done partly with the treasure which he brought out of Egypt, having plundered Ptolemy Philometor the king there, in defiance of his treaty with him when he was but a little boy; and some of the money too was contributed by his friends. And he had also sacrilegiously plundered most of the temples in his dominions."

25. And while all the guests marvelled at the conduct of the king, seeing that he was not illustrious but absolutely mad, Masurius brought forward Callixenus the Rhodian, who

in the fourth book of his History of Alexandria has given an account of a spectacle and procession which was exhibited by that most admirable of all monarchs, Ptolemy Philadelphus. And he says—"But before I begin, I will give a description of the tent which was prepared within the circuit of the citadel, apart from the place provided for the reception of the soldiers, and artisans, and foreigners. For it was wonderfully beautiful, and worth hearing about. Its size was such as to be able to hold a hundred and thirty couches placed in a circle, and it was furnished in the following manner:—There were wooden pillars at intervals, five on each side of the tent longwise, fifty cubits high, and something less than one cubit broad. And on these pillars at the top was a capital, of square figure, carefully fitted, supporting the whole weight of the roof of the banqueting room. And over this was spread in the middle a scarlet veil with a white fringe, like a canopy; and on each side it had beams covered over with turreted veils, with white centres, on which canopies embroidered all over the centre were placed. And of the pillars four were made to resemble palm-trees, and they had in the centre a representation of thyrsi. And on the outside of these a portico ran, adorned with a peristyle on three sides, with a vaulted roof. And in this place it was intended that the company of the feasters should sit down. And the interior of it was surrounded with scarlet curtains. But in the middle of the space there were strange hides of beasts, strange both as to their variegated colour and their size, suspended. And the part which surrounded this portico in the open air was shaded by myrtle-trees and daphnes, and other suitable shrubs. And the whole floor was strewed with flowers of every description. For Egypt, on account of the temperate character of the atmosphere which surrounds it, and on account of the fondness of the inhabitants for gardening, produces in great abundance, and all the year round, those things which in other countries are rarely found, and only at particular seasons. And roses, and white lilies, and numberless other flowers are never wanting in that country. On which account, though this entertainment took place in the middle of winter, still there was a show of flowers which was quite incredible to the foreigners. For flowers of which one could not easily have found enough to make one chaplet in any other city

were supplied in the greatest abundance here, to make chaplets for every one of the guests at this entertainment, and were strewed thickly over the whole floor of the tent ; so as really to give the appearance of a most divine meadow.

26. " And by the posts round the entire tent there were placed animals carved in marble by the first artists, a hundred in number. And in the spaces between the posts there were pictures hung by the Sicyonian painters ; and alternately with these there were carefully selected images of every kind ; and garments embroidered with gold, and most exquisite cloaks, some of them having portraits of the kings of Egypt embroidered on them ; and some, stories taken from the mythology. Above them were placed gold and silver shields alternately ; and on the spaces above these shields, which were eight cubits high, caves were made, six on each side of the tent longwise, and four at each end. There were likewise in them representations of eating parties opposite to one another, of tragic, and comic, and satyric animals, having on real clothes. And before them were placed golden goblets. And in the middle of the caves were placed nymphæa, and on them there lay golden Delphian tripods, having pedestals of their own. And along the highest part of the roof were golden eagles all facing one another, each fifteen cubits large. There were also golden couches, with feet made like sphinxes, on the two sides of the tent, a hundred on each side. For the front of the tent was left open. And under these there were strewed purple carpets of the finest wool, with the carpet pattern on both sides. And there were handsomely embroidered rugs very beautifully elaborated on them. Besides this, thin Persian cloths covered all the centre space where the guests walked, having most accurate representations of animals embroidered on them. And by them were placed tripods for the guests, made of gold, two hundred in number, so that there were two for every couch, and they rested on silver pedestals. And behind, out of sight, there were a hundred flat dishes of silver, and an equal number of lavers. On the opposite side of the sitting-room there was fixed another sideboard, opposite to that on which the cups and goblets were placed ; and on that were all the rest of the things which had been prepared for, or could come into use. And they were all made of gold, and studded with precious stones ;

admirably carved and wrought. And it has appeared to me too long a task to undertake to enumerate every article of the furniture, and even all the different kinds separately. But the entire weight of all the plate and valuables there exhibited came to ten thousand talents.

27. "But now that we have gone over everything that was to be seen in the tent, we will proceed to the shows and processions exhibited. For it passed through the stadium which there is in the city. And first of all went the procession of Lucifer. For it began at the time when that star first appears. After that came the procession which bore the name of the parents of the kings. And next came the processions sacred to all the gods respectively, each having an arrangement appropriate to the history of each separate deity. Last of all came the procession of Hesperus, as the hour of that one starting coincided with that time. But if any one wishes to know the separate particulars, he may take the description of the quinquennial games and consider them. But in the Dionysiac procession first of all there went the Sileni who keep off the multitude, some clad in purple cloaks, and some in scarlet ones. And these were followed by Satyrs, twenty in each division of the stadium, bearing gilded lamps made of ivy-wood. And after them came images of Victory, having golden wings, and they bore in their hands incense-burners six cubits in height, adorned with branches made of ivy-wood and gold, clad in tunics embroidered with figures of animals, and they themselves also had a great deal of golden ornament about them. And after them there followed an altar of six cubits in height, a double altar, covered all over with ivy-leaves gilded, having a crown of vine-leaves on it all gold, enveloped in bandages with white centres. And that was followed by boys in purple tunics, bearing frankincense, and myrrh, and saffron, on golden dishes. And after them came forty Satyrs, crowned with ivy-garlands made of gold. And they were painted as to their bodies, some with purple, some with vermilion, and some with other colours. And these also wore each a golden crown made to imitate vine-leaves and ivy-leaves. And after them came two Sileni in purple cloaks and white fringes to them. And one of them had a petasus and a golden caduceus, and the other had a trumpet. And between them went a man of

gigantic size, four cubits high, in a tragical dress and ornaments, bearing the golden horn of Amalthea. And his name was Eniautos.¹ And he was followed by a woman of great beauty and of more than ordinary size, adorned with quantities of gold and a superb dress ; bearing in one of her hands a garland of peach blossoms, and in her other hand a branch of the palm-tree. And she was called Penteteris.² And she was succeeded by the Four Seasons dressed in character, and each of them bearing its appropriate fruits. Next to them came two incense-burners made of ivy-wood, covered with gold, and six cubits in height, and a large square golden altar in the middle of them. And then again Satyrs, having garlands of ivy-leaves made of gold, and clad in purple robes. And some of them bore golden wine-jars, and others bore goblets. After them marched Philiscus the poet, being a priest of Bacchus, and with him all the artisans who were concerned in the service of Bacchus. And next to them were carried the Delphian tripods, as prizes for the trainers of the athletes ; the one for the trainer of the boys nine cubits in height, and the other, twelve cubits in height, for the trainer of the men.

28. " After them was a four-wheeled wagou fourteen cubits long, and eight cubits wide ; and it was drawn by a hundred and eighty men ; and in it was placed an image of Bacchus ten cubits high, pouring libations of wine out of a golden goblet, having on a purple tunic reaching down to the feet ; and he was clad in a purple garment embroidered with gold ; and in front of him there lay a golden Lacedæmonian goblet, holding fifteen measures of wine, and a golden tripod, in which was a golden incense-burner, and two golden bowls, full of cassia and saffron ; and a shade covered it round adorned with ivy-leaves, and vine-leaves, and all sorts of other green leaves ; and to it were fastened chaplets, and fillets, and thyrsi, and drums, and turbans, and satyric and comic and tragic masks. And the wagon was followed by priests and priestesses, and newly initiated votaries, and by companies of every nation, and by people bearing the mystic fan. And after this came the Bacchanalian women, called Macetæ, and Mimallones, and Bassaræ, and Lydians, with dishevelled hair, and wearing garlands, some of snakes, and others of

¹ Ἐνιαυτός, a year.

² Πεντετηρίς, a period of five years.

brauches of yew and of vine-leaves and ivy-leaves, and some held daggers in their hands, and others held snakes. And after them another four-wheeled wagou was drawn, of the width of eight cubits, and it was drawn by sixty men ; and in it was a statue of Nysa, of eight cubits high, in a sitting posture, clothed in a box-coloured tunic embroidered with gold, and it was also clad in a Laconian cloak ; and this statue rose up by mechanism, without any one applying his hand to it ; and it poured libations of milk out of a golden bottle, and then it sat down again ; and in its left hand it bore a thyrsus wrapped round with turhans, and it was crowned with a garland of ivy-leaves, made of gold, and with gorgeous bunches of grapes inlaid with precious stones ; and it had a parasol over it ; and on the corners of the wagon were fastened four golden lamps.

“ And next to that another four-wheeled wagon was drawn along, twenty cubits in length and sixteen in width, and it was drawn by three hundred men. And on it there was a wine-press twenty-four cubits in length and fifteen in breadth, full of grapes ; and sixty Satyrs were trampling on the grapes, singing a song in praise of the wine-press, to the music of a flute. And Silenus presided over them ; and the new wine ran out over the whole road. Next to that was drawn along a wagon, twenty-five cubits long and fourteen broad ; and that was drawn by six hundred men. And on this wagon was a sack holding three thousand measures of wine, consisting of leopards’ skins, sewn together. And this too allowing its liquor to escape, gradually flowed over the whole road. And it was followed by Satyri and Sileni, to the number of a hundred and twenty, all wearing garlands, and carrying some casks of wine, and some bowls, and some large Thericlean goblets, all made of gold.

29. And next to that was carried a silver vessel containing six hundred measures of wine, being drawn on a four-wheeled wagon by six hundred men. And under its lips, and under its ears, and under its bottom, it had figures of animals engraved ; and in the middle it was crowned with a golden crown, inlaid with precious stones. Next to that there were carried two silver goblets, twelve cubits in circumference and six cubits in height ; and these had figures standing out in relief above, and also on their round parts all round. And

on their feet they had chased figures of animals two cubits and a half long and a cubit high, in great numbers : and ten large bathing-vessels, and sixteen ewers, of which the larger ones contained thirty measures, and the smaller ones five ; then six kettles, and twenty-four banoti,¹ on five side-boards ; and two silver wine-presses, on which were twenty-four urns ; and a table of solid silver twelve cubits round ; and thirty other tables six cubits each in circumference : and in addition to this, four tripods, one of which was sixteen cubits in circumference, and was made entirely of silver ; but the other three, which were less, were studded with precious stones in the middle. And after these there were carried some Delphic tripods, made of silver, eighty in number, smaller than those previously described, being also of a square, or four-cornered shape. And six-and-twenty water-cans, and sixteen Pan-athenaic jars, and a hundred and sixty wine-coolers, the largest of which contained six measures, and the smallest contained two ; and all these were made of silver.

30. "And next to them, those men followed in the procession who carried the articles of gold-plate,—four Lacedæmonian goblets, having crowns on them made to represent vine-leaves, each containing four measures ; and two of Corinthian workmanship placed on sideboards, and these had figures of animals in richly chased work of great beauty, in a sitting posture, and on their necks and on their bellies were other reliefs curiously wrought, and each of them contained eight measures. And there was a wine-press in which there were ten urns, and two jars, each holding five measures, and two flagons, each holding two measures, and twenty-two wine-coolers, the largest of which contained thirty measures, and the smallest one measure. There were also exhibited four large golden tripods, and a large sideboard for gold plate, that being also made of gold itself and studded with precious stones, ten cubits in height, having six rows of shelves in it, on which were figures of animals of the size of four palms, most exquisitely wrought, in very great numbers ; and two goblets, and two crystal goblets mounted in gold ; and four more sideboards, two of them four cubits high ; and three others which were smaller, and ten water-cans, and an altar three cubits high, and twenty-five dishes for holding barley loaves."

¹ This word is probably corrupt ; some editors propose to read ἀμφωτοι.

“After this had been carried by, there walked sixteen hundred boys clad in white tunics, and crowned some with ivy, and some with pine, of whom two hundred and fifty carried golden choes, and four hundred carried silver ones; and of the rest three hundred and twenty carried golden wine-coolers, and some carried silver ones. And after them other boys carried jars, for the purpose of drinking sweet wine out of, twenty of which were gold, and fifty silver, and three hundred were painted with every kind of colour and hue; and all the spectators who were present in the stadium took a moderate draught of the sweet wine, which was mixed in these ewers and firkins.”

31. After these things he enumerates tables four cubits high, on which were many things worth looking at, which were all carried round for the spectators to see, being beautifully wrought. “And among them was a representation of the bed-chamber of Semele, in which were seen statues clad in golden tunics, inlaid with precious stones of the greatest value. And it would not be right to pass over this four-wheeled wagon, of the length of twenty-two cubits and of the breadth of fourteen, drawn by five hundred men. And on it was a cave exceedingly deep, overgrown with ivy and yew, and out of it flew doves, and pigeons, and turtle-doves, all along the road as the wagon proceeded, having their feet tied with slight threads, so as to be easily caught by the spectators. And out of the cave there also rose two fountains, one of milk and one of wine, and around it all the nymphs had garlands of gold, and Mercury had a golden herald’s wand, and very superb raiment. And on another four-wheeled wagon, on which the return of Bacchus from the Indians was represented, there was a figure of Bacchus twelve cubits high, riding upon an elephant, clad in a purple robe, and having on a crown of vine-leaves and ivy-leaves of gold, and bearing in his hands a spear like a thyrsus, made also of gold; and he wore sandals embroidered with golden figures. And there sat before him, on the neck of the elephant, a Satyr five cubits in height, crowned with a chaplet of golden pine-leaves, and holding in his right hand a goat’s horn made of gold, with which he appeared to be blowing signals. And the elephant had golden furniture; and on his neck he had a crown of ivy-leaves made of gold; and he was followed by

five hundred maidens dressed in purple tunics, with golden girdles; and those who went first, to the number of a hundred and twenty, wore crowns of pine-leaves made of gold; and they were succeeded by a hundred and twenty Satyrs clad in complete armour, some of silver and some of brass. And after them there marched five troops of asses, on which rode Sileni and Satyri, all wearing crowns. And of the asses some had gold and some silver frontlets and furniture.

32. "And after them came twenty-four chariots drawn by four elephants each, and sixty chariots each drawn by a pair of goats, and twelve chariots by antelopes, and seven by oryxes, and fifteen by buffaloes, eight by pairs of ostriches, and seven by gnus, and four by pairs of zebras, and four chariots also drawn each by four zebras. And on all these animals rode boys wearing the garments of charioteers, and the broad hats called petasi; and besides them were smaller boys still, armed with little peltæ, and thyrsi-spears, and they also were dressed in golden-broidered garments; and the boys who were acting as charioteers were crowned with pine-leaf chaplets, and the smaller boys with ivy-leaves. And besides this there were three pair of camels, on either side three, and they were followed by cars drawn by mules; and these had on them barbaric palanquins, on which sat women from India and other countries, habited as prisoners. And of the camels, some bore three hundred minæ weight of frankincense, and three hundred of myrrh, and two hundred of saffron, and cassia, and cinnamon, and iris, and two hundred of other spices. And next to them came some Æthiopians bearing presents, some of whom carried six hundred elephant's tusks, and others carried two thousand fagots of ebony, and others carried sixty gold and silver goblets, and a quantity of gold-dust. And after them came two huntsmen, having hunting-spears with golden points; and twenty-four hundred dogs were led in the procession, some Indian dogs, and others Hyrcanian and Molossian hounds, and hounds of other breeds too.

"After them came a hundred and fifty men carrying trees from which were suspended birds and beasts of every imaginable country and description; and then were carried a lot of cages, in which were parrots, and peacocks, and guinea-fowls, and pheasants, and other Æthiopian birds in great numbers."

And when he had mentioned many other things, and enumerated herds of animals, he continued, "A hundred and thirty Æthiopian sheep, three hundred Arabian sheep, twenty Eubœan sheep, some white hornless cattle, six-and-twenty Indian cows, eight Æthiopian oxen, one immense white bear, fourteen leopards, sixteen panthers, four lynxes, three arceti, one cameleopard, and one rhinoceros from Æthiopia.

33. "And after these beasts came an image of Bacchus flying to the altar of Rhea when he was pursued by Juno, having on a golden crown, Priapus standing by him crowned with a crown of ivy-leaves of gold, and the statue of Juno had also a golden crown on its head. And there were images of Alexander and of Ptolemy, crowned with chaplets of ivy-leaves made of gold. And the statue of Virtue, which stood by the side of that of Ptolemy, had a golden crown of olive-leaves. And Priapus was with them, having a crown of ivy-leaves made of gold. And the city of Corinth had a large image there, standing by the side of Ptolemy, and that also wore a golden diadem; and by all these lay a large golden beaufet full of articles of gold plate, and a golden goblet containing five measures. And this wagon was followed by women having very sumptuous dresses and ornaments, and they bore the names of cities, some of cities of Ionia, and other Grecian towns, as many as, occupying the islands, and the coast of Asia, were made subject to the Persians; and they all wore golden crowns. And on other chariots there was borne a golden thyrsus ninety cubits long, and a silver spear sixty cubits long; and on another a golden phallus, a hundred and twenty cubits long, chased all over, and wreathed with golden garlands, having on the end a golden star, the circumference of which was six cubits.

"Now in all the numerous things which we have enumerated as forming part of this procession, we have selected those only in which gold and silver were contained. But there were numerous other articles and parts of the exhibition well worth seeing, and vast numbers of beasts and of horses, and twenty-four enormous lions. There were also other four-wheeled wagons in great numbers, bearing not only statues of kings, but also full of images of the gods. And after them proceeded a band of six hundred men, among whom were three hundred harp-players playing on their instruments,

having harps made entirely of gold, and golden crowns on their heads ; and after them came two thousand bulls all of the same colour, with gilded horns, and having frontlets of gold, and crowns in the middle of their foreheads, and necklaces and breastplates on their necks and chests, and these were all made of gold.

34. " And after this came a procession in honour of Jupiter and of many other gods ; and after all these, came a procession in honour of Alexander, who had a golden statue borne on a chariot drawn by real elephants, having Victory and Minerva on each side of him. And numbers of thrones were borne in the procession, made of ivory and gold, on one of which lay a crown of gold ; on another a pair of horns made of gold ; on another was a golden chaplet ; and on another a single horn made of solid gold. And on the throne of Ptolemy Soter lay a crown which had been made of ten thousand pieces of gold money. And there were also carried in the procession three hundred and fifty golden incense burners, and golden altars, all crowned with golden crowns, on one of which were firmly placed four golden lamps ten cubits high. There were also carried twelve stoves with golden tops, one of which was twelve cubits in circumference, and forty cubits in height ; and another was fifteen cubits high. There were also carried nine Delphic tripods made of gold, each four cubits high, and eight others six cubits high ; another thirty cubits high, on which were figures of animals carved in gold, four cubits high, and a crown of vine-leaves of gold going all round. There were also carried in the procession seven palm-trees overlaid with gold, eight cubits high, and a golden herald's staff forty-five cubits long, and a thunderbolt overlaid with gold forty cubits in size, and a gilt shrine, the circumference of which was forty cubits ; and besides all this, a pair of horns eight cubits long. And an immense number of gilded figures of animals was also exhibited, the greater part of which were twelve cubits high ; and beasts of enormous size, and eagles twenty cubits high. And golden crowns were also exhibited to the number of three thousand and two hundred. And there was a separate mystic crown made of gold studded with valuable stones, eighty cubits high. This was the crown which was placed at the door of the temple of Berenice ; and there was also an ægis of gold. There were

also exhibited a vast number of golden chaplets, which were borne by young maidens sumptuously attired, one of which was two cubits high, and sixteen cubits in circumference.

“ There was also exhibited a golden breastplate twelve cubits broad, and another breastplate of silver eighteen cubits broad, having on it two golden thunderbolts of the size of ten cubits each, and a garland of oak-leaves studded with precious stones; and twenty golden shields, and sixty-four suits of complete armour also of gold, and two golden greaves three cubits in height, and twelve golden dishes, and a most countless number of flagons, and thirty-six vessels for wine, and ten large anointing vessels, and twelve ewers, and fifty large dishes for barley loaves, and tables of different sorts, and five repositories for gold plate, and a horn thirty cubits long made of solid gold. And all these articles of gold plate were exclusive of those carried in the procession of Bacchus. Then there were four hundred wagons of silver plate, and twenty wagons of gold plate, and eight hundred of perfumes and spices.

35. “ And after all these things came a procession of troops, both cavalry and infantry, all armed and appointed in a most superb manner: infantry to the number of fifty-seven thousand six hundred; and cavalry to the number of twenty-three thousand two hundred. And all these marched in the procession, all clad in suitable apparel, and all having their appropriate armour; and there were also great numbers of suits of armour besides lying for inspection, too numerous for any one to count, (but Callixenus has made a catalogue of them;) and they were also crowned in the assembly with twenty golden crowns. And first of all Ptolemy and Berenice were crowned with twenty-three, standing on golden chariots, in the sacred precincts of Dodona. And the expense of money which was incurred on this occasion, amounted to two thousand two hundred and thirty-nine talents, and fifty minæ; and this was all counted by the clerks of the treasury, owing to the eagerness¹ of those who had given the crowns, before the spectacle came to an end. But Ptolemy Philadel-

¹ There is a great dispute among the commentators as to the exact reading of this passage, or its meaning. Palmer says the crowns were given by different cities and tribes; and that what the king, and queen, and prince wore were not the crowns themselves, but a model of them in papyrus, with an inscription on each, stating its weight, and what city had given it.

phus, their son, was crowned with twenty golden crowns, two of them on golden chariots, and one six cubits high on a pillar, and five five cubits high, and six four cubits high."

36. Now my friends and fellow-banqueters, what kingdom ever possessed such quantities of gold as this? For Egypt did not acquire all this by taking money from the Persians and from Babylon, or by working mines, or by having a river Pactolus, bearing down gold-dust in its waters. For its only river is that which can really be called the Golden Stream—the Nile, which together with its boundless supplies of food does bring down gold without alloy, which is dug up out of the soil without danger, in quantities sufficient for all men, diffused over the whole soil like the gifts of Triptolemus. On which account the Byzantine poet, who had the name of Parmeno given to him, says—

O god of Egypt, mighty Nile.

But king Philadelphus surpassed most kings in riches; and he pursued every kind of manufacturing and trading art so zealously, that he also surpassed every one in the number of his ships. Now the largest ships which he had were these:—two of thirty banks of oars, one of twenty, four of thirteen, two of twelve, fourteen of eleven, thirty of nine, thirty-seven of seven, five of six, seventeen of five. And from quadriremes down to light half-decked triremes, for purposes of war, he had twice as many as all these put together. And the vessels which were sent to the different islands and to the other cities under his dominion, and to Libya, amounted to more than four thousand. And concerning the numbers of his books, and the way in which he furnished his libraries, and the way in which he collected treasures for his Museum, why need I speak? for every one remembers all these things.

37. But since we have mentioned the subject of the building of ships, let us speak (for it is worth hearing of) of the ships which were built also by Ptolemy Philopator, which are mentioned by the same Callixenus in the first book of his Account of Alexandria, where he speaks as follows:—"Philopator built a ship with forty ranks of rowers, being two hundred and eighty cubits long and thirty-eight cubits from one side to the other; and in height up to the gunwale it was forty-eight cubits; and from the highest part of the stern to the water-line was fifty-three cubits; and it had four rudders,

each thirty cubits long ; and oars for the thranitæ, the largest thirty-eight cubits in length, which, from having lead in their handles, and because they were very heavy in the part inside the ship, being accurately balanced, were, in spite of their bulk, very handy to use. And the ship had two heads and two sterns, and seven beaks, one of which was longer than all the rest, and the others were of smaller size ; and some of them were fixed to the ears of the ship ; and it had twelve undergirths to support the keel, and each was six hundred cubits in length. And it was well proportioned to a most extraordinary degree ; and all the appointments of the vessel were admirable, for it had figures of animals on it not less than twelve cubits in size, both at the head and at the stern, and every part of it was inlaid and ornamented with figures in wax ; and the space between the oars down to the very keel had a running pattern of ivy-leaves and thyrsi ; and there was great store of every kind of equipment to supply all parts of the ship that might require any.¹ And when it put to sea it held more than four thousand rowers, and four hundred supernumeraries ; and on the deck were three thousand marines, or at least two thousand eight hundred and fifty. And besides all these there was another large body of men under the decks, and a vast quantity of provisions and supplies. And the vessel was launched originally from a sort of framework, which they say was erected and made out of the wood of fifty ships of five ranks of oars ; and it was launched by the multitude with great acclamations and blowing of trumpets. But after that a Phœnician devised a new method of launching it, having dug a trench under it, equal to the ship itself in length, which he dug close to the harbour. And in the trench he built props of solid stone five cubits deep, and across them he laid beams crosswise, running the whole width of the trench, at four cubits' distance from one another ; and then making a channel from the sea he filled all the space which he had excavated with water, out of which he easily brought the ship by the aid of whatever men happened to be at hand ; then closing the entrance which had been originally made, he drained the water off again by means of engines ; and when this had been done the vessel rested securely on the before-mentioned cross-beams.

¹ There is great uncertainty as to the meaning of this passage ; some commentators consider that there is some corruption in the text.

38. "Philopator also built a vessel for the river which he called Thalamegus, or the Carrier of his Bed-chamber, in length half a stadium, and in width at the broadest part thirty cubits; and the height together with the frame for the awning was little short of forty cubits. And its appearance was not exactly like ships of war, nor merchant vessels either, but it was something different from both, on account of the necessity imposed by the depth of the river. For below it was flat and broad; but in its main hull it was high. And the parts at the extremity, and especially at the head, extended a sufficient length, so as to exhibit a very pretty and elegant sweep. This ship also had two heads and two sterns. And it rose to a considerable height above the water, as was necessary, because the waves in the river often rise very high. And in the middle of its hull were constructed banqueting-rooms and sleeping-rooms, and everything else which may be convenient for living in. And round the ship were double corridors running about three sides, each of which was not less than five plethra in circumference. And the arrangement of the lower one was like a peristyle, and that in the upper part was covered in, and surrounded with walls and windows on all sides. And when you first came into the vessel by the stern your eye was met by a colonnade, open in front, and surrounded by pillars. And opposite to it in the bow of the vessel there was a sort of propylæum constructed, made of ivory and most expensive woods. And after you had passed through that, then you came to something like a proscenium, covered in overhead. And again in the same way in the middle of the vessel was another colonnade, open behind, and an entrance of four folding-doors led to it. And both on the right hand and on the left there were windows, admitting a pleasant breeze.

"To these was joined a room of very large size, and that was adorned with pillars all round, and it was capable of containing twenty couches. And the greater part of it was made of split cedar, and of Milesian cypress. And the doors which were round it, being twenty in number, were put together with beams of citron wood, having ivory ornaments. And all the nails and fastenings which were visible were made of red brass, which had taken a polish like that of gold from the fire. And of the pillars the bodies were of cypress-wood, but the capitals were of Corinthian workmanship, adorned with ivory and gold. The whole of the capitals of the pillars

were of gold ; and there was a sort of girdle on them having figures of animals beautifully carved in ivory, more than a cubit high, of which the workmanship was not so conspicuous as the exquisite beauty of the materials. There was a beautiful roof to the banqueting-room, square, and made of cypress wood. And its ornaments were all carved, having a golden face. Next to this banqueting-chamber was a sleeping-chamber holding seven couches ; and to that there was joined a narrow passage, which separated the woman's chamber from this one by the width of the hold. And by the passage was a banqueting-room holding nine couches, very like the large one in the sumptuousness of its furniture ; and a bed-chamber holding five couches. As to the rooms then on the first deck this was the general appearance presented.

39. "But when you had ascended by the stairs which were close to the before-mentioned sleeping chamber, there was another chamber capable of containing five couches, having a vaulted oblong roof. And near to it was a temple of Venus, in form like a rotunda, in which was a marble statue of the goddess. And opposite to this was another banqueting-room, very sumptuous, adorned all round with columns : for the columns were all made of Indiau stone. And near to this banqueting-room were more sleeping-chambers, with furniture and appointments corresponding to what has been already mentioned. And as you went on towards the head of the vessel was another apartment dedicated to Bacchus, capable of holding thirteen couches, surrounded with pillars, having its cornices all gilt as far down as the epistyle which ran round the room, but the roof corresponded to the character of the god. And in it there was on the right hand a large cave constructed, the colour of which was stone, for in fact it was made of real stone and gold ; and in it images were placed of all the relations of the king, made of the stone called lychnites. And there was another banqueting-room, very pleasant, above the roof of the greatest apartment, having an arrangement like that of a tent, so that some of it had no actual roof ; but there were arched and vaulted beams running along the top at intervals, along which purple curtains were stretched whenever the vessel was in motion. And after this there was an open chamber occupying the same room above that was occupied by the portico before mentioned as being below. And a winding

ladder joined on to it, leading to the secret walk, and a banqueting-room capable of containing nine couches, constructed and furnished in the Egyptian style. For round pillars were run up in it, with alternate tambours of white and black, all placed in parallel lines. And their heads were of round shape; and the whole of the figures round them were engraved like roses a little expanded. And round that part which is called the basket there were not tendrils and rough leaves, as is the case in Grecian pillars, but calyxes of the river-lotus, and the fruit of newly budding dates. And sometimes many other kinds of flowers were also represented. And under the roof of the capital which lies upon the tambour, where it joins on to the head, there were ornaments like the flower leaves of the Egyptian bean intertwined together. This then is the way in which the Egyptians construct and ornament their pillars, and this is the way in which they variegate their walls with black and white bricks: and sometimes also they employ the stone which is called alabaster. And there were many other ornaments all over the main hull of the vessel, and over the centre, and many other chambers and divisions in every part of it.

“And the mast of this vessel was seventy cubits in height, and it had a linen sail, adorned with a purple fringe. And the whole of the wealth which had been so carefully preserved by king Philadelphus was dissipated by the last Ptolemy, who also excited the war against Gabinus, who was not a man, but a mere flute-player and conjuror.”

40. But concerning the ship built by Hiero, the tyrant of Syracuse, which also Archimedes the geometrician superintended, I do not think it right to be silent, since a certain man named Moschion has given a description of it, which I read over with great care very lately.

Moschion, then, writes as follows:—“Diocles, a citizen of Abdera, speaks with great admiration of the engine called Helepolis, which was brought by Demetrius against the city of the Rhodians, and applied to their walls. And Timæus extols highly the funeral pile made for Dionysius the tyrant of Sicily. And Hieronymus lavishes his admiration on the building and adorning of the chariot in which the body of Alexander was borne to the tomb. And Polycletus speaks in high terms of the candlestick which was made for the king of

Persia. But Hiero, the king of the Syracusans, who was in every respect a friend to the Romans, was very attentive to the furnishing of temples and gymnasia; and was also very earnest in ship-building, having built a great number of vessels to carry corn; the construction of one of which I will describe. For the wood, he caused such a number of trees to be cut down on Mount *Ætna* as would have been sufficient for sixty triremes, and when this was done he prepared nails, and planks for the sides and for the inside, and wood for every other purpose that could be required, some from Italy and some from Sicily. And for ropes he provided cordage from Spain, and hemp, and pitch from the river Rhone; and he collected great quantities of useful things from all quarters. And he collected also shipwrights and other artisans. And having appointed Archias the Corinthian the superintendent of them all, and the principal architect, he bade them labour at the construction with zeal and earnestness, he himself also devoting his days to watching its progress. And in this way he finished half the ship in six months; and every part of the vessel as soon as it was finished was immediately covered over with plates of lead. And there were three hundred workmen employed in working up the timber, besides the subordinate journeymen whom they had to assist them. And it was arranged to draw this portion that was done so far down to the sea, that it might receive the last finishing strokes there. And when there was a great inquiry as to the best method of launching it into the sea, Archimedes the mechanician launched it by himself with the aid of a few persons. For having prepared a helix he drew this vessel, enormous as it was, down into the sea. And Archimedes was the first person who ever invented this helix. But after the remainder of the ship had also been completed in six months more, and it had been surrounded all round with brazen nails, the greater part of which weighed ten minæ, and the rest were half as big again—(and they were driven in through holes made beforehand by gimlets, so as to hold the planks firm; and they were fastened to the wood with leaden plugs; pieces of cloth being put under, impregnated with pitch)—after, I say, Hiero had completed the external figure of the vessel, he laboured at the interior.

41. "And the vessel was constructed with twenty banks of

oars, and three entrances, having the lowest entrance leading to the hold, to which the descent was by two ladders of many steps each: and the next was contrived for those who wished to go down to the eating-rooms: and the third was for the armed men. And on each side of the middle entrance were apartments for the men, each with four couches in them, thirty in number. And the supper-room for the sailors was capable of holding fifteen couches, and it had within it three chambers, each containing three couches; and the kitchen was towards the stern of the ship. And all these rooms had floors composed of mosaic work, of all kinds of stones tessellated. And on this mosaic the whole story of the Iliad was depicted in a marvellous manner. And in all the furniture and the ceilings and the doors everything was executed and finished in the same admirable manner. And along the uppermost passage was a gymnasium and walks, having their appointments in all respects corresponding to the size of the vessel. And in them were gardens of all sorts of most wonderful beauty, enriched with all sorts of plants, and shaded by roofs of lead or tiles. And besides this there were tents roofed with boughs of white ivy and of the vine, the roots of which derived their moisture from casks full of earth, and were watered in the same manner as the gardens. And the tents themselves helped to shadow the walks. And next to these things was a temple devoted to Venus, containing three couches, with a floor of agate and other most beautiful stones, of every sort which the island afforded. And its walls and its roof were made of cypress-wood, and its doors of ivory and citron-wood. And it was furnished in the most exquisite manner with pictures and statues, and with goblets and vases of every form and shape imaginable.

42. "And next to that was a drawing-room capable of containing five couches, with its walls and doors made of box-wood, having a book-case in it, and along the roof a clock, imitated from the dial at Achradina. And there was also a bath-room, capable of containing three couches, having three brazen vessels for holding hot water, and a bath containing five measures of water, beautifully variegated with Tauromenian marble. And many rooms were also prepared for the marines, and for those who looked to the pumps. And besides all this there were ten stalls for horses on each side of the

walls ; and by them the fodder for the horses was kept, and the arms and furniture of the horsemen and of the boys. There was also a cistern near the head of the ship, carefully shut, and containing two thousand measures of water, made of beams closely compacted with pitch and canvass. And next to the cistern there was a large water-tight well for fish, made so with beams of wood and lead. And it was kept full of sea-water, and great numbers of fish were kept in it. And on each side of the walls there were also projecting beams, placed at well-proportioned intervals ; and to these were attached stores of wood, and ovens, and baking places, and mills, and many other useful offices. And all round the outside of the ship ran atlases six cubits high, which supported the weight which was placed above them, and the triglyph, all being placed at convenient distances from one another. And the whole ship was adorned with suitable pictures.

43. "And in the vessel were eight towers of a size proportioned to the burden of the ship, two at the stern, and as many at the head, and the rest in the middle of the ship. And to each of these were fastened two large beams, or yards, from which port-holes were fixed, through which stones were let down upon any enemy who might come against the ship. And on each of the towers stood four young men fully armed, and two archers. And the whole of the interior of the towers was full of stones and darts. And a wall, having buttresses and decks, ran all through the ship, supported on trestles ; and on these decks was placed a catapult, which hurled a stone weighing three talents, and an arrow twelve cubits long. And this engine was devised and made by Archimedes ; and it could throw every arrow a furlong. And besides all this, there were mats composed of stout ropes¹ suspended by brazen chains ; and as there were three masts, from each of them were suspended two large yards bearing stones, from which hooks and laden weights were let down upon any enemy which might attack the vessel. And there was also a palisade all round the ship, made of iron, as a defence against those who might attempt to board it ; and iron ravens, as they were called, all round the ship, which, being shot forth by engines, seized on the vessels of the enemy, and brought

¹ I have adopted here Casaubon's conjectural emendation, and his interpretation of it. The text of the MSS. seems undoubtedly corrupt.

them round so as to expose them to blows. And on each of the sides of the ship stood sixty young men clad in complete armour; and an equal number stood on the masts, and on the yards which carried the stones; and they were also on the masts, up at the mast-head, which was made of brass. On the first there were three men, and on the second two, and on the third one. And they had stones brought up to them in wicker baskets by means of pulleys, and arrows were supplied to them by boys, within the defended parts of the mast-heads. And the vessel had four wooden anchors and eight iron ones. And of the masts, the second and third were easily found; but the first was procured with difficulty among the mountains of the Bruttii, and was discovered by a swineherd. And Phileas, a mechanic of Tauromenium, brought it down to the seaside. And the hold, although of a most enormous depth, was pumped out by one man, by means of a pulley, by an engine which was the contrivance of Archimedes. And the name of the ship was 'The Syracusan;' but when Hiero sent it to sea, he altered its name and called it 'The Alexandrian.'

"And it had some small launches attached to it, the first of which was one of the light galleys called *cercurus*, able to hold a weight of three thousand talents; and it was wholly moved by oars. And after that came many galleys and skiffs of about fifteen hundred talents burthen. And the crew also was proportionably numerous; for besides the men who have been already mentioned, there were six hundred more, whose post was at the head of the ship, always watching for the orders of the captain. And there was a tribunal instituted to judge of all offences which might be committed on board the ship, consisting of the captain and the pilot, and the officer of the watch; and they decided in every case according to the laws of the Syracusans.

44. "And they put on board the ship sixty thousand measures of corn, and ten thousand jars of Sicilian salt-fish, and twenty thousand talents weight of wool, and of other cargo twenty thousand talents weight also. And besides all this, there were the provisions necessary for the crew. And Hiero, when he had understood that there was no harbour in Sicily large enough to admit this ship, and, moreover, that some of the harbours were dangerous for any vessel, determined to

send it as a present to Alexandria to Ptolemy the king of Egypt. For there was a great dearth of corn in Egypt. And he did so; and the ship came to Alexandria, where it was put in port. And Hiero honoured Archimelus, also, the epigrammatic poet, who wrote an epigram on the ship, with a thousand bushels of wheat, which he also sent at his own expense to the Piræus; and the epigram runs thus—

Who placed this monstrous mass upon the earth;
 What master led it with untiring cables,
 How was the deck nail'd to the mighty beams,
 And with what axe did men the vessel form?
 Surely it equals Ætna in its height,
 Or any isle which rises from the sea
 Where the Ægean wave entwined foams
 Amid the Cyclades; on either side
 Its breadth is equal, and its walls alike.
 Sure 'twas the giants' work, who hoped to reach
 By such vast ladder to the heights of heaven.
 Its topmast reaches to the stars; and hides
 Its mighty bulwarks 'mid the endless clouds.
 It holds its anchors with untiring cables,
 Like those with which proud Xerxes bound the strait
 Which between Sestos and Abydos foams.
 A deftly carved inscription on the side
 Shows what strong hand has launch'd it on the deep;
 It says that Hiero, Hierocles' son,
 The king of Sicily, pride of Dorian race,
 Sends it a wealthy messenger of gifts
 To the Ægean islands; and the God
 Who rules the sea, great Neptune, convoys it
 Safe o'er the blue and foaming waves to Greece.

And I intentionally pass over the sacred trireme built by Antigonus, which defeated the commanders of Ptolemy off Leucolla, a city under the dominion of Cqs; and after that, Antigonus consecrated it to Apollo; but it was not one-third, or perhaps not even one-fourth part of the size of the Syracusan or Alexandrian vessel."

45. All this, then, we have said about the catalogue of the ships, not beginning with the Boeotians,¹ but with the shows and processions exhibited at public assemblies. And since I know that my excellent friend Ulpian will attack us again, and ask what that thing is which Callixenus calls ἐγγυθήκη, we tell him that there is a speech which is attributed to

¹ This is an allusion to the first line of Homer's Catalogue—

Βοιωτῶν μὲν Πηνέλεως καὶ Ἀθήϊτος ἦρχον.

Lysias the orator, written about the *ἑγγυθήκη*, which begins with these words—"If, O judges, Lysimanes had said anything reasonable or moderate." And going on a little, he proceeds to say—"I should not have been eager to plead in an action about this chest (*ἑγγυθήκη*), which is not worth thirty drachmæ." And presently he tells us that the chest was a brazen one—"But when I wished last year to repair it I gave it to a brazier; for it is well put together, and has the faces of Satyrs and large heads of oxen carved upon it. There is also another coffer of the same size; for the same workman made many such articles of the same size, and alike in many particulars." In these words Lysias, having said that the chest was made of brass, shows plainly enough, as Callixenus also said, that they were things that might be used as stands for kettles. For so Polemo Periegetes said, in the third of those books of his which are addressed to Adæus and Antigonus, where he explains the subject of the picture which is at Phlius, in the portico of the polemarchs, painted by Sillax the Rhegian, who is mentioned by Epicharmus and Simonides. And his words are—"ἑγγυθήκη, and a large goblet on it." And Hegesander the Delphian, in his book entitled a Commentary on Statues and Images, says that the pedestal dedicated by Glaucus the Chian at Delphi is like an iron *ἑγγυθήκη*, the gift of Alyattes. And that is mentioned by Herodotus, who calls it *ὑποκρητηρίδιον* (a stand for a goblet). And Hegesander uses the same expression. And we ourselves have seen that lying at Delphi, a thing really worth looking at, on account of the figures of animals which are carved upon it, and of other insects, and living things, and plants. can be put upon it, and goblets, and other furniture.

But the thing which is called by the Alexandrians *ἀγγυθήκη* is a triangular vessel, hollow in the middle, capable of receiving an earthen wine-jar inside of it. And poor men have this made of wood, but rich men have it of brass or of silver.

46. Having said this much about the *ἑγγυθήκη*, let us now go on to speak of those kings who are and have been fond of good cheer. For the king, who is the namesake of the above-mentioned Antiochus, and the son of Demetrius, according to the account of Posidonius, used to entertain a great crowd of people every day, and in addition to what they ate on the

spot, he would give every one of the guests large heaps, consisting of entire joints of meat of beasts, and birds, and fishes, undivided and ready dressed, enough to fill a wagon. And besides all this, he gave them heaps of honey-cakes, and of garlands, of myrrh, and frankincense, with large fillets and bandages of golden embroidery as long as a man. And another king, Antiochus, when celebrating the games at Daphne, himself also made very sumptuous entertainments, as Posidonius himself relates; and he was the first person who ever made a distribution among the guests of whole joints of meat; and also of geese, and hares, and antelopes alive. And golden chaplets were also given to the guests, and a great quantity of silver plate, and of slaves, and horses, and camels. And each man was bound to get on the camel and drink a draught of wine, and then to accept of the camel and of the boy who stood by it. "And," says he, "all the natives and inhabitants of Syria, on account of the fertility of the land, are accustomed to make frequent feasts after their necessary labours, in order that they may rejoice together, using their gymnasia as baths, and anointing themselves with expensive oil and perfumes; and at their grammatea (for that is the name which they give to their public entertainments) living as if in their own houses, and gratifying their stomachs the greater part of the day with wine and meat, and also carrying away a quantity of the same to their own homes, they thus spend the day, listening also to the music of the loud lyre made of the tortoise shell, so that whole cities resound with noises of this kind."

47. And I, my friends, praise very much the entertainment which was given by Alexander the king of Syria. And this Alexander was a supposititious son of Antiochus Epiphanes, substituted on account of the hatred which all men bore to Demetrius, concerning whom our companion Athenæus has spoken in his treatise on the Kings who have reigned in Syria. Now that entertainment was conducted as nearly as may be in this fashion.

Diogenes the Epicurean, having a very tolerable acquaintance with the doctrines of the sect which he professed, was by birth a native of Seleucia, in the district of Babylon. And he was kindly received by the king, although the monarch rather inclined to the doctrines of the Stoic school.

Accordingly, Alexander treated him with great distinction, although a man of anything but a reputable course of life, and so given to calumny and envy, that if he could raise a laugh by it, he could not abstain from even the king himself. And when he preferred to the king a request that had no great connexion with philosophy—namely, that he might be allowed to wear a purple robe and a golden crown, having a face of Virtue in the centre of it, as he claimed to be addressed as the priest of Virtue, he agreed to it all, and besides that, made him a present of the crown. And these ornaments Diogenes, being in love with a woman who was one of the Bacchanalian singers, gave to her. But Alexander, hearing of this, collected a banqueting party of philosophers and eminent men, and among them he invited Diogenes. And when he arrived he begged him to take his seat with his crown and his purple robe on. And when he replied that that would be unseemly, the king nodded to his servants to introduce the musicians, among whom this singing woman appeared, crowned with the crown of Virtue, and clothed also in the purple robe. So when every one burst into laughter at this, the philosopher kept quiet, and never stopped praising the singing woman.

But Antiochus, who succeeded Alexander in the kingdom, could not tolerate the abusive language of this Diogenes, and accordingly ordered him to be put to death. But Alexander was at all times, and in all circumstances, of a gentle disposition, and affable to every one in conversation, and not at all like Athenion the Peripatetic philosopher, who had a philosophical school at Athens, and at Messene, and also at Larissa in Thessaly, and who subsequently became tyrant of Athens; concerning whom Posidonius of Apamea gives a very particular account, which I, even though it is rather long, will quote, in order that we may come to a thorough understanding and appreciation of those men who profess to be philosophers, and that we may not be taken in by their ragged cloaks and unshaven chins. For, as Agatho says—

If I do tell the truth I shall not please you;
And if I please you, I shall speak no truth.

But “let truth,” as the saying is, “be one’s friend.” At all events, I will quote the account given of the man.

48. “In the school of Erymneus the Peripatetic there was a certain man of the name of Athenion, who applied himself

very perseveringly to philosophical discussions. He, having bought an Egyptian female slave, made her his mistress. And when she became a mother, either by him or by some one else, the child was bred up by Athenion, and received the same name as his master. And having been taught literature, he became accustomed to lead his master about when he became an old man, in company with his mother; and when he died he succeeded him as his heir, and became a citizen of Athens, being enrolled under the name of Athenion. And having married a very beautiful girl, after that he betook himself to the profession of a sophist, hunting out for boys to come to his school. And having pursued his profession of sophist at Messene and at Larissa in Thessaly, and having amassed a considerable fortune, he returned to Athens. And having been appointed an ambassador by the Athenian people, when the chief power in all that district was lodged in the hands of Mithridates, he insinuated himself into the good graces of the king, and became one of his friends, being held by him in the greatest honour; in consequence of which he wrote letters to the Athenians to raise their spirits, as one who had the greatest influence with the king of Cappadocia, leading them to hope that they should be discharged of all their existing debts, and live in peace and concord with him; and also that they should recover their democratic constitution, and receive great presents both publicly and privately. And the Athenians boasted of all these promises which were made to them, feeling sure that the supremacy of the Romans would be put an end to.

49. "Now when all Asia had revolted to the King, Athenio set out to return to Athens; and being tossed about by a storm he was driven to Carystus. And when the Cecropidæ heard this, they sent some ships of war to conduct him back, and a litter with silver feet. And now he is entering the city; and almost the whole of the citizens has poured out to meet him; and many other spectators came together, marvelling at this preposterous freak of fortune, that this intrusive citizen, Athenion, foisted into Athens in such a manner, should be conducted into the city on a litter with silver feet, and lying on purple clothes, a man who had never before seen even a purple patch on his ragged cloak; when no one, not even of the Romans, had ever exhibited such pomp and insulting show

in Attica before. So there ran to this spectacle men, women, children, all expecting some glorious honours from Mithridates. While Athenio, that ancient beggar, who gave lectures for trifling sums of money, was now making a procession through the country and through the city, relying on the king's favour, and treating every one with great insolence. There met him also the artisans of the spectacles of Bacchus, calling him a messenger of the young Bacchus, and inviting him to the common altar, and to the prayers and libations which were to be offered at it; and he, who had formerly come out of a hired house, into the * * * * * was conducted into a mansion adorned with couches, and pictures, and statues, and a display of silver plate. And from it he issued forth, dragging on the ground a bright cloak, and with a golden ring on his finger, having on it a carved portrait of Mithridates. And numbers of attendants went before him and followed him in procession. And in the plot of ground belonging to the artisans, sacrifices were performed in honour of the return of Athenio, and libations made with formal proclamation by a herald. And the next day many people came to his house and awaited his appearance; and the whole Ceramicus was full of citizens and foreigners, and there was a voluntary thronging of the whole population of the city to the assembly. And at last he came forth, being attended by all who wished to stand well with the people, as if they had been his bodyguards, every one hastening even to touch his garment.

50. "He then having ascended the tribunal which had been erected for the Roman generals in front of the portico of Attalus, standing on it, and looking round on all the people in a circle, and then looking up, said, 'O men of Athens, the state of affairs and the interests of my country compel me to relate to you what I know. But the greatness of the affairs that must be mentioned, owing to the unexpected character which circumstances have assumed, hinders me from doing so.' And when all the bystanders called out to him with one accord to be of good cheer, and to tell them, 'I tell you, then,' said he, 'of things which have never been hoped for, nor even imagined by any one in a dream. The king Mithridates is master of Bithynia, and of Upper Cappadocia; and he is master of the whole of Asia, without any break, as far as Pamphylia and Cilicia: and the kings of the Armenians

and Persians are only his guards; and he is lord of all the nations which dwell around the Palus Mæotis, and the whole of Pontus, so that his dominions are upwards of thirty thousand furlongs in circumference. And the Roman commander in Pamphylia, Quintus Oppius, has been surrendered to him, and is following him as a prisoner, but Manius Aquillius, a man of consular rank, who has celebrated a triumph for his victory over the Sicilians, is fastened by a long chain to Bastarna, a man of gigantic stature, and is dragged by him on foot at the tail of his horse. And of the other Roman citizens in Asia some have fallen down at the images of the gods, and the rest have put on square cloaks and acknowledge again the claims of their original country. And every city honouring him with more than human honours, calls the king a god; and oracles everywhere promise him the dominion over the whole world, on which account he is now sending large armies against Thraee and Macedonia, and every part of Europe is coming over bodily to his side. For ambassadors are coming to him, not only from the Italian tribes, but also from the Carthaginians, begging him to enter into alliance with them for the destruction of the Romans.'

51. " Having stopped a little after saying this, and having given time for the multitude to converse together about the news thus unexpectedly announced to them, he wiped his face, and went on, 'What then do I advise?—Not to bear this state of anarchy any longer, which the Roman senate makes continue, while it is deciding what constitution you are to enjoy for the future. And do not let us be indifferent to our temples being closed, to our gymnasia being left in the dirt, to our theatre being always empty, and our courts of justice mute, and the Pnyx, consecrated by the oracles of the gods, being taken from the people. Let us not, O Athenians, be indifferent to the sacred voice of Bæehus being reduced to silence, to the holy temple of Castor and Pollux being closed, and to the schools of the philosophers being silenced as they are.' And when this slave had said all this and a good deal more, the multitude conversing with one another and running together to the theatre elected Athenio general over the entire army. And then, the Peripatetic coming into the orchestra, walking like Pythocles, thanked the Athenians, and said, ' Now you yourselves are your own generals, and I am

the commander-in-chief: and if you exert all your strength to co-operate with me I shall be able to do as much as all of you put together.' And he, having said this, appointed others to be his colleagues in the command, proposing whatever names he thought desirable.

52. "And a few days afterwards, the philosopher having thus appointed himself tyrant, and having proved how much weight is to be attached to the doctrine of the Pythagoreans about plots against others, and what was the practical effect of the philosophy which the admirable Pythagoras laid down, as Theopompus has related in the eighth book of his Philippics, and Hermippus, the Callimachean, has corroborated the account, he immediately removed all the citizens who were right-thinking and of a good disposition (contrary to the sentiments of, and rules laid down by, Aristotle and Theophrastus; showing how true is the proverb which says, Do not put a sword into the hand of a child); and he placed sentinels at the gates, so that many of the Athenians, fearing what he might be going to do, let themselves down over the walls by night, and so fled away. And Athenio sending some horsemen to pursue them slew some of them, and brought back some in chains, having a number of bodyguards about his person of the kind called phracticî. And often he convened assemblies, pretending great attachment to the side of the Romans; and bringing accusations against many as having kept up communications with the exiles, and aiming at a revolution, he put them to death. And he placed thirty guards at each gate, and would not allow any one to go either in or out. And he seized on the property of many of the people, and collected such a quantity of money as to fill several wells; and he also sent all over the country people to lie in wait, as it were, for every one who was travelling, and they brought them to him; and he put them to death without any trial, torturing and racking them into the bargain. And he also instituted prosecutions for treason against several people, saying that they were co-operating with the exiles to effect their return. And some of the parties prosecuted fled out of fear before the trials came on, and some were condemned before the tribunals, he himself giving his own vote and collecting those of the others. And he brought about in the city a scarcity of the things necessary for life,

stinting the citizens of their proper quantity of barley and wheat. He also sent out heavy-armed soldiers over the country, to hunt out any of those who had fled and who could be found within the borders of the land, or any of the Athenians who were escaping beyond the borders. And whoever was detected he beat to death ; and some of them he exhausted beforehand with tortures ; and he caused proclamation to be made, that all must be in their houses by sunset, and that no one should presume to walk abroad with a lantern-bearer.

53. "And he not only plundered the property of the citizens, but that of foreigners also, laying his hands even on the property of the god which was laid up at Delos ; sending Apellicon into the island, who was a Scian by birth, but who had become a citizen of Athens, and who lived a most whimsical and ever-changing course of life. For at one time he was a philosopher, and collected all the treatises of the Peripatetics, and the whole library of Aristotle, and many others ; for he was a very rich man ; and he had also stolen a great many autograph decrees of the ancients out of the temple of the Mighty Mother, and whatever else there was ancient and taken care of in other cities ; and being detected in these practices at Athens he would have been in great danger if he had not made his escape ; and a short time afterwards he returned again, having paid his court to many people, and he then joined himself to Athenion, as being a man of the same sect as he was. And Athenion, having embraced the doctrines of the Peripatetics, measured out a choenix of barley, as four days' allowance for the ignorant Athenians, giving them what was barely food enough for fowl, and not the proper nutriment for men. And Apellicon, coming in great force to Delos, and living there more like a man exhibiting a spectacle than a general with soldiers, and placing guards in a very careless manner on the side of Delos, and leaving all the back of the island unguarded, and not even putting down a palisade in front of his camp, went to rest. And Orobius, the Roman general, hearing of this, who was at that time in command at Delos, watching for a moonless night, led out his troops, and falling on Apellicon and his soldiers, who were all asleep and drunk, he cut the Athenians and all those who were in the army with them to pieces, like so many sheep, to the number of six hundred, and he took

four hundred alive. And that fine general, Apellicon, fled away without being perceived, and came to Delos; and Orobius seeing that many of those who fled with him had escaped to the farmhouses round about, burnt them in the houses, houses and all; and he destroyed by fire also all the engines for besieging cities, together with the Helepolis which Apellicon had made when he came to Delos. And Orobius having erected in that place a trophy and an altar, wrote this inscription on it—

This tomb contains the foreigners here slain,
Who fought near Delos, and who fell at sea,
When the Athenians spoil'd the holy isle,
Aiding in war the Cappadocian king."

54. There was also at Tarsus an Epicurean philosopher who had become the tyrant of that city, Lysias by name; who having been created by his countrymen Stephanephoros, that is to say, the priest of Hercules, did not lay down his command, but seized on the tyranny.¹ He put on a purple tunic with a white centre, and over that he wore a very superb and costly cloak, and he put on white Lacedæmonian sandals, and assumed also a crown of golden daphne leaves. And he distributed the property of the rich among the poor, and put many to death who did not surrender their property willingly.

55. These are the commanders who became such from having been philosophers; concerning whom Demochares said,—“Just as no one could make a spear out of a bulrush, so no one could make a faultless general out of Socrates.” For Plato says that Socrates served in three military expeditions, one to Potidæa, and another to Amphipolis, and another against the Bœotians, in which last it was that the battle of Delium took place. And though no one has mentioned this circumstance, he himself says that he gained the prize of the most eminent valour, since all the other Athenians fled, and many were slain. But all this is an erroneous statement. For the expedition against Amphipolis took place in the archonship of Alcæus, when Cleon was the general; and it

¹ The Greek here is ἐξ ἱματίου τύραννος ᾗν, the meaning of which is very much disputed. Casaubon thinks it means that there was a great resemblance between the priestly and royal robes. Schweighauser thinks it means, after having worn the robe of a philosopher he became a tyrant.

was composed entirely of picked men, as Thucydides relates. Socrates then, a man who had nothing but his ragged cloak and his stick, must have been one of these picked men. But what historian or poet has mentioned this fact? Or where has Thucydides made the slightest mention of Socrates, this soldier of Plato's? And what is there in common between a shield and a philosopher's staff? And when was it that Socrates bore a part in the expedition against Potidæa, as Plato has said in his *Charmides*, where he states that he then yielded the prize of preeminent valour to Alcibiades? though Thucydides has not mentioned it, nor has Isocrates in his *Oration on the Pair-horse Chariot*. And what battle ever took place when Socrates gained the prize of preeminent valour? And what eminent and notorious exploit did he perform; for indeed there was actually no battle at all at that time, as Thucydides tells us.

But Plato not being content with all these strange stories, introduces the valour which was displayed, or rather which was invented by him at Delium. For if Socrates had even taken Delium, as Herodicus the Cratetian has reported in his *Treatise to Philocrates*, he would have fled disgracefully as all the rest did, when Pagondas sent two squadrons of cavalry unperceived round the hill. For then some of the Athenians fled to Delium, and some fled to the sea, and some to Oropus, and some to Mount Parnes. And the Bœotians, especially with their cavalry, pursued them and slew them; and the Locrian cavalry joined in the pursuit and slaughter. When then this disorder and alarm had seized upon the Athenians, did Socrates alone, looking proud and casting his eyes around, stand firm, turning aside the onset of the Bœotian and Locrian cavalry? And yet does Thucydides make no mention of this valour of his, nor even any poet either. And how was it that he yielded to Alcibiades the prize of preeminent valour, who had absolutely never joined in this expedition at all? But in the *Crito*, Plato, that favourite of Memory, says that Socrates had never once gone out of Attica, except when he once went to the Isthmian games. And Antisthenes, the Socratic philosopher, tells the same tale as Plato about the *Aristeia*; but the story is not true. For this Dog flatters Socrates in many particulars, on which account we must not believe either of them, keeping Thucydides for our guide. For Antisthenes

even exaggerates this false story, saying,—“‘But we hear that you also received the prize of preeminent valour in the battle which took place against the Bœotians.’ ‘Be quiet, my friend, the prize belongs to Alcibiades, not to me.’ ‘Yes, but you gave it to him as we are told.’” But Plato’s Socrates says that he was present at Potidæa, and that he yielded the prize of preeminent valour to Alcibiades on that occasion. But by the universal consent of all historians the expedition against Potidæa, in which Phormio commanded, was previous to the one against Delium.

56. In every respect then the philosophers tell lies ; and they are not aware that they commit numbers of anachronisms in the accounts which they give. And even the admirable Xenophon is not free from this error. For he in his Banquet introduces Callias, the son of Hipponicus, as the lover of Autolycus, the son of Lycon, and making an entertainment in his honour when he gained the victory in the Pancratiun. And he represents himself as being present with the rest of the guests, when he perhaps was either not born, or at all events not out of childhood. And this is the time when Aristion was archon. For it was in his archonship that Eupolis exhibited the comedy Autolycus, in which, in the character of Demostratus, he ridicules the victory of Autolycus. And again Xenophon makes Socrates say at this banquet—“And Pausanias, indeed, the lover of Agathon the poet, when speaking in excuse of those who allow themselves to indulge in intemperance, said that a most valiant army might be composed of boys and their lovers : for that of all the men in the world they would be the most ashamed to desert one another. Saying a very strange thing,—if men who are accustomed utterly to disregard all blame, and to behave with utter shamelessness to one another, would be the men above all others ashamed to do anything disgraceful.” But that Pausanias never said anything of the sort we may see from the Banquet of Plato. For I know of no book at all which is written by Pausanias. Nor is he introduced by any one else as speaking of lovers and boys, but only by Plato. But whether Xenophon has absolutely invented this story, or whether he fell in with any edition of Plato’s Banquet which reports what happened in a different manner, is of no importance ; still we must take notice of the blunder as far as the

time is concerned. Aristion, in whose time this banquet is represented as having taken place, was archon four years before Euphemus, in whose archonship Plato places the banquet given in honour of the victory of Agathon, at which banquet Pausanias said these things about lovers. So that it is a marvellous and incredible thing that Socrates when supping with Callias should find fault with things as having been said erroneously, which had not yet been said at all, and which were not said till four years afterwards at the banquet of Agathon.

57. But altogether Plato's Banquet is mere nonsense. For when Agathon got the victory Plato was fourteen years old. For the former was crowned at the Lenæa in the archonship of Euphemus. But Plato was born in the year of the archonship of Apollodorus, who succeeded Euthydemus. And when he was eighty-two years old he died in the archonship of Theophilus, who succeeded Callimachus; for he is the eighty-second archon after Apollodorus. But from the archonship of Apollodorus and the birth of Plato, Euphemus is the fourteenth archon; and it is in his archonship that the banquet was given in honour of the victory of Agathon. And Plato himself shows that this entertainment had taken place a long time before, saying in the Banquet "Do you think then that this entertainment has taken place but lately, so that I could have been present at it?" 'Indeed I do,' said he. 'How could that be,' said I, 'O Glaucon? Do you not know that Agathon has not been in the city for many years?' And then a little while after he says—"But tell me, when did this entertainment take place?" And I replied, 'When we were still children, when Agathon gained the prize in tragedy.' But that Plato makes many blunders in his chronology is plain from many circumstances. For as the poet said—"The man has a tongue which pays no regard to seasons;" so he writes without sufficient discernment. For he never spoke at random, but always with great consideration.

58. As for instance, writing in the *Gorgias*, he says—"Archelaus, then, according to your definition, is a miserable man.' 'Yes, my friend, if, at least, he is an unjust one.'" And then, after expressly stating that Archelaus was possessed of the kingdom of the Macedonians, he goes on to say,

“that Pericles also was lately dead.” But if Pericles had only lately died, Archelaus was not yet in the enjoyment of his dominions at all; and if Archelaus was king at the time, then Pericles had been dead a long time. Now Perdiccas was king before Archelaus, according to the statement of Nicomedes of Acanthus; and he reigned forty-one years. But Theopompus says he reigned thirty-five years; Anaximenes, forty; Hieronymus, twenty-eight. But Marsyas and Philochorus say that he reigned only twenty-three years. Now, as these all vary so much in their accounts, we will take the smallest number, and say twenty-three. But Pericles died in the third year of the Peloponnesian war, in the archonship of Epameinon, in which year also Alexander died, and Perdiccas succeeded him in the kingdom. And he reigned till the archonship of Callias, in whose year Perdiccas died, and Archelaus succeeded to the kingdom. How, then, can Pericles have died lately, as Plato phrases it? And in the same Gorgias Plato represents Socrates as saying—“And last year, when I drew the lot to be one of the council, when my tribe was the presiding tribe, and I had to put the question to the vote, I caused the people to laugh, as I did not know how to put the question to the vote.” Now Socrates did not fall into this error out of ignorance, but out of his firm principles of virtue; for he did not choose to violate the laws of the democracy. And Xenophon shows this plainly in the first book of his *Hellenics*, where he gives the following account:—“But when some of the prytanes said that they would not put the question contrary to the laws, Callixenus again mounts the tribunal and inveighs against them; and they cried out that he should impeach those who refused. And the prytanes being alarmed, all agreed to put the question except Socrates the son of Sophroniscus; and he said that he would not, but that he would do everything according to the laws.”

This was the question which was put to the vote against the generals, Erasinides and his colleagues, because they did not pick up the men who were lost in the naval battle at Arginusæ. And this battle took place in the archonship of Callias, twenty-four years after the death of Pericles.

59. But the dialogue in the *Protagoras*, which took place after the death of Hipponicus, when Callias had entered upon

his patrimonial inheritance, says that Protagoras had arrived in Athens for the second time not many days previously. But Hipponicus, in the archonship of Euthydemus, was a colleague of Nicias in the generalship against the Tanagrans and against those Bœotians who acted as their allies; and he defeated them in a battle. And he died before Eupolis exhibited the *Flatterers*, which took place in the archonship of Alcæus, but probably not any long time before. For the play proves that the succession of Callias to his patrimonial inheritance was still quite recent. Now in this play Eupolis introduces Protagoras as living at Athens. And Ameipsias, in his *Connus*, which was exhibited two years before, does not enumerate him among the band of sophists. So it is plain that this happened in the interval between those two periods. But Plato represents Hippias the Elian also, in the Protagoras, as present with some of his own fellow-citizens, men who it is not likely could have remained long in Athens with safety, before the truce for a year was made in the archonship of Isarchus, in the month Elaphebolion. But he represents this dialogue as having taken place, not about the time when the truce had recently been made, but a long time after that; at all events he says—"For if they were savage men, such as Pherecrates the poet exhibited last year at the Lenæan festival." But the play of *The Savage Men* was exhibited in the archonship of Aristion, who was succeeded as archon by Astyphilus, (being the fifth after Isarchus,) in whose archonship the truce was made; for Isarchus came first, then Ameinias, then Aristion, then Astyphilus: so that it is contrary to history that Plato in his dialogue brings to Athens Hippias and his companions, who were enemies at the time, when this truce had not yet any existence.

60. And among other things Plato says that Chærephon asked the Pythian priestess whether any one was wiser than Socrates? and that she replied, No one. But Xenophon does not agree with all this; but says—"For when Chærephon once asked at Delphi about me, Apollo replied, in the presence of many witnesses, that no man was either more just or more temperate than I was." And how can it be either reasonable or probable that Socrates, who confessed that he knew nothing, should allege that he had been called the wisest of all men by God who knows everything? For if knowing

nothing be wisdom, then to know everything must be folly. And what was the need of Chærephon bothering the god, and asking him about Socrates? for he himself might have been believed in his own case, saying that he was not wise. For he must be a stupid man who would put such a question to the god, as if he were to ask him such a question as this, Whether any wool is softer than the Attic wool; or, Whether there are any more powerful nations than the Bactrians and the Medes; or, Whether any one has a more complete pug-nose than Socrates. For people who ask such questions as these have a very neat slap in the face given them by the god, as when a man asked him (whether it is a fable of Æsop's or of some one else),

O mighty son of Leto and of Jove,
Tell me by what means I may rich become :

he, ridiculing him, answered—

If you acquire all the land that lies
Between the tow'rs of Sicyon and Corinth.

61. But indeed, no one even of the comic poets has said such things as Plato has said about Socrates, neither that he was the son of a very fierce-looking nurse, nor that Xantippe was an ill-tempercd woman, who even poured slops over his head; nor that Alcibiades slept with him under the same cloak; and yet this must have been divulged with boisterous laughter by Aristophanes, as he was present at the banquet according to Plato's account; for Aristophanes would never have suppressed such a circumstance as that, which would have given such a colour to the charge that he corrupted the youth.

Aspasia, indced, who was the clever preceptress of Socrates in rhetoric, in these verses which are attributed to her, which Herodicus the Cratetian has quoted, speaks thus—

- As.* O Socrates, most clearly do I see
How greatly you're inflamed by tender love
For the young son of Clinias and Dinomache;
But if you wish to prosper list to me,
And do not scoff at my advice, but follow it,
And it shall be the better for your suit.
- Soc.* I when I heard your speech was so o'erjoy'd
That straightway sweat did overflow each limb;
And tears unbidden pour'd forth from my eyes.
- As.* Restrain yourself, and fill your mind with strains

Such as the Muse who conquers men will teach you,
 And you will charm him by your dulcet songs.
 They the foundation lay of mutual love.
 And thus will you o'ercome him, fettering
 His mind with gifts with which his ears are charm'd

The admirable Socrates then goes a hunting, having the Milesian woman for his tutor in love. But he himself is not hunted, as Plato says, having nets spread for him by Alcibiades. And indeed, he laments without ceasing, being, as I suppose, unsuccessful in his love. For Aspasia, seeing in what a condition he was, says—

Why weep you, my dear Socrates? does love
 For that impracticable boy which dwells
 Within thy breast, and shoots from out his eyes,
 So far thy heart subdue? Did I in vain
 Engage to make him docile to thy suit?

And that he really did love Alcibiades Plato shows plainly in the Protagoras, although he was now little less than thirty years of age; for he speaks in this manner, “‘Whence are you come from, O Socrates? It seems to me you are come from your pursuit of Alcibiades’s beauty. And, indeed, the man, when I saw him the other day, appeared to me to be a handsome man; a man, indeed, O Socrates, as he may well be called, just as much so as we are; and he has a firmly grown beard.’ ‘Well, what of that? are not you an admirer of Homer, who said that the most beautiful season of life was that of a young man who began to have a beard? and that is just the age of which Alcibiades is now.’”

62. But most philosophers are of such a disposition that they are more inclined to evil speaking than the Comic writers. Since both Æschines, the pupil of Socrates, in his *Telauges*, attacks Critobulus the son of Crito as an ignorant man, and one who lives in a sordid manner; and he attacks *Telauges* himself for wearing a cloak borrowed of a clothes’ cleaner by the day for half an obol; and for being girt about with a skin, and for having his sandals fastened with rotten pieces of string. And as for Lysias the orator, he laughs immoderately at him; and in his *Aspasia*, he calls Hipponicus, the son of Callias, a blockhead; and taking all the women of Ionia in a lump he calls them lascivious and covetous. But his *Callias* dwells upon the quarrel of Callias with his own father, and the absurd jokes of the sophist Prodicus and

Anaxagoras. For he says that Prodicus had Theramenes for a pupil to finish his education ; and that the other had Philoxenus, the son of Eryxis, and Aripkrades, the brother of Arignotus, the harp-player, wishing from the notorious impurity of life of the men who have been named and their general want of respectability and intemperance to leave the sort of education they received from their tutors to be inferred. But in his Axiochus he runs Alcibiades down with great bitterness, as a drunkard, and a man always running after other men's wives.

63. But Antisthenes, in the second of his treatises called *Cyrus*, abusing Alcibiades, says that he is a breaker of the laws, both with respect to women and with respect to every other part of his conduct in life ; for he says that he had intrigued with a mother, and daughter, and sister, after the fashion of the Persians. And his *Political Dialogue* runs down the whole of the Athenian demagogues : and his Archelaus attacks Gorgias, the rhetorician ; and his *Aspasia* attacks Xanthippus and Paralus, the sons of Pericles. For, as for one of them, he says that he is a companion of Archestratus, who is no better than a frequenter of houses of the worst possible fame ; and the other he calls an acquaintance and intimate friend of Euphemus, who abused every one he met with vulgar and ill-mannered abuse. And nicknaming Plato Satho, in a witless and vulgar manner, he published a dialogue against him, to which he gave the same name as its title.

For these men believe that there is no such thing as an honest counsellor, or a conscientious general, or a respectable sophist, or a poet worth listening to, or a reasonable people : but Socrates, who spent his time in loose houses with the flute-playing women of Aspasia, and who was always chatting with Piston the armourer, and who gave lessons to Theodote the courtesan, how she ought to make the most of her lovers, as Xenophon tells us in the second book of his *Memorabilia*, is the only wise man according to them ; for they represent him as giving Theodote such rules as neither Nico the Samian, nor Callistrate the Lesbian, nor Philænis the Leucadian, nor even Pythonicus the Athenian, were ever acquainted with as charms to conciliate affection. And yet those people paid much attention to such things. And time would fail me if I were to be inclined to quote the attacks which philosophers

have made on people; for, as the same Plato says, a regular crowd of Gorgons and Pegasi, and other monsters, keeps flowing in upon me in immense numbers, and of preposterous appearance, so that I will keep silence.

64. When Masurius had said this, and when all had admired his wisdom, after silence was restored Ulpian said,—You seem to me, O guests, to be overwhelmed with impetuous speeches which come upon you unexpectedly, and to be thoroughly soaked in unmixed wine;—

For a man drinking wine, as a horse does water,
Speaks like a Scythian, not knowing even koppa,
But voiceless, lies immersed in a cask,
And sleeps as if he 'd drunk medicinal poppy;

as says Parmeno the Byzantian. Have you been all turned into stone by the before-mentioned Gorgons? Concerning whom, that there really have been some animals who were the causes of men being turned into stone, Alexander the Myndian speaks at length, in the second book of his History of Beasts, saying—"The Nomades in Libya (where it is born) call the animal named the Gorgon, 'The Looking-down:' and it is as most people say, conjecturing from its skin, something like a wild sheep; but as some say, it is like a calf. And they say that it has such a breath that it destroys every one who meets it; and that it has a mane let down from its forehead over its eyes, and when it has shaken it aside, which it does with difficulty by reason of its weight, and then looks out through it, it slays the man who is beheld by it, not by its breath, but by some natural violence which proceeds from its eyes. And it was discovered in this way: Some of the soldiers of Marius, in his expedition against Jugurtha, having beheld the Gorgon, thought because it held its head down, and moved slowly, that it was a wild sheep, and in consequence they rushed upon it, intending to kill it with the swords which they had about them; but it, being disturbed, shaking aside the mane which hung down over its eyes, immediately caused the death of those who were rushing upon it. And when others again and again did the same thing, and lost their lives by so doing, and when all who proceeded against it were invariably killed, some of the soldiers inquired the nature of the animal from the natives; and by the command of Marius some Nomad horsemen laid an

ambush against it from a distance, and shot it with darts, and returned to the camp, bringing the dead monster to the general." And that this account is the true one, the skin and the expedition of Marius both prove. But the statement made by the historian is not credible, namely, that there are in Libya some oxen which are called *Opisthonomi*,¹ because they do not advance while feeding, but feed constantly returning backwards, for their horns are a hindrance to their feeding in the natural manner, inasmuch as they are not bent upwards, as is the case with all other animals, but they bend downwards and overshadow the eyes; for this is incredible, since no other historian testifies to such a circumstance.

65. When Ulpian had said this, Laurentius bearing witness to the truth of his statement, and adding something to his speech, said, that Marius sent the skins of these animals to Rome, and that no one could conjecture to what animal they belonged, on account of the singular appearance which they presented; and that these skins were hung up in the temple of Hercules, in which the generals who celebrate a triumph give a banquet to the citizens, as many poets and historians of our nation have related. You then, O grammarians, as the Babylonian Herodicus says, inquiring into none of these matters—

Fly ye to Greece along the sea's wide back,
Pupils of Aristarchus, all more timid
Than the pale antelope, worms hid in holes,
Monosyllabic animals, who care
For *σφλν* and *σφῶν*, and for *μλν*, and *νλν*,
This shall be your lot, grumblers—but let Greece
And sacred Babylon receive Herodicus.

For, as Anaxandrides the comic writer says—

'Tis sweet when one has plann'd a new device,
To tell it to the world. ' For those who are
Wise for themselves alone have, first of all,
No judge to criticise their new invention.
And envy is their portion too: for all
That seems to be commended by its novelty,
Should be imparted freely to the people.

And when this conversation had terminated, most of the guests took their departure secretly, and so broke up the party.

¹ Ὀπισθε, behind; νέμω, to feed.

B O O K VI.

1. SINCE you ask me every time that you meet me, my friend Timocrates, what was said by the Deipnosophists, thinking that we are making some discoveries, we will remind you of what is said by Antiphanes, in his Poesy, in this manner—

In every way, my friends, is Tragedy
A happy poem. For the argument
Is, in the first place, known to the spectators,
Before one single actor says a word.
So that the poet need do little more
Than just remind his hearers what they know.
For should I speak of *Cedipus*, at once
They recollect his story—how his father
Was *Laius*, and *Jocasta* too his mother ;
What were his sons', and what his daughters' names,
And what he did and suffer'd. So again
If a man names *Alcmæon*, the very children
Can tell you how he in his madness slew
His mother ; and *Adrastus* furious,
Will come in haste, and then depart again ;
And then at last, when they can say no more,
And when the subject is almost exhausted,
They lift an engine easily as a finger,
And that is quite enough to please the theatre.
But our case is harder. We are forced
T' invent the whole of what we write ; new names,
Things done before, done now, new plots, new openings,
And new catastrophes. And if we fail in aught,
Some *Chremes* or some *Phido* hisses us.
While *Peleus* is constrain'd by no such laws,
Nor *Teucer*.

And *Diphilus* says, in his *Men* conducting *Helen*—

O thou who rulest, patroness and queen,
Over this holy spot of sacred *Brauron*,
Bow-bearing daughter of *Latona* and *Jove*,
As the tragedians call you ; who alone
Have power to do and say whate'er they please.

2. But *Timocles* the comic writer, asserting that tragedy is

useful in many respects to human life, says in his *Women celebrating the Festival of Bacchus*—

My friend, just hear what I'm about to say.
 Man is an animal by nature miserable ;
 And life has many grievous things in it.
 Therefore he has invented these reliefs
 To ease his cares ; for oft the mind forgets
 Its own discomforts while it soothes itself
 In contemplation of another's woes,
 And e'en derives some pleasure and instruction.
 For first, I'd have you notice the tragedians ;
 What good they do to every one. The poor man
 Sees Telephus was poorer still than he,
 And bears his own distress more easily.
 The madman thinks upon Alcmaeon's case.
 Has a man weak sore eyes ? The sons of Phineus
 Are blind as bats. Has a man lost his child ?
 Let him remember childless Niobe.
 He's hurt his leg ; and so had Philoctetes.
 Is he unfortunate in his old age ?
 Ceneus was more so. So that every one,
 Seeing that others have been more unfortunate,
 Learns his own griefs to bear with more content.

3. And we accordingly, O Timocrates, will *restore* to you the relics of the feast of the Deipnosophists, and will not *give* them, as Cothocides the orator said, meaning to ridicule Demosthenes, who, when Philip gave Halonnesus to the Athenians, advised them “not to take it if he *gave* it, but only if he *restored* it.” And this sentence Antiphanes jested upon in his *Neottis*, where he ridicules it in this manner—

My master has received (*ἀπέλαβεν*) as he took (*ἔλαβεν*)
 His patrimonial inheritance.

How would these words have pleased Demosthenes !

And Alexis says, in his *Soldier*—

A. Receive this thing.

B. What is it ?

A. Why the child

Which I had from you, which I now bring back.

B. Why ? will you no more keep him ?

A. He's not mine.

B. Nor mine.

A. But you it was who gave him me.

B. I gave him not.

A. How so ?

B. I but restored him.

A. You gave me what I never need have taken.

And in his Brothers he says—

A. For did I give them anything? Tell me that.

B. No, you restored it, holding a deposit.

And Anaxilas, in his Evandria, says—

. . . . Give it not,

Only restore it.

B. Here I now have brought it.

And Timocles says in his Heroes—

A. You bid me now to speak of everything
Rather than what is to the purpose; well,
I'll gratify you so far.

B. You shall find

As the first fruits that you have pacified
The great Demosthenes.

A. But who is he?

B. That Briareus who swallows spears and shields;
A man who hates all quibbles; never uses
Antithesis nor trope; but from his eyes
Glares terrible Mars.

According, therefore, to the above-mentioned poets, so we, *restoring* but not *giving* to you what followed after the previous conversation, will now tell you all that was said afterwards.

4. Then came into us these servants, bringing a great quantity of sea fish and lake fish on silver platters, so that we marvelled at the wealth displayed, and at the costliness of the entertainment, which was such that he seemed almost to have engaged the Nereids themselves as the purveyors. And one of the parasites and flatterers said that Neptune was sending fish to our Neptunian port, not by the agency of those who at Rome sell rare fish for their weight in money; but that some were imported from Antium, and some from Terracina, and some from the Pontian islands opposite, and some from Pyrgi; and that is a city of Etruria. For the fishmongers in Rome are very little different from those who used to be turned into ridicule by the comic poets at Athens, of whom Antiphanes says, in his *Young Men*—

I did indeed for a long time believe

The Gorgons an invention of the poets,

But when I came into the fish-market

I quickly found them a reality.

For looking at the fishwomen I felt

Turn'd instantly to stone, and was compell'd

To turn away my head while talking to them,

For when I see how high a price they ask,

And for what little fish, I'm motionless.

5. And Amphis says in his Impostor—

"Tis easier to get access to the general,
 And one is met by language far more courteous,
 And by more civil answer from his grace,
 Than from those cursed fishfags in the market.
 For when one asks them anything, or offers
 To buy aught of them, mute they stand like Telephus,
 And just as stubborn; ('tis an apt comparison,
 For in a word they all are homicides;)
 And neither listen nor appear to heed,
 But shake a dirty polypus in your face;
 Or else turn sulky, and scarce say a word,
 But as if half a syllable were enough,
 Say "se'n s'lings this," "this turb't eight'n-pence."
 This is the treatment which a man must bear
 Who seeks to buy a dinner in the fish-market.

And Alexis says in his Apeglaucomenos—

When I behold a general looking stern,
 I think him wrong, but do not greatly wonder,
 That one in high command should think himself
 Above the common herd. But when I see
 The fishmongers, of all tribes far the worst,
 Bending their sulky eyes down to the ground,
 And lifting up their eyebrows to their foreheads,
 I am disgusted. And if you should ask,
 "Tell me, I pray you, what's this pair of mullets?"
 "Tenpence." "Oh, that's too much; you'll eightpence take?"
 "Yes, if you'll be content with half the pair."
 "Come, eightpence; that is plenty." "I will not
 Take half a farthing less: don't waste my time."
 Is it not bitter to endure such insolence?

6. And Diphilus says in his Busybody—

I used to think the race of fishmongers
 Was only insolent in Attica;
 But now I see that like wild beasts they are
 Savage by nature, everywhere the same.
 But here is one who goes beyond his fellows,
 Nourishing flowing hair, which he doth call
 Devoted to his god—though that is not the reason,
 But he doth use it as a veil to hide
 The brand which marks his forehead. Should you ask him,
 What is this pike's price? he will tell you "tenpence;"
 Not say what pence he means; then if you give him
 The money, he will claim Ægina's coinage;
 While if you ask for change, he'll give you Attic.
 And thus he makes a profit on both sides.

And Xenarchus says in his Purple—

Poets are nonsense ; for they never say
 A single thing that's new. But all they do
 Is to clothe old ideas in language new,
 Turning the same things o'er and o'er again,
 And upside down. But as to fishmongers,
 They're an inventive race, and yield to none
 In shameless conduct. For as modern laws
 Forbid them now to water their stale fish,
 Some fellow, hated by the gods, beholding
 His fish quite dry, picks with his mates a quarrel,
 And blows are interchanged. Then when one thinks
 He's had enough, he falls, and seems to faint,
 And lies like any corpse among his baskets.
 Some one calls out for water ; and his partner
 Catches a pail, and throws it o'er his friend
 So as to sprinkle all his fish, and make
 The world believe them newly caught and fresh.

7. And that they often do sell fish which is dead and stinking is proved by what Antiphanes says in his *Adulterers*, as follows—

There's not on earth a more unlucky heast
 Than a poor fish, for whom 'tis not enough
 To die when caught, that they may find at once
 A grave in human stomachs ; but what's worse,
 They fall into the hands of odious fishmongers,
 And rot and lie upon their stalls for days ;
 And if they meet with some blind purchaser,
 He scarce can carry them when dead away ;
 But throws them out of doors, and thinks that he
 Has through his nose had taste enough of them.

And in his *Friend of the Thebans* he says—

Is it not quite a shame, that if a man
 Has fresh-caught fish to sell, he will not speak
 To any customer without a frown
 Upon his face, and language insolent ?
 And if his fish are stale, he jokes and laughs—
 While his behaviour should the contrary be :
 The first might laugh, the latter should be shamed.

And that they sell their fish very dear we are told by Alexis in his *Pylæan Women*—

Yes, by Minerva, I do marvel at
 The tribe of fishmongers, that they are not
 All wealthy men, such royal gains they make.
 For sitting in the market they do think it
 A trifling thing to tithe our properties ;
 But would take all at one fell swoop away.

8. And the same poet says in his play entitled the *Caldron*—

There never was a better lawgiver
 Than rich Aristonicus. For he now
 Does make this law, that any fishmonger
 Who puts a price upon his fish, and then
 Sells it for less, shall he at once dragg'd off
 And put in prison ; that by their example
 The rest may learn to ask a moderate price,
 And be content with that, and carry home
 Their rotten fish each evening ; and then
 Old men, old women, hoys, and all their customers,
 Will buy whatever suits them at fair price.

And a little further on he says—

There never has, since Solon's time, been seen
 A better lawgiver than Aristonicus.
 For he has given many different laws,
 And now he introduces this new statute,
 A golden statute, that no fishmonger
 Should sell his fish while sitting, but that all
 Shall stand all day i' the market. And he says
 Next year he will enact that they shall sell
 Being hung up ; for so they will let off
 Their customers more easily, when they
 Are raised by a machine like gods in a play.

9. And Antiphanes, in his Hater of Wickedness, displays
 their rudeness and dishonesty, comparing them to the greatest
 criminals who exist among men, speaking as follows—

Are not the Scythians of men the wisest ?
 Who when their children are first born do give them
 The milk of mares and cows to drink at once,
 And do not trust them to dishonest nurses,
 Or tutors, who of evils are the worst,
 Except the midwives only. For that class
 Is worst of all, and next to them do come
 The hegging priests of mighty Cybele ;
 And it is hard to find a baser lot—
 Unless indeed you speak of fishmongers,
 But they are worse than even money-changers,
 And are in fact the worst of all mankind.

10. And it was not without some wit that Diphilus, in
 his Merchant, speaks in this manner of fish being sold at an
 exorbitant price—

I never heard of dearer fish at any time.
 Oh, Neptune, if you only got a tenth
 Of all that money, you would be by far
 The richest of the gods ! And yet if he,
 The fishmonger I mean, had been but civil,
 I would have given him his price, though grumbling ;
 And, just as Priam ransom'd Hector, I
 Would have put down his weight to buy the conger.

And Alexis says in his Grecian Woman—

Living and dead, the monsters of the deep
Are hostile to us always. If our ship
Be overturn'd, they then at once devour
Whatever of the crew they catch while swimming:
And if they're caught themselves by fishermen,
When dead they half undo their purchasers;
For with our whole estate they must be bought,
And the sad purchaser comes off a beggar.

And Archippus, in his play called the Fish, mentions one fishmonger by name, Hermæus the Egyptian, saying—

The cursedest of all fish-dealers is
Hermæus the Egyptian; who skins
And disembowels all the vilest fish,
And sells them for the choicest, as I hear.

And Alexis, in his Rich Heiress, mentions a certain fishmonger by name, Micio.

11. And perhaps it is natural for fishermen to be proud of their skill, even to a greater degree than the most skilful generals. Accordingly, Anaxandrides, in his Ulysses, introduces one of them, speaking in this way of the fisherman's art—

The beauteous handiwork of portrait painters
When in a picture seen is much admired;
But the fair fruit of our best skill is seen
In a rich dish just taken from the frying-pan.
For by what other art, my friend, do we
See young men's appetites so much inflamed?
What causes such outstretching of the hands?
What is so apt to choke one, if a man
Can hardly swallow it? Does not the fish-market
Alone give zest to banquets? Who can spread
A dinner without fried fish, or anchovies,
Or high-priced mullet? With what words or charms
Can a well-favour'd youth be caught, if once
The fisherman's assistance be denied?
His art subdues him, bringing to the fish-kettle
The heads of well-boil'd fish; this leads him on
To doors which guard th' approach to a good dinner,
And bids him haste, though nought himself contributing.

12. And Alexis says this with reference to those who are too anxious as to buying their fish, in his Rich Heiress—

Whoever being poor buys costly fish,
And though in want of much; in this is lavish,
He strips by night whoever he may meet.
So when a man is stripp'd thus, let him go

At early morn and watch the fish-market.
 And the first man he sees both poor and young
 Buying his eels of Micio, let him seize him,
 And drag him off to prison by the throat.

And Diphilus, in his Merchant, says that there is some such law as this in existence among the Corinthians—

- A. This is an admirable law at Corinth,
 That when we see a man from time to time
 Purveying largely for his table, we
 Should ask him whence he comes, and what's his business :
 And if he be a man of property,
 Whose revenues can his expenses meet,
 Then we may let him as he will enjoy himself.
 But if he do his income much exceed,
 Then they bid him desist from such a course,
 And fix a fine on all who disobey.
 And if a man having no means at all
 Still lives in splendid fashion, him they give
 Unto the gaoler,

B. Hercules ! what a law.

- A. For such a man can't live without some crime.
 Dost thou not see ? He must rove out by night
 And rob, break into houses, or else share
 With some who do so. Or he must haunt the forum,
 A vile informer, or be always ready
 As a hired witness. And this tribe we hate,
 And gladly would expel from this our city.
 B. And you'd do well, by Jove ; but what is that to me ?
 A. Because we see you every day, my friend,
 Making not moderate but extravagant purchases,
 You hinder all the rest from buying fish,
 And drive the city to the greengrocer,
 And so we fight for parsley like the combatants
 At Neptune's games on th' Isthmus. . Does a hare
 Come to the market ? it is yours ; a thrush
 Or partridge ? all do go the selfsame way.
 So that we cannot buy or fish or fowl ;
 And you have raised the price of foreign wine.

And Sophilus, in his Androcles, wishes that the same custom prevailed at Athens also, thinking that it would be a good thing if two or three men were appointed by the city to the regulation of the provision markets. And Lynceus the Samian wrote a treatise on purveying against some one who was very difficult to please when making his purchases ; teaching him what a man ought to say to those homicidal fishmongers, so as to buy what he wants at a fair rate and without being exposed to any annoyance.

13. Ulpian again picking out the thorns from what was said, asked—Are we able to show that the ancients used silver vessels at their banquets? and is the word *πίναξ* a Greek noun? For with reference to the line in Homer—

The swineherd served up dishes (*πίνακας*) of rich meat,¹

Aristophanes the Byzantine said that it was a modernism to speak of meats being placed on platters (*πίνακες*), not being aware that in other places the poet has said—

Dishes (*πίνακας*) of various meats the butler brought.²

I ask also, if any men among the ancients had ever acquired a multitude of slaves, as the men of modern times do: and if the word *τήγανον* (frying-pan) is ever found, and not the form *ράγηνον* only. So that we may not fix our whole attention on eating and drinking, like those who from their devotion to their bellies are called parasites and flatterers.

14. And Æmilianus replied to him,—The word *πίναξ*, when used of a vessel, you may find used by Metagenes the comic writer, in his Valiant Persians: and Pherecrates, my friend, has used the form *τήγανον* in his Trifles, where he says—

He said he ate anchovies from the frying-pan (*τηγάνον*).

And the same poet has also said in the Persæ—

To sit before the frying-pans (*τήγανα*) burning rushes.

And Philonides says, in his Buskins—

Receive him now with rays and frying-pans (*τήγανα*).

And again he says—

Smelling of frying-pans (*τήγανα*).

And Eubulus says, in his Orthane—

The bellows rouses Vulcan's guardian dogs,
With the warm vapour of the frying-pan (*τήγανον*).

And in another place he says—

But every lovely woman walks along
Fed with the choicest morsels from the frying-pan (*τήγανον*).

And in his Titans he says—

And the dish
Doth laugh and bubble up with barbarous talk,
And the fish leap *ἐν μέσοισι τηγάνοις*.

And Phrynichus also uses a verb derived from the word in his Tragedian—

'Tis sweet to eat fried meat, at any feast
For which one has been at no cost oneself.

¹ Odyss. xvi. 49.

² Ib. i. 141.

And Pherecrates, in his *Ant Men* says—"Are you eating fried meat ($\Sigma\upsilon\delta' \alpha\pi\omicron\tau\eta\gamma\alpha\nu\acute{\iota}\zeta\epsilon\iota\varsigma$)?"

But Hegesander the Delphian says that the Syracusans call a dish *τήγανον*, and the proper *τήγανον* they call *ξηροτήγανον*; on which account he says that Theodorides says in some poem—

He in a *τήγανον* did boil it well,
In a large swimming dish.

Where he uses *τήγανον* for *λοπας*. But the Ionians write the word *ήγανον* without the letter τ , as Anacreon says—

Putting his hand within the frying-pan (*ήγανον*).

15. But with respect to the use of silver plate, my good friend Ulpian, you make me stop to consider a little; but I recollect what is said by Alexis in his *Exile*—

For where an earthen pot is to be let
For the cook's use.

For down to the times of the supremacy of the Macedonians the attendants used to perform their duties with vessels made of earthenware, as my countryman Juba declares. But when the Romans altered the way of living, giving it a more expensive direction, then Cleopatra, arranging her style of living in imitation of them, she, I mean, who ultimately destroyed the Egyptian monarchy, not being able to alter the name, she called gold and silver plate *κέραμον*; and then she gave the guests what she called the *κέραμα* to carry away with them; and this was very costly. And on the Rosic earthenware, which was the most beautiful, Cleopatra spent five minæ every day. But Ptolemy the king, in the eighth book of his commentaries, writing of Masinissa the king of the Libyans, speaks as follows—"His entertainments were arranged in the Roman fashion, everything being served up in silver *κέραμον*. And the second course he arranged in the Italian mode. His dishes were all made of gold; made after the fashion of those which are plaited of bulrushes or ropes. And he employed Greek musicians.

16. But Aristophanes the comic writer, whom Heliodorus the Athenian says, in his treatise concerning the Acropolis, (and it occupies fifteen books,) was a Naucratic by birth, in his play called *Plutus*, after the god who gave his name to the play and appeared on the stage, says that dishes of silver

were in existence, just as all other things might be had made of the same metal. And his words are—

But every vinegar cruet, dish and ewer
Is made of brass; while all the dirty dishes
In which they serve up fish are made of silver.
The oven too is made of ivory.

And Plato says, in his *Ambassadors*—

Epicrates and his good friend Phormisius,
Received many and magnificent gifts
From the great king; a golden cruet-stand,
And silver plates and dishes.

And Sophron, in his *Female Actresses*, says—

The whole house shone
With store of gold, and of much silver plate.

17. And Philippides, in his *Disappearance of Silver*, speaks of the use of it as ostentatious and uncommon, and aimed at only by some foreigners who had made fortunes but lately—

- A. I felt a pity for all human things,
Seeing men nobly born to ruin hasting,
And branded slaves displaying silver dishes
Whene'er they ate a pennyworth of salt-fish,
Or a small handful of capers, in a plate
Whose weight is fifty drachms of purest silver.
And formerly 'twould have been hard to see
One single flagon vow'd unto the gods.
- B. That is rare now. For if one man should vow
A gift like that, some other man would steal it.

And Alexis, in his *Little House*, introducing a young man in love displaying his wealth to his mistress, represents him as making her some such speech as this—

- A. I told the slaves, (for I brought two from home,)
To place the carefully wiped silver vessels
Fairly in sight. There was a silver goblet,
And cups which weigh'd two drachms; a heaker too
Whose weight was four; a wine-cooler, ten obols,
Slighter than e'en Philippides' own self.
And yet these things are not so ill-contrived
To make a show . . .

And I am myself acquainted with one of our own fellow-citizens who is as proud as he is poor, and who, when all his silver plate put together scarcely weighed a drachma, used to keep calling for his servant, a single individual, and the only one he had, but still he called him by hundreds of different names. "Here, you Strombichides, do not put on the table

any of my winter plate, but my summer plate." And the character in Nicostratus, in the play entitled the Kings, is just such another. There is a braggart soldier, of whom he speaks—

There is some vinegar and a wine-cooler,
Thinner than thinnest gauze.

For there were at that time people who were able to beat out silver till it was as thin as a piece of skin.

18. And Antiphanes, in his Lemnian Women, says—

A three-legg'd table now is laid, and on it
A luscious cheesecake, O ye honour'd gods,
And this year's honey in a silver dish.

And Sopater the parodist, in his Orestes, writes—

A silver dish, bearing a stinking shad.

And in the drama entitled Phace he says—

But at his supper he does sport a cruet
Of shining silver, richly chased with figures,
And bas-reliefs of dragons: such as Thibron
Used to display, most delicate of men,
Stripp'd of his wealth by arts of Tantalus.

And Theopompus the Chian, in his Letters of Advice to Alexander, when he enters into a discussion about Theocritus his fellow-citizen, says—"But he drinks out of silver cups and out of golden cups, and uses other vessels of the same kind upon his table. A man who formerly, not only did not drink out of silver vessels, but who had not brazen ones either, but was content with the commonest earthenware, and even that very often cracked and chipped. And Diphilus says, in his Painter—

A splendid breakfast then appear'd, consisting
Of all that was desirable or new;
First every kind of oyster; then a phalanx
Of various side-dishes, and a heap
Of broil'd meats fresh from the gridiron,
And potted meats in silver mortars pounded.

And Philemon says in his Physician—

And a large basket full of silver plate.

And Menander, in his Heautontimorumenos, says—

A bath, maid-servants, lots of silver plate.

And in his Hymnis he writes—

But I am come in quest of silver plate.

And Lysias, in his Oration on the Golden Tripod, if indeed

the speech be a genuine one of his, says—"It was still possible to give silver or gold plate." But those who pique themselves on the purity of their Greek, say that the proper expression is not ἀργυρώματα and χρυσώματα, but ἀργυροῦς κόσμος and χρυσοῦς κόσμος.

19. When Æmilianus had said this, Pontianus said—For formerly gold was really exceedingly scarce among the Greeks; and there was not indeed much silver; at least, not much which was extracted from the mines; on which account Duris the Samian says that Philip, the father of the great king Alexander, as he was possessed of one flagon of gold, always put it under his pillow when he went to bed. And Herodorus of Heraclea says, that the Golden Lamb of Atreus, which was the pregnant cause of many eclipses of the sun, and changes of kings, and which was, moreover, the subject of a great many tragedies, was a golden flagon, having in the centre a figure of a golden lamb. And Anaximenes of Lamp-sacus, in the first of those works of his, called Histories, says that the necklace of Eriphyle was so notorious because gold at that time was so rare among the Greeks; for that a golden goblet was at that time a most unusual thing to see; but that after the taking of Delphi by the Phocians, then all such things began to be more abundant. But formerly even those men who were accounted exceedingly rich used to drink out of brazen goblets, and the repositories where they put them away they called χαλκόθηκαι.

And Herodotus says that the Egyptian priests drink out of brazen goblets; and he affirms that silver flagons could not be found to be given to all the kings, even when they sacrificed in public; and, accordingly, that Psammetichus, who was later than the other kings, performed his libations with a brazen flagon, while the rest made their offerings with silver ones. But after the temple at Delphi had been plundered by the tyrants of Phocis, then gold became common among the Greeks, and silver became actually abundant; and afterwards, when the great Alexander had brought into Greece all the treasures from out of Asia, then there really did shine forth what Pindar calls "wealth predominating far and wide."

20. And the silver and gold offerings which were at Delphi were offered originally by Gyges the king of the Lydians. For before the reign of this monarch Apollo had no silver,

and still less had he gold, as Phantias the Eresian tells us, and Theopompus, too, in the fortieth book of his History of the Transactions of the Reign of Philip. For these writers relate that the Pythian temple was adorned by Gyges, and by Cræsus who succeeded him; and after them by Gelo and Hiero, the tyrants of Syracuse: the first of whom offered up a tripod and a statue of Victory, both made of gold, about the time that Xerxes was making his expedition against Greece; and Hiero made similar offerings. And Theopompus uses the following language—"For anciently the temple was adorned with brazen offerings: I do not mean statues, but caldrons and tripods made of brass. The Lacedæmonians, therefore, wishing to gild the face of the Apollo that was at Amyclæ, and not finding any gold in Greece, having sent to the oracle of the god, asked the god from whom they could buy gold; and he answered them that they should go to Cræsus the Lydian, and buy it of him. And they went and bought the gold of Cræsus. But Hiero the Syracusan, wishing to offer to the god a tripod and a statue of Victory of unalloyed gold, and being in want of the gold for a long time, afterwards sent men to Greece to seek for it; who, coming after a time to Corinth, and tracing it out, found some in the possession of Architeles the Corinthian, who had been a long time buying it up by little and little, and so had no inconsiderable quantity of it; and he sold it to the emissaries of Hiero in what quantity they required. And after that, having filled his hand with it he made them a present of all that he could hold in his hand, in return for which Hiero sent a vessel full of corn, and many other gifts to him from Sicily."

21. And Phantias relates the same circumstances in his history of the Tyrants in Sicily, saying that the ancient offerings had been brass, both tripods, and caldrons, and daggers; and that on one of them there was the following inscription—

Look on me well; for I was once a part
Of the wide tower which defended Troy
When Greeks and Trojans fought for fair-hair'd Helen;
And Helicon, brave Antenor's son,
Brought me from thence, and placed me here, to be
An ornament to Phœbus' holy shrine.

And in the tripod, which was one of the prizes offered at the funeral games in honour of Patroclus, there was the inscription—

I am a brazen tripod, and I lie
 Here as an ornament of Delphi's shrine.
 The swift Achilles gave me as a prize
 What time he placed Patroclus on the pile,
 And Tydeus' mighty son, brave Diomede,
 Offer'd me here, won by his speedy coursers
 In the swift race by Helle's spacious wave.

22. And Ephorus, or Demophilus, his son, in the thirtieth book of his Histories, speaking of the temple of Delphi, says, " But Onomarchus and Phayllus and Phalæcus not only carried off all the treasures of the god, but at last their wives carried off also the ornaments of Eriphyle, which Alcmaëon consecrated at Delphi by the command of the gods, and also the necklace of Helen, which had been given by Menelaus. For the god had given each of them oracles: he had said to Alcmaëon, when he asked him how he could be cured of his madness—

You ask a precious gift, relief from madness;
 Give me a precious gift yourself; the chain
 With which your mother buried, steeds and all,
 Your sire, her husband, brave Amphiaraus.

And he replied to Menelaus, who consulted him as to how he might avenge himself on Paris—

Bring me the golden ornament of the neck
 Of your false wife; which Venus once did give
 A welcome gift to Helen; and then Paris
 Shall glut your direst vengeance by his fall.

And it so fell out that a violent quarrel arose among the women about these ornaments—which should take which. And when they had drawn lots for the choice, the one of them, who was very ugly and stern, got Eriphyle's necklace, but the one who was conspicuous for beauty and wanton got the ornaments of Helen; and she, being in love with a young man of Epirus, went away with him, but the other contrived to put her husband to death.

23. But the divine Plato, and Lycurgus the Lacedæmonian, not only forbad all costly ornaments to be introduced into their model states, but they would not permit even silver or gold to be brought into them, thinking that of the products of mines, iron and copper were sufficient, and banishing the other metals as injurious to those states which were in good order. But Zeno the Stoic, thinking everything unimportant except the legitimate and honest use of the precious metals,

forbad either praying for or deprecating them ; but still he recommended chiefly the use of those which were more commonly accessible and less superfluous ; in order that men, having the dispositions of their minds formed so as neither to fear nor to admire anything which is not honourable on the one hand or discreditable on the other, should use only what is natural as much as possible, and yet should not fear what is of an opposite character, but abstain from such in obedience to reason and not to fear. For nature has not banished any of the above-mentioned things out of the world, but has made subterranean veins of these metals, the working of which is very laborious and difficult, in order that they who desire such things may arrive at the acquisition after toil and suffering ; and that not only those men themselves who work in the mines, but those also who collect what has been extracted from the mines, may acquire this much wished for opulence at the expense of countless labours.

Therefore a little of these metals lies on the surface just to serve as a sample of the rest which is beneath, since in the remotest corners of the earth also there are rivers bearing down gold-dust in their waters ; and women and men destitute of bodily strength scratching among the sand, detach these particles from the sand, and then they wash them and bring them to the smelting-pot, as my countryman Posidonius says is done among the Helvetians, and among others of the Celtic tribes. And the mountains which used formerly to be called the Rhipæan mountains, and which were subsequently named the Olbian (as if happy), and which are now called the Alps, (they are mountains in Gaul,) when once the woods upon them had caught fire spontaneously, ran with liquid silver. The greater quantity of this metal, however, is found by mining operations carried on at a great depth, and attended by great hardship, according to the statement of Demetrius Phalereus, in consequence of the desire of avarice to draw Pluto himself out of the recesses of the earth ; and, accordingly, he says facetiously that—"Men having often abandoned what was visible for the sake of what was uncertain, have not got what they expected, and have lost what they had, being unfortunate by an enigmatical sort of calamity."

24. But the Lacedæmonians being hindered by their national institutions from introducing silver or gold into Sparta, as the

same Posidonius relates, or from possessing any in private, did possess it nevertheless, but then they deposited it among their neighbours the Arcadians. But subsequently the Arcadians became enemies to them instead of friends, as they had been; picking a quarrel with them with the express view of seizing on this deposit without being called to account for it, by reason of the enmity now subsisting. Therefore it is said that the gold and silver which had formerly been at Lacedæmon was consecrated at Delphi to Apollo; and that when Lysander brought gold publicly into the city he was the cause of many evils to the state by so doing. And it is said that Gylippus, who delivered the Syracusans, was put to death by starvation, having been condemned by the Ephori, because he had embezzled some of the money sent to Sparta by Lysander. But that which had been devoted to the god and been granted to the people as a public ornament and public property, it was not decent for any mortal to treat with contempt.

25. But that tribe of Gauls which is called the Cordistæ, does not introduce gold into their country either, still they are not the less ready to plunder the territories of their neighbours, and to commit injustice; and that nation is a remnant of the Gauls who formed the army of Brennus when he made his expedition against the temple of Delphi. And a certain Bathanatius, acting as their leader, settled them as a colony in the districts around the Ister, from whom they call the road by which they returned the Bathanatian road, and even to this day they call his posterity the Bathanati. And these men proscribe gold, and do not introduce it into their territories, as a thing on account of which they have suffered many calamities; but they do use silver, and for the sake of that they commit the most enormous atrocities. Although the proper course would be, not to banish the whole class of the thing of which they were formerly plundered, but the impiety which could perpetrate such a sacrilege. And even if they did not introduce silver into their country, still they would commit excesses in the pursuit of copper and iron; and even if they had not these things, still they would continue to rage in war against other nations for the sake of meat and drink, and other necessities.

26. When Pontianus had delivered his opinion in these

terms, and while most of the guests were endeavouring to solve the questions proposed by Ulpian, Plutarch, being one of those who was attending to the other subjects of discussion, said,—The name parasite was in former days a respectable and a holy name. At all events, Polemo (whether he was a Samian or a Sicyonian, or whether he prefers the name of an Athenian, which Heraclides the Mopsestian gives him, who also speaks of him as being claimed by other cities; and he was also called Stelocopas, as Herodicus the Cratetian has told us,) writing about parasites, speaks as follows—“The name of parasite is now a disreputable one; but among the ancients we find the word parasite used as something sacred, and nearly equivalent to the title Messmate. Accordingly, at Cynosarges, in the temple of Hercules, there is a pillar on which is engraven a decree of Alcibiades; the clerk who drew it up being Stephanus the son of Thucydides; and in it mention is made of this name in the following terms—‘Let the priest perform the monthly sacrifices with the parasites; and let the parasites select one bastard, and one of the sons of the same, according to the usual national customs; and whoever is unwilling to take the place of a parasite, let the priest report him to the tribunal.’ And in the tables of the laws concerning the Deliastræ it is written—‘And let two heralds, of the family of the heralds, of that branch of it which is occupied about the sacred mysteries, be chosen; and let them be parasites in the temple of Delos for a year.’ And in Pallenis this inscription is engraved on the offerings there found—‘The Archons and parasites made these offerings, who, in the archonship of Pythodorus, were crowned with a golden crown;¹ and the parasites were, in the archonship of Lycostratus, Gargettius; in the archonship of Pericletus, Pericles Pitheus; in that of Demochares, Charinus.’ And in the laws of the king, we find the following words—‘That the parasites of the Acharnensians shall sacrifice to Apollo.’ But Clearchus the Solensian, and he was one of the disciples of Aristotle, in the first book of his *Lives*, writes thus—‘But now they call a parasite a man who is ready for anything; but in former times he was a man picked out as a companion.’” Accordingly, in the ancient laws, most cities mention parasites among the most honourable of their

¹ The text is supposed to be corrupt here.

officers; and, indeed, they do so to this day. And Clidemus says in his *Attic Women*—

And then they chose some parasites for Hercules.

And Themiso, in his *Pallenis*, says—"That the king, who from time to time fills that office, and the parasites, whom they appoint from the main body of the people, and the old men, and the women who still have their first husbands, shall take care of such and such things."

27. And from this you perceive, my good friend Ulpian, that you may raise another question, who the women are who still have their first husbands? But (for we are still speaking about the parasites) there is also an inscription on a pillar in the *Anaceum* to the following effect—"Of the best bulls which are selected, one-third is to be appropriated to the games; and of the remaining two-thirds, one is to go to the priest, and the other to the parasites." But Crates, in the second book of his treatise on the *Attic Dialect*, says—"And the word parasite is now used in a disreputable sense; but formerly those people were called parasites who were selected to collect the sacred corn, and there was a regular Hall of the parasites; on which account the following expressions occur in the law of the king—"That the king shall take care of the Archons that they are properly appointed, and that they shall select the parasites from the different boroughs, according to the statutes enacted with reference to that subject. And that the parasites shall, without any evasion or fraud, select from their own share a sixth part of a bushel of barley, on which all who are citizens of Athens shall feast in the temple, according to the national laws and customs. And that the parasites of the *Acharnensians* shall give a sixth part of a bushel from their collection of barley to the guild of priests of *Apollo*. And that there was a regular Hall for the parasites is shown by the following expressions in the same law—"For the repairs of the temple, and of the magistrates' hall, and of the hall of parasites, and of the sacred house, they shall pay whatever sums of money the contractors appointed by the priests think necessary." From this it is evident that the place in which the parasites laid up the first-fruits of the consecrated corn was called the *Parasitium*, or the Hall of the parasites.

And Philochorus gives the same account in his book entitled the Tetrapolis, where he mentions the parasites who were elected for the temple of Hercules; and Diodorus of Sinope, a comic poet, in his Heir, (from which I will cite some testimonies presently,) says the same. And Aristotle, in his treatise on the Constitution of the Methoneans, says—“Parasites were two in number for each of the archons, and one for the polemarchs. And they received a fixed allowance from others, and they also took dishes of fish from the fishermen.”

28. But the meaning which is now given to the name parasite is one which Carystius of Pergamus, in his treatise on the Didascalie, says was first invented by Alexis, forgetting that Epicharmus, in his Hope or Plutus, has introduced one in a drinking party, where he says—

But here another stands at this man's feet,
* * * * *

Seeking for food which shall not cost him anything,
And he will drink up an entire cask,
As if it were a cupfull.

And he introduces the parasite himself, making the following speech to some one who questioned him—

I sup with any one who likes, if he
Has only got the good sense to invite me;
And with each man who makes a marriage feast,
Whether I'm asked or not, there I am witty;
There I make others laugh, and there I praise
The host, who gives the feast. And if by chance
Any one dares to say a word against him,
I arm myself for contest, and o'erwhelm him.
Then eating much and drinking plentifully,
I leave the house. No link-boy doth attend me;
But I do pick my way with stumbling steps,
Both dark and desolate; and if sometimes
I do the watchmen meet, I swear to them
By all the gods that I have done no wrong;
But still they set on me. At last, well beaten,
I reach my home, and go to sleep on the ground,
And for a while forget my blows and bruises,
While the strong winc retains its sway and lulls me.

29. And the parasite of Epicharmus makes a second speech of the same kind. And a parasite of Diphilus speaks thus—

When a rich man who gives a dinner asks me,
I look not at the ceiling or the cornices,
Nor do I criticise Corinthian chasings,
But keep my eyes fixed on the kitchen smoke,

And if it goes up strong and straight to heaven,
 I joy and triumph, and I clap my wings;
 But it be but thin and moving sidewise,
 Then I perceive my feast too will be thin.

But Homer is the first person, as some say, who introduced the character of a parasite, saying of Podes that he was a beloved guest of Hector—

There stood a Trojan, not unknown to fame,
 Eetion's son, and Podes was his name,—
 With riches honour'd, and with courage blest,
 By Hector loved, his comrade and his guest.¹

For the word *ελαπίνη* comes to the same thing as *δείπνον*, on which account he makes him wounded by Menelaus in the belly, as Demetrius the Scepsian says; as also he represents Pandarus as wounded in the tongue, because of his having perjured himself; and it is a Spartan who wounds him, one of a nation very much devoted to temperance.

30. But the ancient poets called parasites flatterers; from whom also Eupolis gave this title to his play, where he represents a chorus of flatterers speaking thus—

But we will tell you now
 The mode of life adopted
 By the whole flattering band,
 And listen ye, and learn
 How well-bred we all are.
 For first of all a boy,
 Another person's slave,
 Attends us; and we are
 Content with very little.
 I have two well-made garments,
 And always have one on;
 I hie me to the forum,
 And when I see a man,
 A foolish man but rich,
 I make my way to him,
 And if he says a word
 I praise his wit and laugh,
 Delighted at his jests.
 And then we go to supper,
 My friends and I, pursuing
 Each different game so long
 As we can save our money.
 And then the parasite
 Must show his wit and manners,
 Or out of doors be turned.
 And one there was, Accestor,

¹ Iliad, xvii. 575.

A branded slave, if I
 Am bound to tell the truth,
 And he was treated so.
 For not one single joke
 Did he ope his lips to utter,
 And so the slaves expell'd
 And pilloried the knave,
 And gave him up to Ceneus.

31. And Araros, in his Hymenæus, uses the word parasite, where he says—

Why you must be a parasite, my friend;
 And 'tis Ischomachus who does support you.

And the word is constantly used among the later writers. And the verb *παρσιτρέω*, to be a parasite, occurs in Plato the comic writer, in his Laches. For he says—

See how these youths do play the parasite.

And Alexis says that there are two kinds of parasites, in his Pilot, where we find this passage—

A. There are two kinds of parasites, Nausinicos:

The one the common one, much jested on
 By comic writers, we, the blackfaced men

N. What is the other kind?

A. Satraps of parasites;

Illustrious leaders of the band; a troop

Whom you may call the venerable parasites;

Men who act well throughout their lives;

Knit their brows gravely, win estates and legacies.

Know'st thou the kind of men, and these their manners?

N. Indeed I do.

A. Each of these men have one

Fix'd method of proceeding, flattery;

And as in life, fortune makes some men great,

And bids the rest content themselves with little;

So some of us do thrive, and some do fail.

Do I not make the matter plain to you?

N. Why if I praise you, you will ask for more.

32. And Timocles, in his Dracontius, hits off the parasite very neatly, and describes his character thus—

Shall I then let a man abuse the parasites?

No, surely, for there is no race of men

More useful in such matters. And if company

Be one of the things which makes life pass agreeably,

Surely a parasite does this most constantly.

Are you in love? he, at the shortest notice,

Feels the same passion. Have you any business

His business is at once the same as yours;

And he's at hand to help you as you wish;

Thinking that only fair to him that feeds him.

'Tis marvellous how he doth praise his friends—

He loves a feast where he is ask'd for nothing.
 What man, what hero, or what god exists,
 Who does not scorn such habits and such principles?
 But that I mayn't detain you all the day,
 I think that I can give you one clear proof
 In what respect men hold a parasite;
 For they receive the same rewards as those
 Who at Olympia bear the palm of victory—
 They both are fed for nothing for their virtues;
 And wheresoe'er there is no contribution,
 That place we ought to call the Prytaneum.

33. And Antiphanes, in his *Twins*, says—

For look, the parasite, if you judge aright,
 Shares both the life and fortune of his friends.
 There is no parasite who'd wish his friends
 To be unfortunate; but on the contrary
 His constant prayer will be, that all may prosper.
 Has any one a fortune? he don't envy him;
 He'd rather always be at hand to share it.
 He is a genuine friend, and eke a safe one,
 Not quarrelsome, ill-humour'd, peevish, sulky,
 But skill'd to keep his temper. Do you mock him?
 He laughs himself; he's amorous or mirthful,
 Just as his friend is i' th' humour. He's a general,
 Or valiant soldier, only let his pay
 Be a good dinner, and he'll ask no more.

34. And Aristophon, in his *Physician*, says—

I wish now to inform him
 What is my disposition.
 If any one gives a dinner,
 I'm always to be found,
 So that the young men scoffing
 Because I come in first
 Do call me gravy soup.
 Then if there be occasion
 To check a drunken guest,
 Or turn him out by force,
 You'd think I were Antæus;
 Or must a door be forced?
 I butt like any ram;
 Or would you scale a ladder?
 I'm Capaneus, and eager
 To climb like him to heaven.
 Are blows to be endured?
 A very anvil I;
 Or Telamon or Ajax,
 If wounds are to be given;
 While as a beauty-hunter
 E'en smoke itself can't heat me.¹

¹ It is said to have been a proverb among the Greek women, "Smoke follows the fairest."

And in his Pythagorean he says—

For being hungry, and yet eating nothing,
He is a Tithymallus or Philippides ;
For water-drinking he's a regular frog ;
For eating thyme and cabbages, a snail ;
For hating washing he's a pig ; for living
Out in the open air, a perfect blackbird ;
For standing cold and chattering all the day,
A second grasshopper ; in hating oil
He's dust ; for walking barefoot in the morning,
A crane ; for passing sleepless nights, a bat.

35. And Antiphanes says in his Ancestors—

You know my ways ;
That there's no pride in me, but I am just
Like this among my friends : a mass of iron
To bear their blows, a thunderbolt to give them ;
Lightning to blind a man, the wind to move one ;
A very halter, if one needs be choked ;
An earthquake to heave doors from off their hinges ;
A flea to leap quick in ; a fly to come
And feast without a formal invitation ;
Not to depart too soon, a perfect well.
I'm ready when I'm wanted, whether it be
To choke a man or kill him, or to prove
A case against him. All that others say,
Those things I am prepared at once to do.
And young men, mocking me on this account,
Do call me whirlwind—but for me, I care not
For such light jests. For to my friends I prove
A friend in deeds, and not in words alone.

But Diphilus in his Parasite, when a wedding-feast is about to take place, represents the parasite as speaking thus—

Do you not know that in the form of curse
These words are found, If any one do fail
To point the right road to a traveller,
To quench a fire ; or if any one spoil
The water of a spring or well, or hinders
A guest upon his way when going to supper ?

And Eubulus says in his Œdipus—

The man who first devised the plan of feasting
At other folk's expense, must sure have been
A gentleman of very popular manners ;
But he who ask'd a friend or any stranger
To dinner, and then made him bear his share,
May he be banish'd, and his goods all seized.

36. And Diodorus of Sinope, in his Orphan Heiress, has these expressions, when speaking of a parasite, and they are not devoid of elegance—

I wish to show and prove beyond a doubt
How reputable, and how usual too,
This practice is; a most divine contrivance.
Other arts needed not the gods to teach them;
Wise men invented them; but Jove himself
Did teach his friends to live as parasites,
And he confessedly is king o' the gods.
For he does often to men's houses come,
And cares not whether they be rich or poor;
And wheresoe'er he sees a well-laid couch,
And well-spread table near, supplied with all
That's good or delicate, he sits him down,
And asks himself to dinner, eats and drinks,
And then goes home again, and pays no share.
And I now do the same. For when I see
Couches prepared, and handsome tables loaded,
And the door open to receive the guests,
I enter in at once, and make no noise,
But trim myself, behaving quietly,
To give no great annoyance to my neighbour,
And then, when I have well enjoy'd the whole
That's set before me, and when I have drunk
Of delicate wines enough, I home return,
Like friendly Jupiter. And that such a line
Was always thought respectable and honest,
I now will give you a sufficient proof.
This city honours Hercules exceedingly,
And sacrifices to him in all the boroughs,
And at these sacred rites it ne'er admits
The common men, or parasites, or beggars;
But out of all the citizens it picks
Twelve men of all the noblest families,
All men of property and character;
And then some rich men, imitating Hercules,
Select some parasites, not choosing those
Who are the wittiest men, but who know best
How to conciliate men's hearts with flattery;
So that if any one should eat a radish,
Or stinking shad, they'd take their oaths at once
That he had eaten lilies, roses, violets;
And that if any odious smell should rise,
They'd ask where you did get such lovely scents.
So that because these men behave so basely,
That which was used to be accounted honourable,
Is now accounted base.

37. And Axionicus, in his Chalcidian, says—

When first I wish'd to play the parasite
With that Pbilozenus, while youth did still
Raise down upon my cheeks, I learnt to bear
Hard blows from fists, and cups and dishes too,

And bones, so great that oftentimes I was
 All over wounds ; but still it paid me well,
 For still the pleasure did exceed the pain.
 And even in some sort I did esteem
 The whole affair desirable for me.
 Is a man quarrelsome, and eager too
 To fight with me ? I turn myself to him ;
 And all the blame which he does heap upon me,
 I own to be deserved ; and am not hurt.
 Does any wicked man call himself good ?
 I praise that man, and earn his gratitude.
 To day if I should eat some boiled fish
 I do not mind eating the rest to-morrow.
 Such is my nature and my principle.

But Antidotus, in his play which is entitled *Protochorus*, introduces a man resembling those who in the *Museum of Claudius* still practise their sophistries ; whom it is not even creditable to remember ; and he represents him speaking thus—

Stand each one in your place, and listen to me,
 Before I write my name, and take my cloak.
 If any question should arise to day
 About those men who live as parasites,
 I have at all times much esteem'd their art,
 And from my childhood have inclined to learn it.

38. And among the parasites these men are commemorated by name : *Tithymallus*, who is mentioned by *Alexis* in his *Milesian Woman*, and in his *Ulysses the Weaver*. And in his *Olynthians* he says—

This is your poor man, O my darling woman ;
 This is the only class, as men do say,
 Who can put death to flight. Accordingly
 This *Tithymallus* does immortal live.

And *Dromon* in his *Psaltia* says—

- A. I was above all things ashamed when I
 Found that I was again to have a supper
 For which I was to give no contribution.
- B. A shameful thing, indeed. Still you may see
 Our *Tithymallus* on his way, more red
 Than saffron or vermilion ; and he blushes,
 As you may guess, because he nothing pays.

And *Timocles*, in his *Centaur* or *Dexamenus*, says—
 Calling him *Tithymallus*, parasite.

And in his *Caunians* he says —

- A. Will any other thing appear ? Be quick,
 For *Tithymallus* has return'd to life,

Who was quite dead, now that he well has boil'd
Eightpennyworth of lupin seed.

B. For he
Could not persist in starving himself, but only
In drinking wine at other men's expense.

And in his Epistles he says—

Alas me, how I am in love ! ye gods !
Not Tithymallus did so long to eat,
Nor Cormns ever to steal another's cloak,
Nor Nilus to eat cakes, nor Corydus
To exercise his teeth at other's cost.

And Antiphanes says in his Etrurian—

A. For he will not assist his friends for nothing.
B. You say that Tithymallus will be rich,
For as I understand you, he will get
Sufficient pay, and a collection suitable
From those within whose doors he freely sups.

39. Corydus also was one of the most notorious parasites.
And he is mentioned by Timocles, in his *The Man who
Rejoices at Misfortunes of others*, thus—

To see a well-stock'd market is a treat
To a rich man, but torture to a poor one.
Accordingly once Corydus, when he
Had got no invitation for the day,
Went to buy something to take home with him.
And who can cease to laugh at what befel him ?—
The man had only fourpence in his purse ;
Gazing on tunnies, eels, crabs, rays, anchovies,
He hit his lips till the blood came in vain ;
Then going round, " How much is this ? " said he—
Then frighten'd at the price, he bought red herrings.

And Alexis, in *Demetrius or Philetærus*, says—

I fear to look at Corydus in the face,
Seeming so glad to dine with any one ;
But I will not deny it ; he's the same,
And never yet refused an invitation.

And in his *Nurse* he says—

This Corydus who has so often practised
His jokes and witticisms, wishes now
To be Blepæus, and he's not far wrong,
For mighty are the riches of Blepæus.

And Cratinus the younger in his *Titans* says—

Beware of Corydus the wary brassfounder ;
Unless you make your mind up long before
To leave him nothing. And I warn you now

Never to eat your fish with such a man
As Corydus; for he's a powerful hand,
Brazen, unwearied, strong as fire itself.

But that Corydus used to cut jokes, and was fond of being laughed at for them, the same Alexis tells to in his Poets—

I have a great desire to raise a laugh,
And to say witty things, and gain a fame
Second alone to that of Corydus.

And Lynceus the Samian repeats several of his sayings, and asserts that his proper name was Eucrates. And he writes thus concerning him—"Eucrates, who was called Corydus, when he was once feasting with some one whose house was in a very shabby condition, said, 'A man who sups here ought to hold up the house with his left hand like the Caryatides.'"

40. But Philoxenus, who was surnamed Pternocopis, when it happened to be mentioned that thrushes were very dear, and that too while Corydus was present, who was said formerly to have prostituted himself—"I," said he, "can recollect when a lark (κόρυδος) only cost an obol." (And Philoxenus too was a parasite, as Axionicus has stated in his Chalcidian. But the statement is thoroughly proved.) Menander too mentions him in his Cecryphalus, calling him Pternocopis only. And Machon the comic writer mentions him.—But Machon was either a Corinthian or Sicyonian by birth, living, however, in my own city of Alexandria; and he was the tutor of Aristophanes the grammarian, as far as comedy went. And he died in Alexandria, and an inscription to the following effect is placed upon his tomb—

Bring, O light dust, the conqueror's ivy wreath
To Machon, who shall live beyond the tomb,
Machon the comic poet; for you hold
No dirty drone, but you embrace at last
A worthy relic of antique renown
These words from the old bard himself might flow,
City of Cecrops; even by the Nile
Is found at times a plant to all the Musca dear.

And surely this is equivalent to a statement that he was an Alexandrian by birth. However that may be, Machon mentions Corydus in these terms—

A messmate once ask'd Eucrates (Corydus)
On what terms he and Ptolemy did stand.
I'm sure, said he, I cannot tell myself:
For oft he drenches me like any doctor;
But never gives me solid food to eat.

And Lynceus, in the second book of his treatise on Menander, says the men who got a reputation for saying witty things were Euclides the son of Smicrinus, and Philoxenus called Pter-nocopis. And of them Euclides did at times say apophthegms not unworthy of being written down and recollected; but in all other matters he was cold and disagreeable. But Philoxenus did not particularly excel in short curt sayings, but still whatever he said, whether in the way of gossip, or of a bitter attack on any of his companions, or of relation of occurrences, was full of pleasant and witty conversation. And yet it happened that Euclides was not very popular, but that Philoxenus was loved and respected by every one.

41. But Alexis, in his Trophonius, mentions a certain Moschion, a parasite, calling him "a messmate of every one," and saying—

Then comes Moschion,
Who bears the name of messmate in the world.

And in his Pancratiast, Alexis, giving a regular catalogue of the dinner hunters, says—

A. First then there was Callimedon the crab;
Then Cobion, and Corydus, and Cyrebian,
Seombrus and Semidalis.

B. Hercules!

This is a list of dishes, not of guests.¹

But Epicrates was nicknamed Cyrebian, and he was the son-in-law of Æschines the orator, as Demosthenes tells us in the oration about the False Embassy. And Anaxandrides, in his Ulysses, mentions such epithets as these, which the Athenians used to affix to people out of joke; saying—

For ye are always mocking one another;
I know it well. And if a man be handsome
You call him Holy Marriage
If a man be a perfect dwarf, a mannikin,
You call him Drop. Is any one a dandy?
He is called Ololus; you know an instance.
Does a man walk about all fat and heavy,
Like Democles? you call him Gravy Soup.
Does any one love dirt? his name is Dust.
Does any one bedaub his friends with flattery?

¹ The preceding names are the names of eatables, in the genitive case, though here used as nominatives for persons; *κάβιον* means a sort of tench; *κόρυδος* (as has been said before), a lark; *κυρήβια* are husks, bran; *σκόμβρος* is the generic name for the tunny fish; *σεμίδαλις* is fine wheat flour, semilago.

They call him Dingey. Does one want a supper?
 He is the fasting Cestrinus; and if
 One casts one's eye upon a handsome youth,
 They dub one Cænus, or The Manager.
 Does one in joke convey a lamb away?
 They call one Atreus: or a ram? then Phrixus:
 Or if you take a fleece, they name you Jason.

42. And he mentions Chærephon the parasite in the passage which precedes this. But Menander mentions him likewise in the Cecryphalus: and in his Anger he says—

The man does not differ the least from Chærephon,
 Whoever he may be. He once was ask'd to supper
 At four o'clock, and so he early rose,
 And measuring the shadow on the dial
 By the moon's light, he started off and came
 To eat his supper at the break of day.

And in his Drunkenness he says—

That witty fellow Chærephon delay'd me,
 Saying that he should make a marriage feast
 The twenty-second of the month, that then
 He might dine with his friends the twenty-fourth,
 For that the goddess's affairs were prospering.

And he mentions him also in his Man-woman, or the Cretan. But Timocles in his Letters mentions him especially as having attached himself as a parasite to Demotion, who was an intemperate man—

But Demotion was one who spared for nothing,
 Thinking his money never could run dry,
 But dinners gave to all who liked to come.
 And Chærephon, that wretchedest of men,
 Treated his house as though it were his own.
 And yet is not this a most shameful thing,
 To take a branded slave for a parasite?
 For he's a perfect clown, and not in want.

And Antiphanes says in his Scythian—

Let us go now to sup, just as we are,
 Bearing our torches and our garlands with us;
 'Twas thus that Chærephon, when supperless,
 Used to manœuvre for an invitation.

And Timotheus says in his Puppy—

Let us start off to go to supper now,
 'Tis one of twenty covers as he told me;
 Though Chærephon perhaps may add himself.

43. And Apollodorus the Carystian, in his Priestess, says—

They say that Chærephon all uninvited
 Came to the wedding feast of Ophelas,

Thrusting himself in in unheard-of fashion.
 For carrying a basket and a garland
 When it was dark, he said that he had come
 By order of the bride, bringing some birds,
 And on this pretext he did get his supper.

And in his Murdered Woman he says—

I Mars invoke, and mighty Victory,
 To favour this my expedition.
 I also call on Chærephon—but then
 He's sure to come, e'en if I call him not.

And Machon the comic writer says—

Once Chærephon a lengthen'd journey took
 Out of the city to a wedding feast,
 And on his way met Diphilus the poet,
 Who greeted him—"Take my advice, O Chærephon,
 And fasten four stout nails to your two cheeks;
 Lest, while you shake your head in your long journey,
 You should put both your jaws quite out of joint.

And in another place he says—

Chærephon once was purchasing some meat,
 And when the butcher was by chance, he says,
 Cutting him out a joint with too much hone,
 He said, O butcher, don't weigh me that hone.
 Says he, The meat is sweet, indeed men say
 The meat is always sweetest near the bone.
 But Chærephon replied, It may be sweet,
 But still it weighs much heavier than I like.

And Callimachus attributes to Chærephon a certain treatise, in the list which he gives, entitled, A Catalogue of all sorts of Things. And he writes thus:—"Those who have written about feasts:—Chærephon in his Cyrebion;" and then he quotes the first sentence—"Since you have often written to me;" and says that the work consisted of three hundred and seventy-five lines. And that Cyrebion was a parasite has been already mentioned.

44. Machon also mentions Archephon the parasite, and says—

There was a parasite named Archephon,
 Who, having sail'd from Attica to Egypt,
 Was ask'd by Ptolemy the king to supper.
 Then many kinds of fish which cling to rocks
 Were served up, genuine crabs, and dainty limpets;
 And last of all appear'd a large round dish
 With three boil'd tench of mighty size, at which
 The guests all marvell'd; and this Archephon
 Ate of the char, and mackerel, and mullets,

Till he could eat no longer ; when he never
 Had tasted anything before more tender
 Than sprats and worthless smelts from the Phalerum ;
 But from the tench he carefully abstain'd.
 And this did seem a most amazing thing,
 So that the king inquired of Alcenor,
 Whether the man had overlook'd the tench.
 The hunchback said ; No, quite the contrary,
 He was the first to see them, Ptolemy,
 But still he will not touch them, for this fish
 Is one he holds in awe ; and he's afraid
 And thinks it quite against his country's rules
 That he, while bringing nothing to the feast,
 Should dare to eat a fish which has a vote.

45. And Alexis in his Wine-Bibber introduces Stratius the parasite as grumbling at the man who gives him his dinner, and speaking thus—

I'd better be a parasite of Pegasus,
 Or the Boreadæ, or whoever else
 Is faster still, than thus to Demeas
 Eteobutades, the son of Laches,
 For he is not content to walk, but flies.

And a little afterwards he says—

A. Oh Stratius, dost thou love me ?

B. Aye, I do

More than my father, for he does not feed me ;
 But you do give the best of dinners daily.

A. And do you pray the gods that I may live ?

B. No doubt I do ; for how should I myself
 Live if misfortune happen'd unto you ?

And Axionicus the comic poet, in his Etrurian, mentions Gryllion the parasite in these words—

They cannot now make the excuse of wine,
 As Gryllion was always used to do.

And Aristodemus, in the second book of his Memoranda or Laughable Things, gives the following list of parasites—
 Sostratus the parasite of Antiochus the king, Evagoras the Hunchback, parasite of Demetrius Poliorcetes, and Phormio parasite of Seleucus. And Lynceus the Samian, in his Apophthegms, says—“Silanus the Athenian, when Gryllion the parasite of Menander the satrap was passing by in a superb robe, and accompanied by a great number of attendants, being asked who he was, said, “He is a jaw worthy of Menander.” But Chærephon the parasite, coming once to a wedding feast

without being invited, and sitting down the last of all, when the gynæconomi had counted those who were invited, and desired him to depart as having made the number of guests to exceed the legitimate number of thirty, said, 'Count us over again, and begin with me.'"

46. And that it was a custom for the officers called gynæconomi¹ to superintend the banquets, and to examine into the number of those who had been invited, and see whether it was in accordance with the law, we may learn from Timocles in his *Litigious Man*, where he says—

Open the doors at once, that we may be
More in the light against the gynæconomus
Shall enter and begin to count the guests,
As he is bound to do by this new law,
A marvellous statute. It were better far
That he should ask who are without a dinner.

And Menander says in his *Cecryphalus*—

Knowing that by some new law lately pass'd,
The cooks who minister at marriage feasts
Have given in their names and are enroll'd
In the books of the gynæconomi,
So that they may the number learn of those
Who are invited, lest a man should feast
More than the legal number.

And Philochorus, in the seventh book of his history of the Affairs of Attica, says—The gynæconomi used, in conjunction with the judges of the Areopagus, to examine the parties in private houses, and at marriage feasts, and at all other festivals and sacrifices.

47. And Lynceus records the following sayings of Corydus:—"Once when a courtesan whose name was Gnome was supping with Corydus, the wine ran short, on which he desired every one to contribute two obols; and said that Gnome should contribute whatever the people thought fit. And once when Polycctor the harp-player was eating lentil porridge, and had got a stone between his teeth, 'O you unhappy man!' said Corydus, 'even a lentil strikes you.'"

¹ We know little more of the gynæconomi, or γυναικόκοσμοι as they were also called, than what is derived from this passage. It appears probable that they existed from the time of Solon; though the duties here attributed to them may not have formed a part of their original business. *Vide* Smith, *Dict. Ant. in voc.*

And perhaps he is the same person whom Machon mentions; for he says—

It seems that once a wretched harp-player,
Being about to build himself a house,
Begg'd of a friend to lend him a few stones;
And many more will I repay, he said,
When I've display'd my art to all the people.

And once, when somebody said to Corydus that he sometimes kissed the neck, and the breasts, and even the navel (*ὀμφαλὸς*) of his wife, "That is very wrong," said he; "for even Hercules went from Omphale to Hebe." And when Phylomachus dipped a piece of bread into some lentil porridge, and upset the dish, he said that it was right that he should be fined, because he did not know how to eat properly, though he professed to. And once, at Ptolemy's table, when a ragout was carried round to the guests, but was finished before it came to him—"O Ptolemy," said he, "am I drunk, or am I right in thinking that these dishes are carried round?" And when Chærephon the parasite said that he was unable to stand much wine, he rejoined, "No, nor stand what is put into the wine either." And once, when at some entertainment Chærephon rose up from supper quite naked—"O Chærephon," said he, "you are just like a bottle, so that we can see how nearly full you are." And when Demosthenes received that goblet from Harpalus—"This man," said he, "who calls other men hard drinkers, has himself swallowed a large cup." And, as he was in the habit of bringing dirty loaves to supper, once, when somebody else brought some which were blacker still, he said, "that he had not brought loaves, but the shades of loaves."

48. And Philoxenus the parasite, who was surnamed Pternocopis, once was dining with Python, and olives (*ἐλάαι*) were put on the table, and after a little while a dish of fish was brought; and he, striking the dish, said—

Μάστιξεν δ' ἐλάαν.

And once, at supper, when the man who had invited him had set loaves of black bread before him, he said; "Do not give me too many, lest you should darken the room." And Pausimachus said of a certain parasite who was maintained by an old woman, "That the man who lived with the old woman fared in exactly the contrary manner to the old woman her-

self; for that he was always large." And he is the man of whom Machon writes in this manner:—

They say that Moschion the water drinker
Once, when he was with friends in the Lyccum,
Seeing a parasite who was used to live
Upon a rich old woman, said to him,
"My friend, your fate is truly marvellous;
For your old dame does give you a big helly."

And the same man, hearing of a parasite who was maintained by an old woman, and who lived in habits of daily intimacy with her, said—

Nothing is strange henceforth, she brings forth nothing,
But the man daily doth become big-hellied.

And Ptolemy, the son of Agesarchus, a native of Megalopolis, in the second book of his history of Philopator, says that men to dine with the king were collected from every city, and that they were called jesters.

49. And Posidonius of Apamea, in the twenty-third book of his histories, says, "The Celtæ, even when they make war, take about with them companions to dine with them, whom they call parasites. And these men celebrate their praises before large companies assembled together, and also to private individuals who are willing to listen to them: they have also a description of people called Bards, who make them music; and these are poets, who recite their praises with songs. And in his thirty-fourth book, the same writer speaks of a man whose name was Apollonius, as having been the parasite of Antiochus surnamed Grypus, king of Syria. And Aristodemus relates that Bithys, the parasite of king Lysimachus, once, when Lysimachus threw a wooden figure of a scorpion on his cloak, leaped up in a great fright; but presently, when he perceived the truth, he said, "I, too, will frighten you, O king!—give me a talent." For Lysimachus was very stingy. And Agatharchides the Cnidian, in the twenty-second book of his history of Europe, says that Anthemocritus the pancratiast was the parasite of Aristomachus, the tyrant of the Argives.

50. And Timocles has spoken in general terms of parasites in his Boxer, when he calls them *ἐπισίτιοι*, in these words—

You will find here some of the parasites (*ἐπισίτιοι*)
Who eat at other men's tables till they hurst,
That you might say they give themselves to athletes
To act as quintain sacks.

And Pherecrates, in his *Old Women*, says—

A. But you, my friend Smicythion, will not
Get your food (*ἐπισιτίζομαι*) quicker.

B. Who, I pray, is this?

A. I bring this greedy stranger everywhere,
As if he were my hired slave or soldier.

For those men are properly called *ἐπισίτιοι* who do any service for their keep. Plato says, in the fourth book of his treatise on *Politics*, “And the *ἐπισίτιοι* do these things, who do not, as others do, receive any wages in addition to their food.” And Aristophanes says, in his *Storks*—

For if you prosecute one wicked man,
Twelve *ἐπισίτιοι* will come against you,
And so defeat you by their evidence.

And Eubulus says, in his *Dædalus*—

He wishes to remain an *ἐπισίτιος*
Among them, and will never ask for wages.

51. And Diphilus, in his *Synoris* (and *Synoris* is the name of a courtesan), mentioning Euripides (and Euripides is the name given to a particular throw on the dice), and punning on the name of the poet, says this at the same time about parasites:—

A. You have escaped well from such a throw.

S. You are right witty.

A. Well, lay down your drachma.

S. That has been done: how shall I throw Euripides?

A. Euripides will never save a woman.

See you not how he hates them in his tragedies?

But he has always fancied parasites,

And thus he speaks, you'll easily find the place:

“For every rich man who does not feed

At least three men who give no contribution,

Exile deserves and everlasting ruin.”

S. Where is that passage?

A. What is that to you?

’Tis not the play, but the intent that signifies.

And in the amended edition of the same play, speaking of a parasite in a passion, he says—

Is then the parasite angry? is he furious?

Not he; he only smears with gall the table,

And weans himself like any child from milk.

And immediately afterwards he adds—

A. Then you may eat, O parasite.

B. Just see

How he disparages that useful skill.

- A. Well, know you not that all men rank a parasite
Below a harp-player?

And in the play, which is entitled The Parasite, he says—

A surly man should never be a parasite.

52. And Menander, in his *Passion*, speaking of a friend who had refused an invitation to a marriage feast, says—

This is to be a real friend ; not one

Who asks, What time is dinner ? as the rest do.

And, Why should we not all at once sit down ?

And fishes for another invitation

To-morrow and next day, and then again

Asks if there's not a funeral feast to follow.

And Alexis in his *Orestes*, Niostratus in his *Plutus*, Menander in his *Drunkenness*, and in his *Lawgiver*, speak in the same way ; and Philonides, in his *Buskins*, says—

I being abstinent cannot endure

Such things as these.

But there are many other kindred nouns to the noun *παράσιτος* : there is *ἐπίσιτος*, which has already been mentioned ; and *οἰκόσιτος*, and *σιτόκουρος*, and *αὐτόσιτος* ; and besides these, there is *κακόσιτος* and *ὀλιγόσιτος* : and Anaxandrides uses the word *οἰκόσιτος* in his *Huntsmen*—

A son who feeds at home (*οἰκόσιτος*) is a great comfort.

And a man is called *οἰκόσιτος* who serves the city, not for hire, but gratis. Antiphanes, in his *Seythian*, says—

The *οἰκόσιτος* quickly doth become

A regular attendant at th' assembly.

And Menander says, in his *Ring*—

We found a bridegroom willing to keep house (*οἰκόσιτος*)

At his own charges, for no dowry seeking.

And in his *Harp-player* he says—

You do not get your hearers there for nothing (*οἰκοσίτους*).

Crates uses the word *ἐπισιτίας* in his *Deeds of Daring*, saying—

He feeds his messmate (*ἐπισιτίον*) while he shivers thus

In Megabyzus' house, and he will have

Food for his wages.

And he also uses the word in a peculiar sense in his *Women dining together*, where he says—

It is a well-bred custom not to assemble

A crowd of women, nor to feast a multitude ;

But to make a domestic (*οἰκοσίτους*) wedding feast.

And the word *σιτόκουρος* is used by Alexis, in his Woman sitting up all Night or the Weavers—

You will be but a walking bread-devourer (*σιτόκουρος*)

And Menander calls a man who is useless, and who lives to no purpose, *σιτόκουρος*, in his Thrasyleon, saying—

A lazy ever-procrastinating fellow,

A *σιτόκουρος*, miserable, useless,

Owning himself a burden on the earth.

And in his Venal People he says—

Wretch, you were standing at the door the while,

Having laid down your burden; while, for us,

We took the wretched *σιτόκουρος* in.

And Crobylus used the word *αἰτόσιτος* (bringing one's own provisions), in The Man hanged—

A parasite *αἰτόσιτος*, feeding himself,

You do contribute much to aid your master.

And Eubulus has the word *κακόσιτος* (eating badly, having no appetite), in his Ganymede—

Sleep nourishes him since he's no appetite (*κακόσιτος*).

And the word *ὀλιγόσιτος* (a sparing eater) occurs in Phrynichus, in his The solitary Man—

What does that sparing eater (*ὀλιγόσιτος*) Hercules there?

And Pherecrates, or Strattis, in his Good Men—

How sparingly you eat, who in one day

Swallow the food of an entire trireme.

53. When Plutarch had said all this about parasites, Democritus, taking up the discourse, said, And I myself, 'like wood well-glued to wood,' as the Theban poet has it, will say a word about flatterers.

For of all men the flatterer fares best,

as the excellent Menander says. And there is no great difference between calling a man a flatterer and a parasite. Accordingly, Lynceus the Samian, in his Commentaries, gives the name of parasite to Cleisophus, the man who is universally described as the flatterer of Philip, the king of the Macedonians (but he was an Athenian by birth, as Satyrus the Peripatetic affirms, in his Life of Philip). And Lynceus says—"Cleisophus, the parasite of Philip, when Philip rebuked him for being continually asking for something; replied, 'I am very forgetful.' Afterwards, when Philip had given him a wounded horse, he sold him; and when, after a time, the king

asked him what had become of him, he answered, 'He was sold by that wound of his.' And when Philip laughed at him, and took it good-humouredly, he said, 'Is it not then worth my while to keep you?' And Hegesander the Delphian, in his Commentaries, makes this mention of Cleisophus:—"When Philip the king said that writings had been brought to him from Cotys, king of Thrace, Cleisophus, who was present, said, 'It is well, by the gods.' And when Philip said, 'But what do you know of the subjects mentioned in these writings?' he said, 'By the great Jupiter, you have reprov'd me with admirable judgment.'"

54. But Satyrus, in his Life of Philip, says, "When Philip lost his eye, Cleisophus came forth with him, with bandages on the same eye as the king; and again, when his leg was hurt, he came out limping, along with the king. And if ever Philip ate any harsh or sour food, he would contract his features, as if he, too, had the same taste in his mouth. But in the country of the Arabs they used to do these things, not out of flattery, but in obedience to some law; so that whenever the king had anything the matter with any one of his limbs, the courtiers pretended to be suffering the same inconvenience: for they think it ridiculous to be willing to be buried with him when he dies, but not to pay him the compliment of appearing to be subject to the same sufferings as he is while alive, if he sustains any injury." But Nicolaus of Damascus,—and he was one of the Peripatetic school,—in his very voluminous history (for it consisted of a hundred and forty-four books), in the hundred and eleventh book says, that Adiatomus the king of the Sotiani (and that is a Celtic tribe) had six hundred picked men about him, who were called by the Gauls, in their national language, *Siloduri*—which word means in Greek, Bound under a vow. "And the king has them as companions, to live with him and to die with him; as that is the vow which they all take. In return for which, they also share his power, and wear the same dress, and eat the same food; and they die when he dies, as a matter of absolute necessity, if the king dies of any disease; or if he dies in war, or in any other manner. And no one can even say that any of them has shown any fear of death, or has in the least sought to evade it when the king is dead."

55. But Theopompus says, in the forty-fourth book of his

Histories, that Philip appointed Thrasydæus the Thessalian tyrant over all those of his nation, though a man who had but little intellect, but who was an egregious flatterer. But Arcadion the Achæan was not a flatterer, who is mentioned by the same Theopompus, and also by Duris in the fifth book of his History of Macedonian Affairs. Now this Arcadion hated Philip, and on account of this hatred voluntarily banished himself from his country. And he was a man of the most admirable natural abilities, and numbers of clever sayings of his are related. It happened then once, when Philip was sojourning at Delphi, that Arcadion also was there; and the Macedonian beheld him and called him to him, and said, How much further, O Arcadion, do you mean to go by way of banishment? And he replied—

Until I meet with men who know not Philip.

But Phylarchus, in the twenty-first book of his History, says that Philip laughed at this, and invited Arcadion to supper, and that in that way he got rid of his enmity. But of Nicesias the flatterer of Alexander, Hegesander gives the following account:—"When Alexander complained of being bitten by the flies and was eagerly brushing them off, a man of the name of Nicesias, one of his flatterers who happened to be present, said, —Beyond all doubt those flies will be far superior to all other flies, now that they have tasted your blood." And the same man says that Cheirisophus also, the flatterer of Dionysius, when he saw Dionysius laughing with some of his acquaintances, (but he was some way off himself, so that he could not hear what they were laughing at,) laughed also. And when Dionysius asked him on what account he, who could not possibly hear what was said, laughed, said—I feel that confidence in you that I am quite sure that what has been said is worth laughing at.

56. His son also, the second Dionysius, had numerous flatterers, who were called by the common people Dionysicolaces. And they, because Dionysius himself was not very sharp sighted, used to pretend while at supper not to be able to see very far, but they would touch whatever was near them as if they could not see it, until Dionysius himself guided their hands to the dishes. And when Dionysius spat, they would often put out their own faces for him to spit upon: and then

licking off the spittle and even his vomit, they declared that it was sweeter than honey. And Timæus, in the twenty-second book of his Histories, says that Democles the flatterer of the younger Dionysius, as it was customary in Sicily to make a sacrifice from house to house in honour of the nymphs, and for men to spend the night around their statues when quite drunk, and to dance around the goddesses—Democles neglecting the nymphs, and saying that there was no use in attending to lifeless deities, went and danced before Dionysius. And at a subsequent time being once sent on an embassy with some colleagues to Dion, when they were all proceeding in a trireme, he being accused by the rest of behaving in a seditious manner in respect of this journey, and of having injured the general interests of Dionysius, when Dionysius was very indignant, he said that differences had arisen between himself and his colleagues, because after supper they took a pæan of Phrynichus or Stesichorus, and some of them took one of Pindar's and sang it; but he, with those who agreed with him, went entirely through the hymns which had been composed by Dionysius himself. And he undertook to bring forward undeniable proof of this assertion. For that his accusers were not acquainted with the modulation of those songs, but that he on the contrary was ready to sing them all through one after the other. And so, when Dionysius was pacified, Democles continued, and said, "But you would do me a great favour, O Dionysius, if you were to order any one of those who knows it to teach me the pæan which you composed in honour of Æsculapius; for I hear that you have taken great pains with that."

And once, when some friends were invited to supper by Dionysius, Dionysius coming into the room, said, "O, my friends, letters have been sent to us from the generals who have been despatched to Naples;" and Democles interrupting him, said, "By the gods, they have done well, O Dionysius." And he, looking upon him, said, "But how do you know whether what they have written is in accordance with my expectation or the contrary?" And Democles replied, "By the gods, you have properly rebuked me, O Dionysius." Timæus also affirms that there was a man named Satyrus, who was a flatterer of both the Dionysii.

57. And Hegesander relates that Hiero the tyrant was

also rather weak in his eyes ; and that his friends who supped with him made mistakes in the dishes on purpose, in order to let him set them right, and to give him an opportunity of appearing clearer-sighted than the rest. And Hegesander says that Euclides, who was surnamed Seutlus, (and he too was a parasite,) once when a great quantity of sow-thistles (σόγκος) was set before him at a banquet, said, "Capaneus, who is introduced by Euripides in his Suppliant Women, was a very witty man—

Detesting tables where there was too much pride (ῥόγκος).

But those who were the leaders of the people at Athens, says he, in the Chremonidean war, flattered the Athenians, and said, "that everything else was common to all the Greeks ; but that the Athenians were the only men who knew the road which leads to heaven." And Satyrus, in his Lives, says that Anaxarchus, the Eudæmonical philosopher, was one of the flatterers of Alexander ; and that he once, when on a journey in company with the king, when a violent and terrible thunderstorm took place, so as to frighten everybody, said—"Was it you, O Alexander, son of Jupiter, who caused this?" And that he laughed and said—"Not I ; for I do not wish to be formidable, as you make me out ; you also desire me to have brought to me at supper the heads of satraps and kings." And Aristobulus of Cassandria says that Dioxippus the Athenian, a pancratiast, once when Alexander was wounded and when the blood flowed, said—

'Tis ichor, such as flows from the blessed gods.

58. And Epicrates the Athenian, having gone on an embassy to the king, according to the statement of Hegesander, and having received many presents from him, was not ashamed to flatter the king openly and boldly, so as even to say that the best way was not to choose nine archons every year, but nine ambassadors to the king. But I wonder at the Athenians, how they allowed him to make such a speech without bringing him to trial, and yet fined Demades ten talents, because he thought Alexander a god ; and they put Evagoras to death, because when he went as ambassador to the king he adored him. And Timon the Phliasian, in the third book of his Silli, says that Ariston the Clitian, an acquaintance and pupil of Zeno the Citiean, was a flatterer

of Persæus the philosopher, because he was a companion of Antigonus the king. But Phylarehus, in the sixth book of his Histories, says that Nicesias the flatterer of Alexander, when he saw the king in convulsions from some medicine which he had taken, said—"O king, what must we do, when even you gods suffer in this manner?" and that Alexander, scarcely looking up, said—"What sort of gods? I am afraid rather we are hated by the gods." And in his twenty-eighth book the same Phylarchus says that Apollophanes was a flatterer of Antigonus who was surnamed Epitropus, who took Lacedæmon, and who used to say that the fortune of Antigonus Alexandrized.

59. But Euphantus, in the fourth book of his Histories, says that Callierates was a flatterer of Ptolemy, the third king of Egypt, who was so subtle a flatterer that he not only bore an image of Ulysses on his seal, but that he also gave his children the names of Telegonus and Anticlea. And Polybius, in the thirteenth book of his Histories, says that Heraclides the Tarentine was a flatterer of the Philip whose power was destroyed by the Romans; and that it was he who overturned his whole kingdom. And in his fourteenth book, he says that Philo was a flatterer of Agathoeles the son of Cenanthe, and the companion of the king Ptolemy Philopator. And Baton of Sinope relates, in his book about the tyranny of Hieronymus, that Thraso, who was surnamed Careharus, was the flatterer of Hieronymus the tyrant of Syraeuse, saying that he every day used to drink a great quantity of unmixed wine. But another flatterer, by name Osis, caused Thraso to be put to death by Hieronymus; and he persuaded Hieronymus himself to assume the diadem, and the purple and all the rest of the royal apparel, which Dionysius the tyrant was accustomed to wear. And Agatharehides, in the thirtieth book of his Histories, says—"Hæresippus the Spartan was a man of no moderate iniquity, not even putting on any appearance of goodness; but having very persuasive flattering language, and being a very clever man at paying court to the rich as long as their fortune lasted." Such also was Heraclides the Maronite, the flatterer of Seuthes the king of the Thracians, who is mentioned by Xenophon in the seventh book of the Anabasis.

60. But Theopompus, in the eighteenth book of his Histories, speaking of Nieostratus the Argive, and saying

how he flattered the Persian king, writes as follows—"But how can we think Nicostratus the Argive anything but a wicked man? who, when he was president of the city of Argos, and when he had received all the distinctions of family, and riches, and large estates from his ancestors, surpassed all men in his flatteries and attentions to the king, outrunning not only those who bore a part in that expedition, but even all who had lived before; for in the first place, he was so anxious for honours from the barbarian, that, wishing to please him more and to be more trusted by him, he brought his son to the king, a thing which no one else will ever be found to have done. And then, every day when he was about to go to supper he had a table set apart, to which he gave the name of the Table of the King's Deity, loading it with meat and all other requisites; hearing that those who live at the doors of the royal palace among the Persians do the same thing, and thinking that by this courtier-like attention he should get more from the king. For he was exceedingly covetous, and not scrupulous as to the means he employed for getting money, so that indeed no one was ever less so. And Lysimachus was a flatterer and the tutor of Attalus the king, a man whom Callimachus sets down as a Theodorcan, but Hermippus sets him down in the list of the disciples of Theophrastus. And this man wrote books also about the education of Attalus, full of every kind of adulation imaginable. But Polybius, in the eighth book of his Histories, says, "Cavarus the Gaul, who was in other respects a good man, was depraved by Sostratus the flatterer, who was a Chalcedonian by birth."

61. Nicolaus, in the hundred and fourteenth book of his Histories, says that Andromachus of Carrhæ was a flatterer of Licinius Crassus, who commanded the expedition against the Parthians; and that Crassus communicated all his designs to him, and was, in consequence, betrayed to the Parthians by him, and so destroyed. But Andromachus was not allowed by the deity to escape unpunished. For having obtained, as the reward of his conduct, the sovereignty over his native place Carrhæ, he behaved with such cruelty and violence that he was burnt with his whole family by the Carrhans. And Posidonius the Apamean, who was afterwards surnamed Rhodius, in the fourth book of his Histories, says that Hierax of Antioch, who used formerly to accompany the

singers called Lysiodi on the flute, afterwards became a terrible flatterer of Ptolemy, seventh king of Egypt of that name, who was also surnamed Euergetes; and that he had the very greatest influence over him, as also he had with Ptolemy Philometor, though he was afterwards put to death by him. And Nicolaus the Peripatetic states that Sosipater was a flatterer of Mithridates, a man who was by trade a conjurer. And Theopompus, in the ninth book of his History of Grecian Affairs, says that Athenæus the Eretrian was a flatterer and servant of Sisyphus the tyrant of Pharsalus.

62. The whole populace of the Athenians, too, was very notorious for the height to which it pushed its flattery; accordingly, Demochares the cousin of Demosthenes the orator, in the twentieth book of his Histories, speaking of the flattery practised by the Athenians towards Demetrius Poliorcetes, and saying that he himself did not at all like it, writes as follows—"And some of these things annoyed him greatly, as they well might. And, indeed, other parts of their conduct were utterly mean and disgraceful. They consecrated temples to Leæna Venus and Lamia Venus, and they erected altars and shrines as if to heroes, and instituted libations in honour of Burichus, and Adeimantus, and Oxythemis, his flatterers. And poems were sung in honour of all these people, so that even Demetrius himself was astonished at what they did, and said that in his time there was not one Athenian of a great or vigorous mind." The Thebans also flattered Demetrius, as Polemo relates in the treatise on the Ornamented Portico at Sicyon; and they, too, erected a temple to Lamia Venus. But she was one of Demetrius's mistresses, as also was Leæna. So that why should we wonder at the Athenians, who stooped even to become flatterers of flatterers, singing pæans and hymns to Demetrius himself?

Accordingly Demochares, in the twenty-first book of his Histories, says—"And the Athenians received Demetrius when he came from Leucadia and Corcyra to Athens, not only with frankincense, and crowns, and libations of wine, but they even went out to meet him with hymns, and choruses, and ithyphalli, and dancing and singing, and they stood in front of him in multitudes, dancing and singing, and saying that he was the only true god, and that all the rest of the gods were either asleep, or gone away to a distance, or were no gods at

all. And they called him the son of Neptune and Venus, for he was eminent for beauty, and affable to all men with a natural courtesy and gentleness of manner. And they fell at his feet and addressed supplications and prayers to him."

63. Demochares, then, has said all this about the adulatory spirit and conduct of the Athenians. And Duris the Samian, in the twenty-second book of his Histories, has given the very ithyphallic hymn which they addressed to him—

Behold the greatest of the gods and dearest
 Are come to this city,
 For here Demeter¹ and Demetrius are
 Present in season.
 She indeed comes to duly celebrate
 The sacred mysteries
 Of her most holy daughter—he is present
 Joyful and beautiful,
 As a god ought to be, with smiling face
 Showering his blessings round.
 How noble doth he look ! his friends around,
 Himself the centre.
 His friends resemble the bright lesser stars,
 Himself is Phœbus.
 Hail, ever-mighty Neptune's mightier son ;
 Hail, son of Venus.
 For other gods do at a distance keep,
 Or have no ears,
 Or no existence ; and they heed not us—
 But you are present,
 Not made of wood or stone, a genuine god.
 We pray to thee.
 First of all give us peace, O dearest god—
 For you are lord of peace—
 And crush for us yourself, for you've the power,
 This odious Sphinx ;
 Which now destroys not Thebes alone, but Greece—
 The whole of Greece—
 I mean th' Ætolian, who, like her of old,
 Sits on a rock,
 And tears and crushes all our wretched bodies.
 Nor can we him resist.
 For all th' Ætolians plunder all their neighbours ;
 And now they stretch afar
 Their lion hands ; but crush them, mighty lord,
 Or send some Œdipus
 Who shall this Sphinx hurl down from off his precipice,
 Or starve him justly.

¹ Demeter, Δημήτηρ, or as it is written in the text Δημήτρα. Ceres, the mother of Proserpine.

64. This is what was sung by the nation which once fought at Marathon, and they sang it not only in public, but in their private houses—men who had once put a man to death for offering adoration to the king of Persia, and who had slain countless myriads of barbarians. Therefore, Alexis, in his Apothecary or Cratevas, introduces a person pledging one of the guests in a cup of wine, and represents him as saying—

Boy, give a larger cup, and pour therein
Four cyathi of strong and friendly drink,
In honour of all present. Then you shall add
Three more for love ; one for the victory,
The glorious victory of King Antigonus,
Another for the young Demetrius.

* * * *

And presently he adds—

Bring a third cup in honour now of Venus,
The lovely Venus. Hail, my friends and guests ;
I drink this cup to the success of all of you.

65. Such were the Athenians at that time, after flattery, that worst of wild beasts, had inspired their city with frenzy, that city which once the Pythia entitled the Hearth of Greece, and which Theopompus, who hated them, called the Prytaneum of Greece ; he who said in other places that Athens was full of drunken flatterers, and sailors, and pickpockets, and also of false witnesses, sycophants, and false accusers. And it is my opinion that it was they who introduced all the flattery which we have been speaking of, like a storm, or other infliction, sent on men by the gods ; concerning which Diogenes said, very elegantly—"That it was much better to go ἐς κόρακας than ἐς κόλακας, who eat up all the good men while they are still alive ;" and, accordingly, Anaxilas says, in his Young Woman—

The flatterers are worms which prey upon
All who have money ; for they make an entrance
Into the heart of a good guileless man,
And take their seat there, and devour it,
Till they have drain'd it like the husk of wheat,
And leave the shell ; and then attack some other.

And Plato says, in his Phædrus—"Nature has mingled some pleasure which is not entirely inelegant in its character of a flatterer, though he is an odious beast, and a great injury to a state." And Theophrastus, in his treatise on Flattery,

says that Myrtis the priest, the Argive, taking by the ear Cleonymus (who was a dancer and also a flatterer, and who often used to come and sit by him and his fellow-judges, and who was anxious to be seen in company with those who were thought of consideration in the city), and dragging him out of the assembly, said to him in the hearing of many people, You shall not dance here, and you shall not hear us. And Diphilus, in his Marriage, says—

A flatterer destroys
By his pernicious speeches
Both general and prince,
Both private friends and states ;
He pleases for a while,
But causes lasting ruin.
And now this evil habit
Has spread among the people,
Our courts are all diseased,
And all is done by favour.

So that the Thessalians did well who razed the city which was called Colacea (Flattery), which the Melians used to inhabit, as Theopompus relates in the thirtieth book of his History.

66. But Phylarchus says, that those Athenians who settled in Lemnos were great flatterers, mentioning them as such in the thirteenth book of his History. For that they, wishing to display their gratitude to the descendants of Seleucus and Antiochus, because Seleucus not only delivered them when they were severely oppressed by Lysimachus, but also restored both their cities to them,—they, I say, the Athenians in Lemnos, not only erected temples to Seleucus, but also to his son Antiochus ; and they have given to the cup, which at their feasts is offered at the end of the banquet, the name of the cup of Seleucus the Saviour.

Now some people, perverting the proper name, call this flattery *ἀπέσκεια*, complaisance ; as Anaxandrides does in his Samian, where he says—

For flattery is now complaisance call'd.

But those who devote themselves to flattery are not aware that that art is one which flourishes only a short time. Accordingly, Alexis says in his Liar—

✓ A flatterer's life but a brief space endures,
For no one likes a hoary parasite.

And Clearchus the Solensian, in the first book of his Amatory treatises, says—"No flatterer is constant in his friendship. For time destroys the falsehood of his pretences, and a lover is only a flatterer and a pretended friend on account of youth or beauty." One of the flatterers of Demetrius the king was Adeimantus of Lampsacus, who having built a temple in Thiriæ, and placed statues in it, called it the temple of Phila Venus, and called the place itself Philæum, from Phila the mother of Demetrius; as we are told by Dionysius the son of Tryphon, in the tenth book of his treatise on Names.

67. But Clearchus the Solensian, in his book which is inscribed Gergithius, tells us whence the origin of the name flatterer is derived; and mentioning Gergithius himself, from whom the treatise has its name, he says that he was one of Alexander's flatterers; and he tells the story thus—"That flattery debases the characters of the flatterers, making them apt to despise whoever they associate with; and a proof of this is, that they endure everything, well knowing what they dare do. And those who are flattered by them, being puffed up by their adulation, they make foolish and empty-headed, and cause them to believe that they, and everything belonging to them, are of a higher order than other people." And then proceeding to mention a certain young man, a Paphian by birth, but a king by the caprice of fortune, he says—"This young man (and he does not mention his name) used out of his preposterous luxury to lie on a couch with silver feet, with a smooth Sardian carpet spread under it of the most expensive description. And over him was thrown a piece of purple cloth, edged with a scarlet fringe; and he had three pillows under his head made of the finest linen, and of purple colour, by which he kept himself cool. And under his feet he had two pillows of the kind called Dorian, of a bright crimson colour; and on all this he lay himself, clad in a white robe.

68. "And all the monarchs who have at any time reigned in Cyprus have encouraged a race of nobly-born flatterers as useful to them; for they are a possession very appropriate to tyrants. And no one ever knows them (any more than they do the judges of the Areopagus), either how many they are, or who they are, except that perhaps some of the most

eminent may be known or suspected. And the flatterers at Salamis are divided into two classes with reference to their families ; and it is from the flatterers in Salamis that all the rest of the flatterers in the other parts of Cyprus are derived ; and one of these two classes is called the Gergini, and the other the Promalanges. Of which, the Gergini mingle with the people in the city, and go about as eavesdroppers and spies in the workshops and the market-places ; and whatever they hear, they report every day to those who are called their Principals. But the Promalanges, being a sort of superior investigators, inquire more particularly into all that is reported by the Gergini which appears worthy of being investigated ; and the way in which they conduct themselves towards every one is so artificial and gentle, that, as it seems to me, and as they themselves allege, the very seed of notable flatterers has been spread by them over all the places at a distance. Nor do they pride themselves slightly on their skill, because they are greatly honoured by the kings ; but they say that one of the Gergini, being a descendant of those Trojans whom Teucer took as slaves, having selected them from the captives, and then brought and settled in Cyprus, going along the sea-coast with a few companions, sailed towards Æolis, in order to seek out and re-establish the country of his ancestors ; and that he, taking some Mysians to himself, inhabited a city near the Trojan Ida, which was formerly called Gergina, from the name of the inhabitants, but is now called Gergitha. For some of the party being, as it seems, separated from this expedition, stopped in Cymæa, being by birth a Cretan race, and not from the Thessalian Tricca, as some have affirmed,—men whose ignorance I take to be beyond the skill of all the descendants of Æsculapius to cure.

69. "There were also in this country, in the time of Glutus the Carian, women attaching themselves to the Queens, who were called flatterers ; and a few of them who were left crossed the sea, and were sent for to the wives of Artabazus and Mentor, and instead of *κολακίδες* were called *κλιμακίδες* from this circumstance. By way of making themselves agreeable to those who had sent for them, they made a ladder (*κλιμακία*) of themselves, in such a manner that there was a way of ascending over their backs, and also a way of descending, for their mistresses when they drove out in chariots : to such a

pitch of luxury, not to say of miserable helplessness, did they bring those silly women by their contrivance. Therefore, they themselves, when they were compelled by fortune to quit that very luxurious way of living, lived with great hardship in their old age. And the others who had received these habits from us, when they were deprived of their authority came to Macedonia; and the customs which they taught to the wives and princesses of the great men in that country by their association with them, it is not decent even to mention further than this, that practising magic arts themselves, and being the objects of them when practised by others, they did not spare even the places of the greatest resort, but they became complete vagabonds, and the very scum of the streets, polluted with all sorts of abominations. Such and so great are the evils which seem to be engendered by flattery in the case of all people who admit from their own inclination and predisposition to be flattered."

70. And a little further Clearchus goes on as follows:—"But still a man may have a right to find fault with that young man for the way in which he used those things, as I have said before. For his slaves stood in short tunics a little behind the couch: and as there are now three men on whose account all this discussion has been originated, and as all these men are men who have separate names among us, the one sat on the couch close to his feet, letting the feet of the young man rest upon his knees, and covering them with a thin cloth; and what he did further is plain enough, even if I do not mention it. And this servant is called by the natives Parabystus, because he works his way into the company of those men even who do not willingly receive him, by the very skilful character of his flatteries. The second was one sitting on a certain chair which was placed close to the couch; and he, holding by the hand of the young man, as he let it almost drop, and clinging to it, kept on rubbing it, and taking each of his fingers in turn he rubbed it and stretched it, so that the man appeared to have said a very witty thing who first gave that officer the name of Sicya.¹ The third, however, was the most noble of all, and was called Theer (or the wild beast), who was indeed the principal person of the whole body, and who stood at his master's head, and shared

¹ σικία, a cucumber.

his linen pillows, lying upon them in a most friendly manner, And with his left hand he kept smoothing the hair of the young man, and with his right hand he kept moving up and down a Phocæan fan, so as to please him while waving it, without force enough to brush anything away. On which account, it appears to me, that some high-born god must have been angry with him and have sent a fly to attack the young man, a fly like that with whose audacity Homer says that Minerva inspired Menelaus, so vigorous and fearless was it in disposition.

"So when the young man was stung, this man uttered such a loud scream in his behalf, and was so indignant, that on account of his hatred to one fly he banished the whole tribe of flies from his house: from which it is quite plain that he appointed this servant for this especial purpose."

71. But Leucon, the tyrant of Pontus, was a different kind of man, who when he knew that many of his friends had been plundered by one of the flatterers whom he had about him, perceiving that the man was calumniating some one of his remaining friends, said, "I swear by the gods that I would kill you if a tyrannical government did not stand in need of bad men." And Antiphanes the comic writer, in his *Soldier*, gives a similar account of the luxury of the kings in Cyprus. And he represents one of them as asking a soldier these questions—

A. Tell me now, you had lived some time in Cyprus?

Say you not so?

B. Yes, all the time of the war.

A. In what part most especially? tell me that.

B. In Paphos, where you should have seen the luxury That did exist, or you could not believe it.

A. What kind of luxury?

B. The king was fann'd

While at his supper by young turtle-doves

And by nought else.

A. How mean you? never mind

My own affairs, but let me ask you this.

B. He was anointed with a luscious ointment
Brought up from Syria, made of some rich fruit
Which they do say doves love to feed upon.
They were attracted by the scent and flew
Around the royal temples; and had dared
To seat themselves upon the monarch's head,
But that the boys who sat around with sticks
Did keep them at a slight and easy distance.

And so they did not perch, but hover'd round,
Neither too far nor yet too near, still fluttering,
So that they raised a gentle breeze to blow
Not harshly on the forehead of the king.

72. The flatterer (κόλαξ) of that young man whom we have been speaking of must have been a μαλακοκόλαξ, (a soft flatterer,) as Clearchus says. For besides flattering such a man as that, he invents a regular gait and dress harmonizing with that of those who receive the flattery, folding his arms and wrapping himself up in a small cloak; on which account some men call him Paranconistes, and some call him a Repository of Attitudes. For really a flatterer does seem to be the very same person with Proteus himself. Accordingly he changes into nearly every sort of person, not only in form, but also in his discourse, so very varied in voice he is.

But Androcydes the physician said that flattery had its name (κολάκεια) from becoming glued (ἀπὸ τοῦ προσκολλᾶσθαι) to men's acquaintance. But it appears to me that they were named from their facility; because a flatterer will undergo anything, like a person who stoops down to carry another on his back, by reason of his natural disposition, not being annoyed at anything, however disgraceful it may be.

And a man will not be much out who calls the life of that young Cyprian a wet one. And Alexis says that there were many tutors and teachers of that kind of life at Athens, speaking thus in his Pyraunus—

I wish'd to try another style of life,
Which all men are accusom'd to call wet.
So walking three days in the Ceramicus,
I found it may be thirty skilful teachers
Of the aforesaid life, from one single school.

And Crobylus says in his Female Deserter—

The wetness of your life amazes me,
For men do call intemperance now wetness.

73. And Antiphanes, in his Lemnian Women, lays it down that flattery is a kind of art, where he says—

Is there, or can there be an art more pleasing,
Or any source of gain more sure and gainful
Than well-judged flattery? Why does the painter
Take so much pains and get so out of temper?
Why does the farmer undergo such risks?
Indeed all men are full of care and trouble,
But life for us is full of fun and laughter.

For where the greatest business is amusement,
 To laugh and joke and drink full cups of wine,
 Is not that pleasant? How can one deny?
 'Tis the next thing to being rich oneself.

But Menander, in his play called the Flatterer, has given us the character of one as carefully and faithfully as it was possible to manage it: as also Diphilus has of a parasite in his Telesias. And Alexis, in his Liar, has introduced a flatterer speaking in the following manner—

By the Olympian Jove and by Minerva
 I am a happy man. And not alone
 Because I'm going to a wedding dinner,
 But because I shall burst, an it please God.
 And would that I might meet with such a death.

And it seems to me, my friends, that that fine epicure would not have scrupled to quote from the Omphale of Ion the tragedian, and to say—

For I must speak of a yearly feast
 As if it came round every day.

74. But Hippias the Erythræan, in the second book of his Histories of his own Country, relating how the kingdom of Cnopus was subverted by the conduct of his flatterers, says this—"When Cnopus consulted the oracle about his safety, the god, in his answer, enjoined him to sacrifice to the crafty Mercury. And when, after that, he went to Delphi, they who were anxious to put an end to his kingly power in order to establish an oligarchy instead of it, (and those who wished this were Ortyges, and Irus, and Echarus, who, because they were most conspicuous in paying court to the princes, were called adorers and flatterers,) they, I say, being on a voyage in company with Cnopus, when they were at a distance from land, bound Cnopus and threw him into the sea; and then they sailed to Chios, and getting a force from the tyrants there, Amphiclus and Polytechnus, they sailed by night to Erythræ, and just at the same time the corpse of Cnopus was washed up on the sea-shore at Erythræ, at a place which is now called Leopodon. And while Cleonice, the wife of Cnopus, was busied about the offices due to the corpse, (and it was the time of the festival and assembly instituted in honour of Diana Stophea,) on a sudden there is heard the noise of a trumpet; and the city is taken by Ortyges and his troops, and many of the friends of Cnopus are put to death; and Cleonice, hearing what had happened, fled to Colophon.

75. " But Ortyges and his companions, establishing themselves as tyrants, and having possessed themselves of the supreme power in Chios, destroyed all who opposed their proceedings, and they subverted the laws, and themselves managed the whole of the affairs of the state, admitting none of the popular party within the walls. And they established a court of justice outside the walls, before the gates ; and there they tried all actions, sitting as judges, clothed in purple cloaks, and in tunics with purple borders, and they wore sandals with many slits in them during the hot weather ; but in winter they always walked about in women's shoes ; and they let their hair grow, and took great care of it so as to have ringlets, dividing it on the top of their head with fillets of yellow and purple. And they wore ornaments of solid gold, like women, and they compelled some of the citizens to carry their litters, and some to act as lictors to them, and some to sweep the roads. And they sent for the sons of some of the citizens to their parties when they supped together ; and some they ordered to bring their own wives and daughters within. And on those who disobeyed they inflicted the most extreme punishment. And if any one of their companions died, then collecting the citizens with their wives and children, they compelled them by violence to utter lamentations over the dead, and to beat their breasts, and to cry out shrilly and loudly with their voices, a man with a scourge standing over them, who compelled them to do so—until Hippotes, the brother of Cnopus, coming to Erythræ with an army at the time of a festival, the people of Erythræ assisting him, set upon the tyrants, and having punished a great many of their companions, slew Ortyges in his flight, and all who were with him, and treated their wives and children with the very extremity of ill-usage, and delivered his country."

76. Now from all this we may understand, my friends, of how many evils flattery is the cause in human life. For Theopompus, in the nineteenth book of his history of the Transactions of Philip, says, " Agathocles was a slave, and one of the Penestæ in Thessaly, and as he had great influence with Philip by reason of his flattery of him, and because he was constantly at his entertainments dancing and making him laugh, Philip sent him to destroy the Perrhæbi, and to govern all that part of the country. And the Macedonian constantly

had this kind of people about him, with whom he associated the greater part of his time, because of their fondness for drinking and buffoonery, and in their company he used to deliberate on the most important affairs." And Hegesander the Delphian gives a similar account of him, and relates how he sent a large sum of money to the men who are assembled at Athens at the temple of Hercules in Diomea, and who say laughable things; and he ordered some men to write down all that was said by them, and to send it to him. And Theopompus, in the twenty-sixth book of his History, says "that Philip knowing that the Thessalians were an intemperate race, and very profligate in their way of living, prepared some entertainments for them, and endeavoured in every possible manner to make himself agreeable to them. For he danced and revelled, and practised every kind of intemperance and debauchery. And he was by nature a buffoon, and got drunk every day, and he delighted in those occupations which are consistent with such practices, and with those who are called witty men, who say and do things to provoke laughter. And he attached numbers of the Thessalians who were intimate with him to himself, still more by his entertainments than by his presents." And Dionysius the Sicilian used to do very nearly the same thing, as Eubulus the comic poet tells us in his play entitled Dionysius;—

But he is harsh and rigorous to the solemn,
But most good-humour'd to all flatterers,
And all who jest with freedom. For he thinks
Those men alone are free, though slaves they be.

77. And indeed Dionysius was not the only person who encouraged and received those who had squandered their estates on drunkenness and gambling and all such debauchery as that, for Philip also did the same. And Theopompus speaks of such of them in the forty-ninth book of his History, where he writes as follows:—"Philip kept at a distance all men who were well regulated in their conduct and who took care of their property; but the extravagant and those who lived in gambling and drunkenness he praised and honoured. And therefore he not only took care that they should always have such amusements, but he encouraged them to devote themselves to all sorts of injustice and debauchery besides. For what disgraceful or iniquitous practices were there to which

these men were strangers, or, what virtuous or respectable habits were there which they did not shun? Did they not at all times go about shaven and carefully made smooth, though they were men? And did not they endeavour to misuse one another though they had beards? And they used to go about attended by two or three lovers at a time; and they expected no complaisance from others which they were not prepared to exhibit themselves. On which account a man might very reasonably have thought them not *ἐραῖποι* but *ἐραῖποι*, and one might have called them not soldiers, but prostitutes. For though they were *ἀνδροφόνου* by profession, they were *ἀνδρόπονοι* by practice. And in addition to all this, instead of loving sobriety, they loved drunkenness; and instead of living respectably they sought every opportunity of robbing and murdering; and as for speaking the truth, and adhering to their agreements, they thought that conduct quite inconsistent with their characters; but to perjure themselves and cheat, they thought the most venerable behaviour possible. And they disregarded what they had, but they longed for what they had not; and this too, though a great part of Europe belonged to them. For I think that the companions of Philip, who did not at that time amount to a greater number than eight hundred, had possession so far as to enjoy the fruits of more land than any ten thousand Greeks, who had the most fertile and large estates." And he makes a very similar statement about Dionysius, in his twenty-first book, when he says, "Dionysius the tyrant of Sicily encouraged above all others those who squandered their property in drunkenness and gambling and intemperance of that sort. For he wished every one to become ruined and ready for any iniquity, and all such people he treated with favour and distinction."

78. And Demetrius Poliorcetes was a man very fond of mirth, as Phylarchus relates in the tenth book of his History. But in the fourteenth book he writes as follows:—"Demetrius used to allow men to flatter him at his banquets, and to pour libations in his honour, calling him Demetrius the only king, and Ptolemy only the prefect of the fleet, and Lysimachus only a steward, and Seleucus only a superintendent of elephants, and in this way he incurred no small amount of hatred." And Herodotus states that Amasis the

king of the Egyptians was always a man full of tricks, and one who was used to turn his fellow feasters into ridicule ; and when he was a private man he says he was very fond of feasting and of jesting, and he was not at all a serious man. And Nicolaus, in the twenty-seventh book of his History, says that Sylla the Roman general was so fond of mimics and buffoons, being a man very much addicted to amusement, that he gave such men several portions of the public land. And the satyric comedies which he wrote himself in his native language, show of how merry and jovial a temperament he was in this way.

79. And Theophrastus, in his treatise on Comedy, tells us that the Tirynthians, being people addicted to amusement, and utterly useless for all serious business, betook themselves once to the oracle at Delphi in hopes to be relieved from some calamity or other. And that the God answered them, "That if they sacrificed a bull to Neptune and threw it into the sea without once laughing, the evil would cease." And they, fearing lest they should make a blunder in obeying the oracle, forbade any of the boys to be present at the sacrifice ; however, one boy, hearing of what was going to be done, mingled with the crowd, and then when they hooted him and drove him away, "Why," said he, "are you afraid lest I should spoil your sacrifice?" and when they laughed at this question of his, they perceived that the god meant to show them by a fact that an inveterate custom cannot be remedied. And Sosicrates, in the first book of his History of Crete, says that the Phæstians have a certain peculiarity, for that they seem to practise saying ridiculous things from their earliest childhood ; on which account it has often happened to them to say very reasonable and witty things because of their early habituation : and therefore all the Cretans attribute to them preeminence in the accomplishment of raising a laugh.

80. But after flattery, Anaxandrides the comic poet gives the next place to ostentation, in his Apothecary Propbet, speaking thus—

Do you reproach me that I'm ostentatious?
 Why should you do so? for this quality
 Is far beyond all others, only flattery
 Excepted : that indeed is best of all.

And Antiphanes speaks of what he calls a psomocolax, a flatterer for morsels of bread, in his Gerytades, when he says—

You are call'd a whisperer and psomocolax.

And Sannyrion says—

What will become of you, you cursed psomocolaces.

And Philemon says in his Woman made young again—

The man is a psomocolax.

And Philippides says in his Renovation—

Always contending and ψωμοκόλακείων.

But the word κόλαξ especially applies to these parasitical flatterers; for κόλον means food, from which come the words βουκόλος, and δύσκολος, which means difficult to be pleased and squeamish. And the word κοιλία means that part of the body which receives the food, that is to say, the stomach. Diphilus also uses the word ψωμοκόλαφος in his Theseus, saying—

They call you a runaway ψωμοκόλαφος.

81. When Democritus had made this speech, and had asked for some drink in a narrow-necked sabrias, Ulpian said, And what is this sabrias? And just as Democritus was beginning to treat us all to a number of interminable stories, in came a troop of servants bringing in everything requisite for eating. Concerning whom Democritus, continuing his discourse, spoke as follows:—I have always, O my friends, marvelled at the race of slaves, considering how abstemious they are, though placed in the middle of such numbers of dainties; for they pass them by, not only out of fear, but also because they are taught to do so; I do not mean being taught in the Slave-teacher of Pherecrates, but by early habituation; and without its being necessary to utter any express prohibition respecting such matters to them, as in the island of Cos, when the citizens sacrifice to Juno. For Macareus says, in his third book of his treatise on Coan Affairs, that, when the Coans sacrifice to Juno, no slave is allowed to enter the temple, nor does any slave taste any one of the things which are prepared for the sacrifice. And Antiphanes, in his Dyspratus,¹ says—

¹ The exact meaning of this title is disputed, some translate it, "hard to sell," or "to be sold," others merely "miserable."

'Tis hard to see around one savoury cakes,
And delicate birds half eaten; yet the slaves
Are not allow'd to eat the fragments even,
As say the women.

And Epicrates, in his *Dyspratus*, introduces a servant expressing his indignation, and saying—

What can be worse than, while the guests are drinking,
To hear the constant cry of, Here, boy, here !
And this that one may bear a chamberpot
To some vain beardless youth; and see around
Half eaten savoury cakes, and delicate birds,
Whose very fragments are forbidden strictly
To all the slaves—at least the women say so;
And him who drinks a cup men call a belly-god;
And if he tastes a mouthful of solid food
They call him greedy glutton :

from the comparison of which iambics, it is very plain that Epicrates borrowed Antiphanes's lines, and transferred them to his own play.

82. And Dieuchidas says, in his history of the Affairs of Megara—" Around the islands called *Arææ* (and they are between *Cnidos* and *Syme*) a difference arose, after the death of *Triopas*, among those who had set out with him on his expedition, and some returned home, and others remained with *Phorbas*, and came to *Ialysus*, and others proceeded with *Periergus*, and occupied the district of *Cameris*. And on this it is said that *Periergus* uttered curses against *Phorbas*, and on this account the islands were called *Arææ*. But *Phorbas* having met with shipwreck, he and *Parthenia*, the sister of *Phorbas* and *Periergus*, swam ashore to *Ialysus*, at the point called *Schedia*. And *Thamneus* met with them, as he happened to be hunting near *Schedia*, and took them to his own house, intending to receive them hospitably, and sent on a servant as a messenger to tell his wife to prepare everything necessary, as he was bringing home strangers. But when he came to his house and found nothing prepared, he himself put corn into a mill, and everything else that was requisite, and then ground it himself and feasted them. And *Phorbas* was so delighted with this hospitality, that when he was dying himself he charged his friends to take care that his funeral rites should be performed by free men. And so this custom continued to prevail in the sacrifice of *Phorbas*, for

¹ From ἀρὰ, a curse.

none but free men minister at this sacrifice. And it is accounted profanation for any slave to approach it."

83. And since among the different questions proposed by Ulpian, there is this one about the slaves, let us now ourselves recapitulate a few things which we have to say on the subject, remembering what we have in former times read about it. For Pherecrates, in his Boors, says—

For no one then had any Manes,¹ no,
Nor home-born slaves; but the free women themselves
Did work at everything within the house.
And so at morn they ground the corn for bread,
Till all the streets resounded with the mills.

And Anaxandrides, in his Anchises, says—

There is not anywhere, my friend, a state
Of none but slaves; but fortune regulates
And changes at its will th'estates of men.
Many there are who are not free to day,
But will to-morrow free-men be of Sunium,
And the day after public orators;
For so the deity guides each man's helm.

84. And Posidonius, the stoic philosopher, says in the eleventh book of his History, "That many men, who are unable to govern themselves, by reason of the weakness of their intellect, give themselves up to the guidance of those who are wiser than themselves, in order that receiving from them care and advice, and assistance in necessary matters, they may in their turn requite them with such services as they are able to render. And in this manner the Mariandyni became subject to the people of Heraclea, promising to act as their subjects for ever, if they would supply them with what they stood in need of; having made an agreement beforehand, that none of them would sell anything out of the territory of Heraclea, but that they would sell in that district alone. And perhaps it is on this account that Euphorion the epic poet called the Mariandyni Bringers of Gifts, saying—

And they may well be call'd Bringers of Gifts,
Fearing the stern dominion of their kings.

And Callistratus the Aristophanean says that "they called the Mariandyni *δωροφόροι*, by that appellation taking away whatever there is bitter in the name of servants, just as the

¹ A slave's name.

Spartans did in respect of the Helots, the Thessalians in the case of the Penestæ, and the Cretans with the Clarotæ. But the Cretans call those servants who are in their houses Chrysoneti,¹ and those whose work lies in the fields Amphamiotæ, being natives of the country, but people who have been enslaved by the chance of war; but they also call the same people Clarotæ, because they have been distributed among their masters by lot.

And Ephorus, in the third book of his Histories, "The Cretans call their slaves Clarotæ, because lots have been drawn for them; and these slaves have some regularly recurring festivals in Cydonia, during which no freemen enter the city, but the slaves are the masters of everything, and have the right even to scourge the freemen." But Sosicrates, in the second book of his History of Cretan Affairs, says, "The Cretans call public servitude *μυοία*, but the private slaves they call *aphamiotæ*; and the *perioeci*, or people who live in the adjacent districts, they call subjects. And Dosiadas gives a very similar account in the fourth book of his history of Cretan Affairs.

85. But the Thessalians call those Penestæ who were not born slaves, but who have been taken prisoners in war. And Theopompus the comic poet, misapplying the word, says—

The wrinkled counsellors of a Penestan master.

And Philocrates, in the second book of his history of the Affairs of Thessaly, if at least the work attributed to him is genuine, says that the Penestæ are also called Thessalœcetæ, or servants of the Thessalians. And Archemachus, in the third book of his history of the Affairs of Eubœa, says, "When the Bœotians had founded Arnæa, those of them who did not return to Bœotia, but who took a fancy to their new country, gave themselves up to the Thessalians by agreement, to be their slaves; on condition that they should not take them out of the country, nor put them to death, but that they should cultivate the country for them, and pay them a yearly revenue for it. These men, therefore, abiding by their agreement, and giving themselves up to the Thessalians, were called at that time Menestæ; but now they are called Penestæ;

¹ *Chrysoneti* means bought with gold, from *χρυσός*, gold, and *ᾠνέομαι*, to buy. *Clarotæ* means allotted, from *κληρώω*, to cast lots. It is not known what the derivation or meaning of *Aphamiotæ* is.

and many of them are richer than their masters. And Euripides, in his *Phrixus*, calls them *latrīæ*,¹ in these words—

Λάτρεις πενέστῃς ἄμὸς ἀρχαίων δόμων.

86. And Timæus of Tauromenium, in the ninth book of his *Histories*, says, “It was not a national custom among the Greeks in former times to be waited on by purchased slaves;” and he proceeds to say, “And altogether they accused Aristotle of having departed from the Locrian customs; for they said that it was not customary among the Locrians, nor among the Phocians, to use either maid-servants or house-servants till very lately. But the wife of Philomelus, who took Delphi, was the first woman who had two maids to follow her. And in a similar manner Mnason, the companion of Aristotle, was much reproached among the Phocians, for having purchased a thousand slaves; for they said that he was depriving that number of citizens of their necessary subsistence: for that it was a custom in their houses for the younger men to minister to the elder.”

87. And Plato, in the sixth book of the *Laws*, says,—“The whole question about servants is full of difficulty; for of all the Greeks, the system of the Helots among the Lacedæmonians causes the greatest perplexity and dispute, some people affirming that it is a wise institution, and some considering it as of a very opposite character. But the system of slavery among the people of Heraclea would cause less dispute than the subject condition of the Mariandyni; and so too would the condition of the Thessalian Penestæ. And if we consider all these things, what ought we to do with respect to the acquisition of servants? For there is nothing sound in the feelings of slaves; nor ought a prudent man to trust them in anything of importance. And the wisest of all poets says—

Jove fix'd it certain that whatever day

Makes man a slave, takes half his worth away.

And it has been frequently shown by facts, that a slave is an objectionable and perilous possession; especially in the frequent revolts of the Messenians, and in the case of those cities which have many slaves, speaking different languages, in which many evils arise from that circumstance. And also we may come to the same conclusion from the exploits and sufferings of all sorts of robbers, who infest the Italian coasts

¹ From *λατρεύω*, to serve.

as piratical vagabonds. And if any one considers all these circumstances, he may well doubt what course ought to be pursued with respect to all these people. Two remedies now are left to us—either never to allow, for the future, any person's slaves to be one another's fellow-countrymen, and, as far as possible, to prevent their even speaking the same language: and he should also keep them well, not only for their sake, but still more for his own; and he should behave towards them with as little insolence as possible. But it is right to chastise them with justice; not admonishing them as if they were free men, so as to make them arrogant: and every word which we address to slaves ought to be, in some sort, a command. And a man ought never to play at all with his slaves, or jest with them, whether they be male or female. And as to the very foolish way in which many people treat their slaves, allowing them great indulgence and great licence, they only make everything more difficult for both parties: they make obedience harder for the one to practise, and authority harder for the others to exercise.

88. Now of all the Greeks, I conceive that the Chians were the first people who used slaves purchased with money, as is related by Theopompus, in the seventeenth book of his Histories; where he says,—“The Chians were the first of the Greeks, after the Thessalians and Lacedæmonians, who used slaves. But they did not acquire them in the same manner as those others did; for the Lacedæmonians and the Thessalians will be found to have derived their slaves from Greek tribes, who formerly inhabited the country which they now possess: the one having Achæan slaves, but the Thessalians having Perrhæbian and Magnesian slaves; and the one nation called their slaves Helots, and the others called them Penestæ. But the Chians have barbarian slaves, and they have bought them at a price.” Theopompus, then, has given this account. But I think that, on this account, the Deity was angry with the Chians; for at a subsequent period they were subdued by their slaves. Accordingly, Nymphodorus the Syracusan, in his Voyage along the Coast of Asia, gives this account of them:—“The slaves of the Chians deserted them, and escaped to the mountains; and then, collecting in great numbers, ravaged the country-houses about; for the island is very rugged, and much overgrown with trees. But, a little before

our time, the Chians themselves relate, that one of their slaves deserted, and took up his habitation in the mountains; and, being a man of great courage and very prosperous in his warlike undertakings, he assumed the command of the runaway slaves, as a king would take the command of an army; and though the Chians often made expeditions against him, they were able to effect nothing. And when Drimacus (for that was the name of this runaway slave) found that they were being destroyed, without being able to effect anything, he addressed them in this language: 'O Chians! you who are the masters, this treatment which you are now receiving from your servants will never cease; for how should it cease, when it is God who causes it, in accordance with the prediction of the oracle? But if you will be guided by me, and if you will leave us in peace, then I will be the originator of much good fortune to you.'

89. "Accordingly, the Chians, having entered into a treaty with him, and having made a truce for a certain time, Drimacus prepares measures and weights, and a private seal for himself; and, throwing it to the Chians, he said, 'Whatever I take from any one of you, I shall take according to these measures and these weights; and when I have taken enough, I will then leave the storehouses, having sealed them up with this seal. And as to all the slaves who desert from you, I will inquire what cause of complaint they have; and if they seem to me to have been really subject to any incurable oppression, which has been the reason of their running away, I will retain them with me; but if they have no sufficient or reasonable ground to allege, I will send them back to their masters.' Accordingly, the rest of the slaves, seeing that the Chians agreed to this state of things, very good-humouredly did not desert nearly so much for the future, fearing the judgment which Drimacus might pass upon them. And the runaways who were with him feared him a great deal more than they did their own masters, and did everything that he required, obeying him as their general; for he punished the refractory with great severity: and he permitted no one to ravage the land, nor to commit any other crime of any sort, without his consent. And at the time of festivals, he went about, and took from the fields wine, and such animals for victims as were in good condition, and whatever else the

masters were inclined or able to give him; and if he perceived that any one was intriguing against him, or laying any plot to injure him or overthrow his power, he chastised him.

90. "Then (for the city had made a proclamation, that it would give a great reward to any one who took him prisoner, or who brought in his head,) this Drimachus, as he became older, calling one of his most intimate friends into a certain place, says to him, 'You know that I have loved you above all men, and you are to me as my child and my son, and as everything else. I now have lived long enough, but you are young and just in the prime of life. What, then, are we to do? You must show yourself a wise and brave man; for, since the city of the Chians offers a great reward to any one who shall kill me, and also promises him his freedom, you must cut off my head, and carry it to Chios, and receive the money which they offer, and so be prosperous.' But when the young man refused, he at last persuaded him to do so; and so he cut off his head, and took it to the Chians, and received from them the rewards which they had offered by proclamation: and, having buried the corpse of Drimachus, he departed to his own country. And the Chians, being again injured and plundered by their slaves, remembering the moderation of him who was dead, erected a Heroum in their country, and called it the shrine of the GENTLE HERO. And even now the runaway slaves bring to that shrine the first-fruits of all the plunder they get; and they say that Drimachus still appears to many of the Chians in their sleep, and informs them beforehand of the stratagems of their slaves who are plotting against them: and to whomsoever he appears, they come to that place, and sacrifice to him, where this shrine is."

91. Nymphodorus, then, has given this account; but in many copies of his history, I have found that Drimachus is not mentioned by name. But I do not imagine that any one of you is ignorant, either of what the prince of all historians, Herodotus, has related of the Chian Panionium, and of what he justly suffered who castrated free boys and sold them. But Nicolaus the Peripatetic, and Posidonius the Stoic, in their Histories, both state that the Chians were enslaved by Mithridates, the tyrant of Cappadocia; and were given up by him, bound, to their own slaves, for the purpose of being

transported into the land of the Colchians,—so really angry with them was the Deity, as being the first people who used purchased slaves, while most other nations provided for themselves by their own industry. And, perhaps, this is what the proverb originated in, “A Chian bought a master,” which is used by Eupolis, in his *Friends*.

92. But the Athenians, having a prudent regard to the condition of their slaves, made a law that there should be a *γραφὴ ὕβρεως*, even against men who ill treated their slaves. Accordingly, Hyperides, the orator, in his speech against Mnesitheus, on a charge of *αἰκία*, says, “They made these laws not only for the protection of freemen, but they enacted also, that even if any one personally ill treated a slave, there should be a power of preferring an indictment against him who had done so.” And Lycurgus made a similar statement, in his first speech against Lycophron; and so did Demosthenes, in his oration against Midias. And Malacus, in his *Annals of the Siphnians*, relates that some slaves of the Samians colonized Ephesus, being a thousand men in number; who in the first instance revolted against their masters, and fled to the mountain which is in the island, and from thence did great injury to the Samians. But, in the sixth year after these occurrences, the Samians, by the advice of an oracle, made a treaty with the slaves, on certain agreements; and the slaves were allowed to depart uninjured from the island; and, sailing away, they occupied Ephesus, and the Ephesians are descended from these ancestors.

93. But Chrysippus says that there is a difference between a *δοῦλος* and an *οἰκέτης*; and he draws the distinction in the second book of his treatise on Similarity of Meaning, because he says that those who have been emancipated are still *δοῦλοι*, but that the term *οἰκέτης* is confined to those who are not discharged from servitude; for the *οἰκέτης*, says he, is a *δοῦλος*, being actually at the time the property of a master. And all the following are called *δοῦλοι*, as Clitarchus says, in his treatise on Dialects: *ἄζοι*,¹ and *θεράπωντες*,² and *ἀκόλουθοι*,³

¹ Ἄζος contr. from *δοζος*, a servant, especially belonging to a temple.—L. & S.

² *Θεράπων*, a servant, in early Greek especially denoting free and honourable service.—L. & S.

³ *Ἀκόλουθος*, as subst., a follower, attendant, footman.—L. & S.

and δίακονοι,¹ and ὑπήρετα² and also πάλμονες and λάτρεις.³ And Amerias says, that the slaves who are employed about the fields are called ἔρκεται. And Hermon, in his treatise on the Cretan Dialects, says that slaves of noble birth are called μνῶτες. And Seleucus says, that both men and maid servants are called ἄζοι; and that a female slave is often called ἀποφράση and βολίζη; and that a slave who is the son of a slave is called σίνδρων; and that ἀμφιπόλος is a name properly belonging to a female slave who is about her mistress's person, and that a πρόπολος is one who walks before her mistress.

But Proxenus, in the second book of his treatise on the Lacedæmonian Constitution, says that female servants are called among the Lacedæmonians, Chalcides. But Ion of Chios, in his Laertes, uses the word οἰκέτης as synonymous with δοῦλος, and says—

Alas, O servant, go on wings and close
The house lest any man should enter in.

And Achæus, in his Omphale, speaking of the Satyr, says—

How rich in slaves (εὔδουλος) and how well housed he was (εὔοικος); ' using, however, in my opinion, the words εὔδουλος and εὔοικος in a peculiar sense, as meaning rather, good to his slaves and servants, taking εὔοικος from οἰκέτης. And it is generally understood that an οἰκέτης is a servant whose business is confined to the house, and that it is possible he may be a free-born man.

94. But the poets of the old comedy, speaking of the old-fashioned way of life, and asserting that in olden time there was no great use of slaves, speak in this way. Cratinus, in his Pluti, says—

As for those men, those heroes old,
Who lived in Saturn's time,
When men did play at dice with loaves,
And Æginetan cakes
Of barley well and brownly baked
Were roll'd down before men
Who did in the palæstra toil,
Full of hard lumps of dough . . .

¹ Διάκονος, a servant, a waiting man.—L. & S.

² Ὑπηρέτης, any doer of hard work, a labourer, a helper, assistant, underling.—L. & S.

³ Λάτρεις, a workman for hire, a hired servant.—L. & S. N.B. Liddell and Scott omit πάλμων altogether.

And Crates says, in his Beasts—

- A. Then no one shall possess or own
 One male or female slave,
 But shall himself, though ne'er so old,
 Labour for all his needs.
- B. Not so, for I will quickly make
 These matters all come right.
- A. And what will your plans do for us?
- B. Why everything you call for
 Should of its own accord come forth,
 As if now you should say,
 O table, lay yourself for dinner,
 And spread a cloth upon you.
 You kneading-trough, prepare some dough;
 You cyathus, pour forth wine;
 Where is the cup? come hither, cup,
 And empty and wash yourself.
 Come up, O cake. You sir, you dish,
 Here, bring me up some beetroot.
 Come hither, fish. "I can't, for I
 Am raw on t' other side."
 Well, turn round then and baste yourself
 With oil and melted butter.

And immediately after this the man who takes up the opposite side of the argument says—

But argue thus: I on the other hand
 Shall first of all bring water for the hot baths
 On columns raised as through the Pæonium¹
 Down to the sea, so that the stream shall flow
 Direct to every private person's bath.
 Then he shall speak and check the flowing water.
 Then too an alabaster box of ointment
 Shall of its own accord approach the bather,
 And sponges suitable, and also slippers.

95. And Teleclides puts it better than the man whom I have just quoted, in his Amphictyons, where he says—

I will tell you now the life
 Which I have prepared for men.
 First of all the lovely Peace
 Everywhere was always by,
 Like spring water which is poured
 O'er the hands of feasted guests.
 The earth produced no cause for fear,
 No pains and no diseases.

¹ The Pæonium, if that is the proper reading, appears to have been a place in Athens where there were pillars on which an aqueduct was supported. But there is a doubt about the reading.

And everything a man could want
 Came forth unask'd for to him.
 The streams all ran with rosy wine,
 And barley-cakes did fight
 With wheaten loaves which first could reach
 A hungry man's open mouth.
 And each entreated to be eaten,
 If men loved dainty whiteness.
 Fish too came straight unto men's doors,
 And fried themselves all ready,
 Dish'd themselves up, and stood before
 The guests upon the tables.
 A stream of soup did flow along
 In front of all the conches,
 Rolling down lumps of smoking meat ;
 And rivulets of white sauce
 Brought to all such as chose to eat
 The sweetest forced-meat balls.
 So that there was no lack, but all
 Did eat whate'er they wanted.
 Dishes there were of boil'd meat too,
 And sausages likewise and pasties ;
 And roasted thrushes and rissoles
 Flew down men's throats spontaneously.
 Then there were sounds of cheesecakes too
 Crush'd in men's hungry jaws :
 While the boys play'd with dainty bits
 Of tripe, and paunch, and liver.
 No wonder men did on such fare
 Get stout and strong as giants.

96. And in the name of Ceres, my companions, if these things went on in this way, I should like to know what need we should have of servants. But the ancients, accustoming us to provide for ourselves, instructed us by their actions while they feasted us in words. But I, in order to show you in what manner succeeding poets (since the most admirable Cratinus brandished the before-cited verses like a torch) imitated and amplified them, have quoted these plays in the order in which they were exhibited. And if I do not annoy you, (for as for the Cynics I do not care the least bit for them,) I will quote to you some sentences from the other poets, taking them also in regular order ; one of which is that strictest Atticist of all, namely, Pherecrates ; who in his *Miners* says—

A. But all those things were heap'd in confusion
 By o'ergrown wealth, abounding altogether

In every kind of luxury. There were rivers
 With tender pulse and blackest soup o'erflowing,
 Which ran down brawling through the narrow dishes,
 Bearing the crusts and spoons away in the flood.
 Then there were dainty closely kneaded cakes;
 So that the food, both luscious and abundant,
 Descended to the gullets of the dead.
 There were black-puddings and large boiling slices
 Of well-mix'd sausages, which hiss'd within
 The smoking streamlet in the stead of oysters.
 There too were cutlets of broil'd fish well season'd
 With sauce of every kind, and cook, and country.
 There were huge legs of pork, most tender meat,
 Loading enormous platters; and boil'd pettiatoes
 Sending a savoury steam; and paunch of ox;
 And well-eured chine of porker, red with salt,
 A dainty dish, on fried meat balls upraised.
 There too were cakes of groats well steep'd in milk,
 In large flat dishes, and rich plates of beestings.

- B. Alas, you will destroy me. Why do you
 Remain here longer, when you thus may dive
 Just as you are beneath deep Tartarus?
- A. What will you say then when you hear the rest?
 For roasted thrushes nicely brown'd and hot
 Flew to the mouths o' the guests, entreating them
 To deign to swallow them, besprinkled o'er
 With myrtle leaves and flowers of anemone,
 And plates of loveliest apples hung around
 Above our heads, hanging in air as it seem'd.
 And maidens in the most transparent robes,
 Just come to womanhood, and crowned with roses,
 Did through a strainer pour red mantling cups
 Of fragrant wine for all who wish'd to drink.
 And whatsoe'er each guest did eat or drink
 Straight reappear'd in twofold quantity.

97. And in his Persians he says—

But what need, I pray you now,
 Have we of all you ploughmen,
 Or carters, mowers, reapers too,
 Or coopers, or brass-founders?
 What need we seed, or furrow's line?
 For of their own accord
 Rivers do flow down every road
 (Though half choked up with comfits)
 Of rich black soup, which rolls along
 Within its greasy flood
 Achilles's fat barley-cake,
 And streams of sauce which flow
 Straight down from Plutus's own springs,
 For all the guests to relish.

Meantime Jove rains down fragrant wine,
 As if it were a bath,
 And from the roof red strings of grapes
 Hang down, with well made cakes,
 Water'd the while with smoking soup,
 And mix'd with savoury omelets.
 E'en all the trees upon the hills
 Will put forth leaves of paunches,
 Kids' paunches, and young cuttle-fish,
 And smoking roasted thrushes.

98. And why need I quote in addition to this the passages from the *Tagenistæ* of the incomparable Aristophanes? And as to the passage in the *Acharnenses*, you are all of you full of it. And when I have just repeated the passage out of the *Thurio-Persæ* of Metagenes I will say no more, and discard all notice of the *Sirens* of Nicophon, in which we find the following lines—

Let it now snow white cakes of pulse;
 Let loaves arise like dew; let it rain soup;
 Let gravy roll down lumps of meat i' the roads,
 And cheese-cakes beg the wayfarer to eat them.

But Metagenes says this—

The river Crathis bears down unto us
 Huge barley-cakes, self-kneaded and self-baked.
 The other river, called the Sybaris,
 Rolls on large waves of meat and sausages,
 And boiled rays all wriggling the same way.
 And all these lesser streamlets flow along
 With roasted cuttle-fish, and crabs, and lobsters;
 And, on the other side, with rich black-puddings
 And forced-meat stuffings; on the other side
 Are herbs and lettuces, and fried bits of pastry.
 Above, fish cut in slices and self-boil'd
 Rush to the mouth; some fall before one's feet,
 And dainty cheese-cakes swim around us everywhere.

And I know too that the *Thurio-Persæ* and the play of Nicophon were never exhibited at all; on which account I mentioned them last.

99. Democritus now having gone through this statement distinctly and intelligently, all the guests praised him; but Cynulcus said,—O messmates, I was exceedingly hungry, and Democritus has given me no unpleasant feast; carrying me across rivers of ambrosia and nectar. And I, having my mind watered by them, have now become still more exceedingly hungry, having hitherto swallowed nothing but words; so that now it is time to desist from this interminable discussion,

and, as the Pæanian orator says, to take some of these things, "which if they do not put strength into a man, at all events prevent his dying"—

For in an empty stomach there's no room
For love of beauteous objects, since fair Venus
Is always hostile to a hungry man ;

as Achæus says in *Æthion*, a satyric drama. And it was borrowing from him that the wise Euripides wrote—

Venus abides in fulness, and avoids
The hungry stomach.

And Ulpian, who was always fond of contradicting him, said in reply to this,—But still,

The market is of herbs and loaves too full.

But you, you dog, are always hungry, and do not allow us to partake of, or I should rather say devour, good discussion in sufficient plenty : for good and wise conversation is the food of the mind. And then turning to the servant he said, —O Leucus, if you have any remnants of bread, give them to the dogs. And Cynulcus rejoined,—If I had been invited here only to listen to discussions, I should have taken care to come when the forum was full ;¹ for that is the time which one of the wise men mentioned to me as the hour for declamations, and the common people on that account have called it *πληθαγόρα* :

But if we are to bathe and sup on words,
Then I my share contribute as a listener ;

as Menander says ; on which account I give you leave, you glutton, to eat your fill of this kind of food—

But barley dearer is to hungry men
Than gold or Libyan ivory ;

as Achæus the Eretrian says in his *Cynus*.

100. And when Cynulcus had said this, he was on the point of rising up to depart ; but turning round and seeing a quantity of fish, and a large provision of all sorts of other eatables being brought in, beating the pillow with his hand, he shouted out,—

Gird thyself up, O poverty, and bear
A little longer with these foolish babblers,
For copious food and hunger sharp subdues thee.

¹ In the Greek, *ἀγορᾶς πληθυσίας*, which is a phrase also commonly used in Greek for "the forenoon," when the market-place was full, and the ordinary business was going on.

But I now, by reason of my needy condition, do not speak dithyrambic poems, as Socrates says, but even epic poems too. For, reciting poems is very hungry work. For, according to Ameipsias, who said in his *Sling*, where he utters a prediction about you, O Laurentius,—

There are none of the rich men
In the least like you, by Vulcan,
Who enjoy a dainty table,
And who every day can eat
All delicacies that you wish.

For now, I see a thing beyond belief—
A prodigy; all sorts of kinds of fish
Sporting around this cape—tenches and char,
White and red mullet, rays, and perch, and eels,
Tunnies, and blacktails, and cuttle-fish, and pipe-fish,
And hake, and cod, and lobsters, crabs and scorpions;

as Heniochus says in his *Busyboddy*; I must, therefore, as the comic poet Metagenes says—

Without a sign his knife the hungry draws,
And asks no omen but his supper's cause—

endure and listen to what more you have all got to say.

101. And when he was silent, Masyrius said,—But since some things have still been left unsaid in our discussion on servants, I will myself also contribute some “melody on love” to the wise and much loved Democritus. Philippus of Theangela, in his treatise on the Carians and Leleges, having made mention of the Helots of the Lacedæmonians and of the Thessalian Penestæ, says, “The Carians also, both in former times, and down to the present day, use the Leleges as slaves.” But Phylarchus, in the sixth book of his *History*, says that the Byzantians used the Bithynians in the same manner, just as the Lacedæmonians do the Helots. But respecting those who among the Lacedæmonians are called Epeunacti, and they also are slaves, Theopompus gives a very clear account in the thirty-second book of his *History*, speaking as follows:—“When many of the Lacedæmonians had been slain in the war against the Messenians, those who were left being afraid lest their enemies should become aware of their desolate condition, put some of the Helots into the beds of those who were dead; and afterwards they made those men citizens, and called them Epeunacti, because they had been put into the beds¹ of those who were dead instead of them.” And the

¹ From ἐπι, and εὐνή, a bed.

same writer also tells us, in the thirty-third book of his History, that among the Sicyonians there are some slaves who are called Catonacophori, being very similar to the Epeunacti. And Menæchmus gives a similar account in his History of the affairs of Sicyon, and says that there are some slaves called Catonacophori, who very much resemble the Epeunacti. And again, Theopompus, in the second book of his Philippics, says that the Arcadians had three hundred thousand slaves, whom they called Prospelatæ, like the Helots.

102. But the class called Mothaces among the Lacedæmonians are freemen, but still not citizens of Lacedæmon. And Phylarchus speaks of them thus, in the twenty-fifth book of his History—"But the Mothaces are foster-brothers of Lacedæmonian citizens. For each of the sons of the citizens has one or two, or even more foster-brothers, according as their circumstances admit. The Mothaces are freemen then, but still not Lacedæmonian citizens; but they share all the education which is given to the free citizens; and they say that Lysander, who defeated the Athenians in the naval battle, was one of that class, having been made a citizen on account of his preeminent valour." And Myron of Priene, in the second book of his history of the Affairs of Messene, says, "The Lacedæmonians often emancipated their slaves, and some of them when emancipated they called Aphetæ,¹ and some they called Adespoti,² and some they called Erycteres, and others they called Desposionautæ,³ whom they put on board their fleets, and some they called Neodamodes,⁴ but all these were different people from the Helots." And Theopompus, in the seventh book of his history of the Affairs of Greece, speaking of the Helots that they were also called Eleatæ, writes as follows:—"But the nation of the Helots is altogether a fierce and cruel race. For they are people who have been enslaved a long time ago by the Spartans, some of them being Messenians, and some Eleatæ, who formerly dwelt in that part of Laconia called Helos.

103. But Timæus of Tauromenium, forgetting himself, (and Polybius the Megalopolitan attacks him for the assertion,

¹ Ἀφέτης, from ἀφίημι, to liberate.

² Ἀδέσποτος, from α, not, and δεσπότης, a master.

³ Δεσποσιοναύτης, from δεσπότης, and ναύτης, a sailor.

⁴ Νεοδαμώδης, from νεός, new, and δῆμος, people.

in the twelfth book of his Histories,) says that it is not usual for the Greeks to possess slaves. But the same man, writing under the name of Epitimæus, (and this is what Ister the pupil of Callimachus calls him in the treatise which he wrote against him,) says that Mnason the Phocian had more than a thousand slaves. And in the third book of his History, Epitimæus said that the city of the Corinthians was so flourishing that it possessed four hundred and sixty thousand slaves. On which account I imagine it was that the Pythian priestess called them The People who measured with a Chœnix. But Ctesicles, in the third book of his Chronicles, says that in the hundred and fifteenth Olympiad, there was an investigation at Athens conducted by Demetrius Phalereus into the number of the inhabitants of Attica, and the Athenians were found to amount to twenty-one thousand, and the Metes to ten thousand, and the slaves to four hundred thousand. But Nieias the son of Niceratus, as that admirable writer Xenophon has said in his book on Revenues, when he had a thousand servants, let them out to Sosias the Thracian to work in the silver mines, on condition of his paying him an obol a day for every one of them. And Aristotle, in his history of the Constitution of the Æginetæ, says that the Æginetans had four hundred and seventy thousand slaves. But Agatharehides the Cnidian, in the thirty-eighth book of his history of the Affairs of Europe, says that the Dardanians had great numbers of slaves, some of them having a thousand, and some even more; and that in time of peace they were all employed in the cultivation of the land; but that in time of war they were all divided into regiments, each set of slaves having their own master for their commander.

104. After all these statements, Laurentius rose up and said,—But each of the Romans (and this is a fact with which you are well acquainted, my friend Masyrius) had a great many slaves. For many of them had ten thousand or twenty thousand, or even a greater number, not for the purposes of income, as the rich Nieias had among the Greeks; but the greater part of the Romans when they go forth have a large retinue of slaves accompanying them. And out of the myriads of Attic slaves, the greater part worked in the mines, being kept in chains: at all events Posidonius, whom you are often quoting, the philosopher I mean, says that once

they revolted and put to death the guards of the mines; and that they seized on the Acropolis on Sunium, and that for a very long time they ravaged Attica. And this was the time when the second revolt of the slaves took place in Sicily. And there were many revolts of the slaves, and more than a million of slaves were destroyed in them. And Cæcilius, the orator from Cale Acte, wrote a treatise on the Servile Wars. And Spartacus the gladiator, having escaped from Capua, a city of Italy, about the time of the Mithridatic war, prevailed on a great body of slaves to join him in the revolt, (and he himself was a slave, being a Thracian by birth,) and overran the whole of Italy for a considerable time, great numbers of slaves thronging daily to his standard. And if he had not died in a battle fought against Licinius Crassus, he would have caused no ordinary trouble to our countrymen, as Eunus did in Sicily.

105. But the ancient Romans were prudent eitizens, and eminent for all kinds of good qualities. Accordingly Scipio, surnamed Africanus, being sent out by the Senate to arrange all the kingdoms of the world, in order that they might be put into the hands of those to whom they properly belonged, took with him only five slaves, as we are informed by Polybius and Posidonius. And when one of them died on the journey, he sent to his agents at home to bring him another instead of him, and to send him to him. And Julius Cæsar, the first man who ever crossed over to the British isles with a thousand vessels, had with him only three servants altogether, as Cotta, who at that time acted as his lieutenant-general, relates in his treatise on the History and Constitution of the Romans, which is written in our national language. But Smindyrides the Sybarite was a very different sort of man, my Greek friends, who, when he went forth to marry Agaroste, the daughter of Cleisthenes, carried his luxury and ostentation to such a height, that he took with him a thousand slaves, fishermen, bird-catchers, and cooks. But this man, wishing to display how magnificently he was used to live, according to the account given to us by Chamæleon of Pontus, in his book on Pleasure, (but the same book is also attributed to Theophrastus,) said that for twenty years he had never seen the sun rise or set; and this he considered a great and marvellous proof of his wealth and happiness. For he, as it seems, used

to go to bed early in the morning, and to get up in the evening, being in my opinion a miserable man in both particulars. But Histæus of Pontus boasted, and it was an honourable boast, that he had never once seen the sun rise or set, because he had been at all times intent upon study, as we are told by Nicias of Nicæa in his Successions.

106. What then are we to think? Had not Scipio and Cæsar any slaves? To be sure they had, but they abided by the laws of their country, and lived with moderation, preserving the habits sanctioned by the constitution. For it is the conduct of prudent men to abide by those ancient institutions under which they and their ancestors have lived, and made war upon and subdued the rest of the world; and yet, at the same time, if there were any useful or honourable institutions among the people whom they have subdued, those they take for their imitation at the same time that they take the prisoners. And this was the conduct of the Romans in olden time; for they, maintaining their national customs, at the same time introduced from the nations whom they had subdued every relic of desirable practices which they found, leaving what was useless to them, so that they should never be able to regain what they had lost. Accordingly they learnt from the Greeks the use of all machines and engines for conducting sieges; and with those engines they subdued the very people of whom they had learnt them. And when the Phœnicians had made many discoveries in nautical science, the Romans availed themselves of these very discoveries to subdue them. And from the Tyrrhenians they derived the practice of the entire army advancing to battle in close phalanx; and from the Samnites they learnt the use of the shield, and from the Iberians the use of the javelin. And learning different things from different people, they improved upon them: and imitating in everything the constitution of the Lacedæmonians, they preserved it better than the Lacedæmonians themselves; but now, having selected whatever was useful from the practices of their enemies, they have at the same time turned aside to imitate them in what is vicious and mischievous.

107. For, as Posidonius tells us, their national mode of life was originally temperate and simple, and they used everything which they possessed in an unpretending and unosten-

tatious manner. Moreover they displayed wonderful piety towards the Deity, and great justice, and great care to behave equitably towards all men, and great diligence in cultivating the earth. And we may see this from the national sacrifices which we celebrate. For we proceed by ways regularly settled and defined. So that we bear regularly appointed offerings, and we utter regular petitions in our prayers, and we perform stated acts in all our sacred ceremonies. They are also simple and plain. And we do all this without being either clothed or attired as to our persons in any extraordinary manner, and without indulging in any extraordinary pomp when offering the first-fruits. But we wear simple garments and shoes, and on our heads we have rough hats made of the skins of sheep, and we carry vessels to minister in of earthenware and brass. And in these vessels we carry those meats and liquors which are procured with the least trouble, thinking it absurd to send offerings to the gods in accordance with our national customs, but to provide for ourselves according to foreign customs. And, therefore, all the things which are expended upon ourselves are measured by their use; but what we offer to the gods are a sort of first-fruits of them.

108. Now Mucius Scævola was one of the three men in Rome who were particular in their observance of the Fannian law; Quintus Ælius Tubero and Rutilius Rufus being the other two, the latter of whom is the man who wrote the History of his country. Which law enjoined men not to entertain more than three people besides those in the house; but on market-days a man might entertain five. And these market-days happened three times in the month. The law also forbade any one to spend in provisions more than two drachmæ and a half. And they were allowed to spend fifteen talents a-year on cured meat and whatever vegetables the earth produces, and on boiled pulse. But as this allowance was insufficient, men gradually (because those who transgressed the law and spent money lavishly raised the price of whatever was to be bought) advanced to a more liberal style of living without violating the law. For Tubero used to buy birds at a drachma a-piece from the men who lived on his own farms. And Rutilius used to buy fish from his own slaves who worked as fishermen for three obols for a pound of fish;

especially when he could get what is called the Thurian; and that is a part of the sea-dog which goes by that name. But Mucius agreed with those who were benefited by him to pay for all he bought at a similar valuation. Out of so many myriads of men then these were the only ones who kept the law with a due regard to their oaths; and who never received even the least present; but they gave large presents to others, and especially to those who had been brought up at the same school with them. For they all clung to the doctrines of the Stoic school.

109. But of the extravagance which prevails at the present time Lucullus was the first originator, he who subdued Mithridates, as Nicolaus the Peripatetic relates. For he, coming to Rome after the defeat of Mithridates, and also after that of Tigranes, the king of Armenia, and having triumphed, and having given in an account of his exploits in war, proceeded to an extravagant way of living from his former simplicity, and was the first teacher of luxury to the Romans, having amassed the wealth of the two before-mentioned kings. But the famous Cato, as Polybius tells us in the thirty-fourth book of his History, was very indignant, and cried out, that some men had introduced foreign luxury into Rome, having bought an earthen jar of pickled fish from Pontus for three hundred drachmæ, and some beautiful boys at a higher price than a man might buy a field.

“But in former times the inhabitants of Italy were so easily contented, that even now,” says Posidonius, “those who are in very easy circumstances are used to accustom their sons to drink as much water as possible, and to eat whatever they can get. And very often,” says he, “the father or mother asks their son whether he chooses to have pears or nuts for his supper; and then he, eating some of these things, is contented and goes to bed.” But now, as Theopompus tells us in the first book of his history of the Actions of Philip, there is no one of those who are even tolerably well off who does not provide a most sumptuous table, and who has not cooks and a great many more attendants, and who does not spend more on his daily living than formerly men used to spend on their festivals and sacrifices.

And since now this present discussion has gone far enough, let us end this book at this point.

THE
DEIPNOSOPHISTS
OR
BANQUET OF THE LEARNED
OF
ATHENÆUS.

LITERALLY TRANSLATED
By C. D. YONGE, B. A.

WITH AN APPENDIX OF POETICAL FRAGMENTS,
RENDERED INTO ENGLISH VERSE BY VARIOUS AUTHORS,
AND A GENERAL INDEX.

IN THREE VOLUMES.
VOL. II.

LONDON:
HENRY G. BOHN, YORK STREET, COVENT GARDEN.

MDCCC.LIV.

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Eu

LONDON:
R. CLAY, PRINTER, BREAD STREET HILL.

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Stilpo—Mixing Wine—Cupbearers—Drinking—The Proportions of
Mixed Wine—Drinking—Wine—Lacedæmonian Fashions—Thirst—
Philip of Macedon—Arcadion—Dionysius—Antiochus Epiphanes—
Demetrius—Female Drinkers—The Illyrians—Evils of Drunkenness
Forms of *Πίνω*—*Γρῖφοι*—Riddles—*Γρῖφοι*—Euripides—*Γρῖφοι*—Enig-
matical Sayings—Capping Verses—*Γρῖφοι* 648—725

BOOK XI.

Cups—Drinking Pledges—Athenian Banquets—Drinking-cups—The
Pleiades—Meaning of particular Words—Drinking-cups—Plato.
725—815

B O O K VII.

I. AND when the Banquet was now finished, the cynics, thinking that the festival of the Phagesia was being celebrated, were delighted above all things, and Cynulcus said, —While we are supping, O Ulpian, since it is on words that you are feasting us, I propose to you this question,—In what author do you find any mention of the festivals called Phagesia, and Phagesiposia? And he, hesitating, and bidding the slaves desist from carrying the dishes round, though it was now evening, said,—I do not recollect, (you very wise man, so that you may tell us yourself, in order that you may sup more abundantly and more pleasantly. And he rejoined, —If you will promise to thank me when I have told you, I will tell you. And as he agreed to thank him, he continued; —Clearchus, the pupil of Aristotle, but a Solensian by birth, in the first book of his treatise on Pictures, (for I recollect his very expressions, because I took a great fancy to them,) speaks as follows:—"Phagesia—but some call the festival Phagesiposia—but this festival has ceased, as also has that of the Rhapsodists, which they celebrated about the time of the Dionysiac festival, in which every one as they passed by sang a hymn to the god by way of doing him honour." This is what Clearchus wrote. And if you doubt it, my friend, I, who have got the book, will not mind lending it to you. And you may learn a good deal from it, and get a great many questions to ask us out of it. For he relates that Callias the Athenian composed a Grammatical Tragedy, from which Euripides in his *Medea*, and Sophocles in his *Œdipus*, derived their choruses and the arrangement of their plot.

2. And when all the guests marvelled at the literary accomplishments of Cynulcus, Plutarch said,—In like manner there used to be celebrated in my own Alexandria a Flagon-bearing festival, which is mentioned by Eratosthenes in his treatise entitled *Arsinoe*. And he speaks as follows:—"When Ptolemy was instituting a festival and all kinds of

sacrifices, and especially those which relate to Bacchus, Arsinoë asked the man who bore the branches, what day he was celebrating now, and what festival it was. And when he replied, 'It is called the Lagynophoria; and the guests lie down on beds and so eat all that they have brought with them, and every one drinks out of his own flagon which he has brought from home;' and when he had departed, she, looking towards us, said, 'It seems a very dirty kind of party; for it is quite evident that it must be an assembly of a mixed multitude, all putting down stale food and such as is altogether unseasonable and unbecoming.' But if the kind of feast had pleased her, then the queen would not have objected to preparing the very same things herself, as is done at the festival called Choes. For there every one feasts separately, and the inviter only supplies the materials for the feast."

3. But one of the Grammarians who were present, looking on the preparation of the feast, said,—In the next place, how shall we ever be able to eat so large a supper? Perhaps we are to go on "during the night," as that witty writer Aristophanes says in his *Æolosicon*, where however his expression is "during the whole night." And, indeed, Homer uses the preposition *διὰ* in the same way, for he says—

He lay within the cave stretch'd o'er the sheep (*διὰ μῆλων*);

where *διὰ μῆλων* means "over *all* the sheep," indicating the size of the giant. And Daphnus the physician answered him; Meals taken late at night, my friend, are more advantageous for everybody. For the influence of the moon is well adapted to promote the digestion of food, since the moon has putrefying properties; and digestion depends upon putrefaction. Accordingly victims slain at night are more digestible; and wood which is cut down by moonlight decays more rapidly. And also the greater proportion of fruits ripen by moonlight.

4. But since there were great many sorts of fish, and those very different both as to size and beauty, which had been served up and which were still being constantly served up for the guests, Myrtilus said,—Although all the different dishes which we eat, besides the regular meal, are properly called by one generic name, *ὄψον*, still it is very deservedly that on account of its delicious taste fish has prevailed over everything else, and has appropriated the name to itself;

because men are so exceedingly enamoured of this kind of food. Accordingly we speak of men as *ὑποφάγοι*, not meaning people who eat beef (such as Hercules was, who ate beef and green figs mixed together); nor do we mean by such a term a man who is fond of figs; as was Plato the philosopher, according to the account given of him by Phanocritus in his treatise on the Glorious: and he tells us in the same book that Arcesilas was fond of grapes: but we mean by the term only those people who haunt the fish-market. And Philip of Macedon was fond of apples, and so was his son Alexander, as Dorotheus tells us in the sixth book of his history of the Life and Actions of Alexander. But Chares of Mitylene relates that Alexander, having found the finest apples which he had ever seen in the country around Babylon, filled boats with them, and had a battle of apples from the vessels, so as to present a most beautiful spectacle. And I am not ignorant that, properly speaking, whatever is prepared for being eaten by the agency of fire is called *ὄψον*. For indeed the word is either identical with *ἄψον*, or else perhaps it is derived from *ὀπτάω*, to roast.

5. Since then there are a great many different kinds of fish which we eat at different seasons, my most admirable Timocrates, (for, as Sophocles says—

A chorus too of voiceless fish rush'd on,
Making a noise with their quick moving tails.

The tails not fawning on their mistress, but beating against the dish. And as Achæus says in his Fates—

There was a mighty mass of the sea-born herd—
A spectacle which fill'd the wat'ry waste,
Breaking the silence with their rapid tails;)

I will now recapitulate to you what the Deipnosophists said about each: for each of them brought to the discussion of the subject some contribution of quotation from books; though I will not mention the names of all who took part in the conversation, they were so numerous.

Amphis says in his Leucas—

Whoever buys some *ὄψον* for his supper,
And, when he might get real genuine fish,
Contents himself with radishes, is mad.

And that you may find it easy to remember what was said, I will arrange the names in alphabetical order. For as

Sophocles, in his *Ajax Mastigophorus*, called fish ἄλλοι, saying—

• He gave him to the ἄλλοι ἰχθύες to eat ;

one of the company asked whether any one before Sophocles ever used this word ; to whom Zoilus replied,—But I, who am not a person *ὀψοφαγίστατος* [exceedingly fond of fish], (for that is a word which Xenophon has used in his *Memorabilia*, where he writes, “He is *ὀψοφαγίστατος* and the greatest fool possible,”) am well aware that the man who wrote the poem *Titanomachia* [or the Battle of the Giants], whether he be Eumelus the Corinthian, or Arctinus, or whatever else his name may chance to have been, in the second book of his poem speaks thus—

In it did swim the gold-faced ἄλλοι ἰχθύες,
And sported in the sea’s ambrosial depths.†

And Sophocles was very fond of the Epic Cycle, so that he composed even entire plays in which he has followed the stories told in their fables.

6. Presently when the tunnies called *Amiæ* were put on the table, some one said,—Aristotle speaks of this fish, and says that they have gills out of sight, and that they have very sharp teeth, and that they belong to the gregarious and carnivorous class of fishes : and that they have a gall of equal extent with their whole intestines, and a spleen of corresponding proportions. It is said also that when they are hooked, they leap up towards the fisherman, and bite through the line and so escape. And Archippus mentions them in his play entitled the *Fishes*, where he says—

But when you were eating the fat *amiæ*.

And Epicharmus in his *Sirens* says—

A. In the morning early, at the break of day,

We roasted plump anchovies,

Cutlets of well-fed pork, and polypi ;

And then we drank sweet wine.

B. Alack ! alack ! my silly wife detain’d me,

Chattering near the monument.

A. I’m sorry for you. Then, too, there were mullets

And large plump *amiæ*—

A noble pair i’ the middle of the table,

And eke a pair of pigeons,

A scorpion and a lobster.

And Aristotle, inquiring into the etymology of the name, says that they were called *amiæ*, παρὰ τὸ ἄμα ἰέναι ταῖς παρα-

πλησίου (from their going in shoals with their companions of the same kind). But Icesius, in his treatise on the Materials of Food, says that they are full of a wholesome juice, and tender, but only of moderate excellency as far as their digestible properties go, and not very nutritious.

7. But Archestratus,—that writer so curious in all that relates to cookery,—in his *Gastrology* (for that is the title of the book as it is given by Lycophron, in his treatise on Comedy, just as the work of Cleostratus of Tenedos is called *Astrology*), speaks thus of the *amia* :—

But towards the end of autumn, when the Pleiad
Has hidden its light, then dress the *amiae*
Whatever way you please. Why need I teach you ?
For then you cannot spoil it, if you wish.
But if you should desire, Moschus my friend,
To know by what recipe you best may dress it ;
Take the green leaves of fig-trees, and some marjoram,
But not too much ; no cheese or other nonsense,
But merely wrap it up in the fig leaves,
And tie it round with a small piece of string,
Then bury it beneath the glowing ashes,
Judging by instinct of the time it takes
To be completely done without being burnt.
And if you wish to have the best o' their kind,
Take care to get them from Byzantium ;
Or if they come from any sea near that
They'll not be bad : but if you go down lower,
And pass the straits into the *Ægean* sea,
They're quite a different thing, in flavour worse
As well as size, and merit far less praise.

8. But this Archestratus was so devoted to luxury, that he travelled over every country and every sea, with great diligence, wishing, as it seems to me, to seek out very carefully whatever related to his stomach ; and, as men do who write *Itineraries* and *Books of Voyages*, so he wishes to relate everything with the greatest accuracy, and to tell where every kind of eatable is to be got in the greatest perfection ; for this is what he professes himself, in the preface to his admirable *Book of Precepts*, which he addresses to his companions, Moschus and Cleander ; enjoining them, as the Pythian priestess says, to seek

A horse from Thessaly, a wife from Sparta,
And men who drink at Arethusa's fount.

And Chrysippus, a man who was a genuine philosopher, and a thorough man at all points, says that he was the teacher of

Epicurus, and of all those who follow his rules, in everything which belongs to pleasure, which is the ruin of everything. For Epicurus says, without any concealment, but speaking with a loud voice, as it were, "For I am not able to distinguish what is good if you once take away the pleasure arising from sweet flavours, and if you also take away amatory pleasures." For this wise man thinks that even the life of the intemperate man is an unimpeachable one, if he enjoys an immunity from fear, and also mirth. On which account also the comic poets, running down the Epicureans, attack them as mere servants and ministers of pleasure and intemperance.

9. Plato, in his *Joint Deceiver*, representing a father as indignant with his son's tutor, makes him say—

- A. You've taken this my son, and ruin'd him,
 You scoundrel ; you've persuaded him to choose
 A mode of life quite foreign to his nature
 And disposition ; taught by your example,
 He drinks i' the morning, which he ne'er was used to do.
 B. Do you blame me, master, that your son
 Has learnt to live ?

A. But do you call that living ?

- B. Wise men do call it so. And Epicurus
 Tells us that pleasure is the only good.
 A. Indeed ; I never heard that rule before.
 Does pleasure come then from no other source ?
 Is not a virtuous life a pleasure now ?
 Will you not grant me that ?—Tell me, I pray you,
 Did you e'er see a grave philosopher
 Drunk, or devoted to these joys you speak of ?
 B. Yes ; all of them.—All those who raise their brows,
 Who walk about the streets for wise men seeking,
 As if they had eescaped their eyes and hid :
 Still when a turbot once is set before them,
 Know how to help themselves the daintiest bits.
 They seek the head and most substantial parts,
 As if they were an argument dissecting,
 So that men marvel at their nicety.

And in his play entitled the *Homicide*, the same Plato, laughing at one of those gentle philosophers, says—

The man who has a chance to pay his court
 To a fair woman, and at eve to drink
 Two bottles full of richest Lesbian wine,
 Must be a wise man ; these are real goods.
 These things I speak of are what Epicurus
 Tells us are real joys ; and if the world
 All lived the happy life I live myself,
 There would not be one wicked man on earth.

And Hegesippus, in his *Philetairi*, says—

That wisest Epicurus, when a man
Once ask'd him what was the most perfect good
Which men should constantly be seeking for,
Said pleasure is that good. Wisest and best
Of mortal men, full truly didst thou speak:
For there is nothing better than a dinner,
And every good consists in every pleasure.

10. But the Epicureans are not the only men who are addicted to pleasure; but those philosophers are so too who belong to what are called the Cyrenaic and the Mnesistratean sects; for these men delight to live luxuriously, as Posidonius tells us. And Speusippus did not much differ from them, though he was a pupil and a relation of Plato's. At all events, Dionysius the tyrant, in his letters to him, enumerating all the instances of his devotion to pleasure, and also of his covetousness, and reproaching him with having levied contributions on numbers of people, attacks him also on account of his love for Lasthenea, the Arcadian courtesan. And, at the end of all, he says this—"Whom do you charge with covetousness, when you yourself omit no opportunity of amassing base gain? For what is there that you have been ashamed to do? Are you not now attempting to collect contributions, after having paid yourself for Hermeas all that he owed?"

11. And about Epicurus, Timon, in the third book of his *Silli*, speaks as follows:—

Seeking at all times to indulge his stomach,
Than which there's no more greedy thing on earth.

For, on account of his stomach, and of the rest of his sensual pleasures, the man was always flattering Idomeneus and Metrodorus. And Metrodorus himself, not at all disguising this admirable principle of his, says, somewhere or other, "The fact is, Timocrates, my natural philosopher, that every investigation which is guided by principles of nature, fixes its ultimate aim entirely on gratifying the stomach." For Epicurus was the tutor of all these men; who said, shouting it out, as I may say, "The fountain and root of every good is the pleasure of the stomach: and all wise rules, and all superfluous rules, are measured alike by this standard." And in his treatise on the Chief Good, he speaks nearly as follows: "For I am not able to understand what is good, if I leave out of consideration the pleasures which arise from delicately-flavoured food, and if I

also leave out the pleasures which arise from amatory indulgences ; and if I also omit those which arise from music, and those, too, which are derived from the contemplation of beauty and the gratification of the eyesight." And, proceeding a little further, he says, "All that is beautiful is naturally to be honoured ; and so is virtue, and everything of that sort, if it assists in producing or causing pleasure. But if it does not contribute to that end, then it may be disregarded.

12. And before Epicurus, Sophocles, the tragic poet, in his *Antigone*, had uttered these sentiments respecting pleasure—

For when a man contemns and ceases thus
To seek for pleasure, I do not esteem
That such an one doth live ; I only deem him
A breathing corpse :—he may, indeed, perhaps
Have store of wealth within his joyless house ;
He may keep up a kingly pomp and state ;
But if these things be not with joy attended,
They are mere smoke and shadow, and contribute,
No, not one jot, to make life enviable.

And Philetærus says, in his *Huntress*,—

For what, I pray you, should a mortal do,
But seek for all appliances and means
To make his life from day to day pass happily?
This should be all our object and our aim,
Reflecting on the chance of human life.
And never let us think about to-morrow,
Whether it will arrive at all or not.
It is a foolish trouble to lay up
Money which may become stale and useless.

And the same poet says, in his *Ænopion*,—

But every man who lives but sparingly,
Having sufficient means, I call and think
Of all men the most truly miserable.
For when you're dead, you cannot then eat cels ;
No wedding feasts are cook'd in Pluto's realms.

13. And Apollodorus the Carystian, in his *Stirrer-up of Law-suits*, says,—

O men, whoe'er you are, why do you now
Scorn pleasant living, and turn all your thoughts
To do each other mischief in fierce war?
In God's name, tell me, does some odious fate,
Rude and unlettered, destitute of all
That can be knowledge call'd, or education,
Ignorant of what is bad and what is good,
Guide all your destiny?—a fate which settles

All your affairs at random by mere chance ?
 I think it must be so : for else, what deity
 Who bears a Grecian heart, would ever choose
 To see Greeks by each other thus despoil'd,
 And falling dead in ghastly heaps of corpses,
 When she might see them sportive, gay, and jesting,
 Drinking full cups, and singing to the flute ?
 Tell me, my friend, I pray, and put to shame
 This most unpolish'd clownish fortune.

And, presently afterwards, he says—

Does not a life like this deserve the name
 Of godlike ?—Think how far more pleasant all
 Affairs would be in all the towns of Greece
 Than now they are, if we were but to change
 Our fashions, and our habits, and our principles
 One little bit. Why should we not proclaim,
 “ Whoe'er is more than thirty years of age,
 Let him come forth and drink. Let all the cavalry
 Go to a feast at Corinth, for ten days,
 Crown'd with chaplets, and perfumed most sweetly.
 Let all who radishes have got to sell
 Come in the morning here from Megara. ✓
 Bid all th' allies now hasten to the bath,
 And mix in cups the rich Eubœan wine ?”—
 Sure this is real luxury and life,
 But we are slaves to a most clownish fortune.

14. The poets say that that ancient hero, Tantalus, was also greatly devoted to pleasure. At all events, the author of the book called *The Return of the Atridæ* says “that he, when he had arrived among the gods, and had begun to live among them, had leave given him by Jupiter to ask for whatever he wished ; and that he, being a man quite insatiable in the gratification of his appetites, asked that it might be granted to him to indulge them to their full extent, and to live in the same manner as the gods. And that Jupiter was indignant at this request, and, according to his promise, fulfilled his prayer ; but still, that he might not enjoy what he had before him, but be everlastingly tormented, he hung a stone over his head, on account of which he should be unable to get at any of the things which he had before him.” Some of the Stoics also were addicted to this kind of pleasure. At all events, Eratosthenes the Cyrenean, who was a pupil of Ariston the Chian, who was one of the sect of the Stoics, in his treatise which is entitled *Ariston*, represents his master as subsequently being much addicted to luxury, speaking as follows :

“And before now, I have at times discovered him breaking down, as it were, the partition wall between pleasure and virtue, and appearing on the side of pleasure.” And Apollonphaues (and he was an acquaintance of Ariston), in his Ariston (for he also wrote a book with that title), shows the way in which his master was addicted to pleasure. And why need we mention Dionysius of Heraclea? who openly discarded his covering of virtue, and put on a robe embroidered with flowers, and assumed the name of The altered Man; and, although he was an old man, he apostatized from the doctrines of the Stoics, and passed over to the school of Epicurus; and, in consequence, Timon said of him, not without some point and felicity—

When it is time to set (δύνειν), he now begins
To sit at table (ἡδύνεσθαι). But there is a time
To love, a time to wed, a time to cease.

15. Apollodorus the Athenian, in the third book of his treatise on a Modest and Prudent Man, which is addressed to those whom he calls Male Buffoons, having first used the expression, “more libidinous than the very Inventors themselves (ἄλφησται),” says, there are some fish called ἄλφησται, being all of a tawny colour, though they have a purple hue in some parts. And they say that they are usually caught in couples, and that one is always found following at the tail of the other; and therefore, from the fact of one following close on the tail of the other, some of the ancients call men who are intemperate and libidinous by the same name. But Aristotle, in his work on Animals, says that this fish, which he calls alphesticus, has but a single spine, and is of a tawny colour. And Numenius of Heraclea mentions it, in his treatise on Fishing, speaking as follows:—

The fish that lives in seaweed, the alphestes,
The scorpion also with its rosy meat.

And Epicharmus, in his Marriage of Hebe, says—

Mussels, alpestæ, and the girl-like fish,
The dainty coracinus.

Mithæcus also mentions it in his Culinary Art.

16. There is another fish called Anthias, or Callicthys; and this also is mentioned by Epicharmus, in his Marriage of Hebe:—

The sword-fish and the chromius too,
 Who, as Ananias tells us,
 Is far the best of all in spring;
 But th' anthias in the winter.

And Ananias speaks as follows:—

For spring the chromius is best;
 The anthias in winter:
 But of all fish the daintiest
 Is a young shrimp in fig leaves.
 In autumn there's a dainty dish,
 The meat of the she-goat;
 And when they pick and press the grapes,
 Young pigs are dainty eating.
 Then, too, young puppies you may eat,
 And hares, and also foxes.
 But when the grasshopper does sing,
 Just at the height of summer,
 Is the best time for mutton fat;
 Then, too, the sea-born tunny
 Will many a savoury dish afford,
 And beats his compeers all
 With garlic seasoning richly drest;
 Then, too, the fatted ox
 Is sweet to eat both late at night,
 And at a noon-day feast.

And I have quoted this piece of Ananias at length, thinking that it might give some suggestions to the present race of Epicures.

17. But Aristotle, in his treatise on the Habits of Animals, says—"They say that wherever the anthias is found, there there is no beast or fish of prey ever seen; and accordingly the collectors of sponge use him as a guide, and dive boldly wherever he is found, and call him the sacred fish." And Dorion also mentions him in his book on Fishes, saying, "Some call the anthias by the name of callicthys, and also by that of callionymus and ellops." And Icesius, in his treatise on Materials, says that he is called wolf by some authors, and by others callionymus: and that he is a fish of very solid meat, and full of delicious juice, and easy of digestion; but not very good for the stomach. But Aristotle says that the callicthys is a fish with serrated teeth, carnivorous and gregarious. And Epicharmus, in his Muses, enumerates the ellops among the fishes, but passes over the the callicthys or callionymus in silence as being identical with it; and of the ellops he speaks thus,—

And then the high-priced ellops.

And the same poet says, subsequently—

He was the fish of which great Jupiter
Once bought a pair for money, and enjoin'd
His slaves to give him one, and Juno t'other.

But Dorion, in his treatise on Fish, says that the anthias and the callicthys are different fish; and also that the calionymus is not the same as the ellops.

18. But what is the fish which is called the Sacred fish? The author of the Telchinian History, whether it was Epimenides the Cretan, or Teleclides, or any one else, says,—“What are called the sacred fish, are dolphins and pompili.” But the pompilus is a very amorous animal; as being sprung himself, at the same time with Venus, from heavenly blood. And Nicander, in the second book of his Cetaica, says—

The pompilus, who points the safest road
To anxious mariners who burn with love,
And without speaking warns them against danger.

And Alexander the Ætolian, in his Crica, if indeed it is a genuine poem, says—

Still did the pompilus direct the helm,
Swimming behind, and guide it down the gulf,
The minister of the gods, the sacred pompilus.

And Pancrates the Arcadian, in his work entitled “Works of the Sea,” having first said—

The pompilus, whom all sea-faring men
Do call the sacred fish;

proceeds to say, “that the pompilus is not held in great esteem by Neptune only, but also by those gods who occupy Samothrace. At all events that some old fisherman once threatened to punish this fish, when the golden age still flourished among men; and his name was Epopeus, and he belonged to the island of Icarus. He therefore was one day fishing with his son, and they had no luck in their fishing, and caught nothing but pompili, and so did not abstain from eating them, but he and his son ate every one of them, and not long afterwards they suffered for their impiety; for a whale attacked the ship, and ate up Epopeus in the sight of his son.” And Pancrates states, “that the pompilus is an enemy to the dolphin; and even the dolphin does not escape with impunity when he has eaten a pompilus, for he becomes unable to exert himself and tremulous when he has eaten

him ; and so he gets cast on shore, and is eaten himself by the gulls and cormorants ; and he is sometimes, when in this state, caught by men who give themselves up to hunting such large fish. And Timachides the Rhodian mentions the pompili in the ninth book of his Banquet, and says—

The tench o' the sea, and then the pompili,
The holiest of fish.

And Erinna, or whoever it was who composed the poem which is attributed to her, says—

O pompilus, thou fish who dost bestow
A prosp'rous voyage on the hardy sailor,
Conduct (*πομπεύσας*) my dear companion safely home.

19. And Apollonius the Rhodian or Naucratian, in his History of the foundation of Naucratis, says, "Pompilus was originally a man ; and he was changed into a fish, on account of some love affair of Apollo's. For the river Imbrasus flows by the city of the Samians,—

And join'd to him, the fairest of the nymphs,
The young and noble Chesias, bore a daughter,
The lovely maid Ocyrhoe—her whose beauty
Was the kind Hours' heaven-descended gift.

They say then that Apollo fell in love with her and endeavoured to ravish her ; and that she having crossed over to Miletus at the time of some festival of Diana, when the endeavour was about to be made to carry her off, being afraid of such an attempt being made, and being on her guard, entreated Pompilus, who was a seafaring man and a friend of her father, to conduct her safe back again to her own country, saying this,—

O Pompilus, to whose wise breast are known
The rapid depths of the hoarse roaring sea,
Show that your mind doth recollect my sire,
Who was your friend, and save his daughter now.

And they say that he led her down to the shore, and conducted her safely across the sea : and that Apollo appeared and carried off the maiden, and sunk the ship with stones, and metamorphosed Pompilus into a fish of the same name, and that he made

The Pompilus an everlasting slave
Of ships that swiftly pass along the sea.

20. But Theocritus the Syracusan, in his poem entitled

Berenice, calls the fish which is called leucus the sacred fish, speaking thus—

And if a mortal seeks the gods with prayer
For a successful hunt, or plenteous gold,
A man who lives by the sea, whose nets he makes
His ploughs to raise his crops ; then let him come,
And just at nightfall sacrifice with prayer
To this same goddess the most sacred fish,
Which men call leucus, (loveliest he of fish,)
Then let him bend his nets ; and soon he shall
Draw them back from the waters full of prey.

But Dionysius, who was surnamed the Iambic, in his treatise on Dialects, writes thus—"We have heard accordingly an Eretrian fisherman, and many other fishermen, too, of other countries, call the pompilus the sacred fish. Now the pompilus is a sea fish, and is very commonly seen around ships, being something like the tunny called pelamys. However, some one spoken of by the poet catches this fish ;—

Sitting upon a high projecting rock
He caught the sacred fish.

Unless, indeed, there be any other kind which is likewise called the sacred fish. But Callimachus in his *Galatea* calls the chrysophrys the sacred fish, where he says—

Or shall I rather say the gold-brow'd fish,
That sacred fish, or perch, or all the rest
Which swim beneath the vast unfathom'd sea.

But in his *Epigrams* the same poet says—

The sacred sacred hyca.

But some understand by the term sacred fish, one let go and dedicated to the god, just as people give the same name to a consecrated ox. But others consider that sacred is here only equivalent to great, as Homer speaks of

The sacred might of Alcinous.

And some think that it is only called *ἱερός* as *ἰέμενος πρὸς τὸν ῥοῦν* (going down stream)."

21. But Clitarchus, in the seventh book of his treatise on Dialects, says—"The nautical people call the pompilus the sacred fish, because it conducts ships out of the open sea into harbour, on which account it is called *πόμπιλος* from *πέμπω*, being the same fish as the chrysophrys." And Eratosthenes in his *Mercury* says—

They left a share of all their booty there ;
 Still living centipedes, the bearded mullet,
 The sea-thrush, with dark spots embroider'd o'er,
 Or the swift sacred fish with golden brows.

Now after all this discussion of ours about fish, the excellent Ulpian may ask why Archestratus, speaking in those excellent suggestions of his of the cured fish on the Bosphorus, says—

Those which do come from the Bosphoric seas
 Are whitest ; only let there be no sample
 Of the hard meat o' the fish which grow around
 The Lake Mæotis ; not in verse can I
 That fish correctly name.

What is the fish, which he says it is not proper to mention in poetry ?

22. Anchovies must be next considered. And, indeed, Aristonymus uses the word in the singular number, in his Shivering Sun—

So that there really is not one anchovy.

But of the anchovies there are many kinds, and the one which is called aphritis¹ is not produced from roe, as Aristotle says, but from a foam which floats upon the surface of the water, and which collects in quantities when there have been heavy rains. There is also another kind called cobitis, and that is produced from some little worthless gudgeons which are generated in the sand ; and from this anchovy itself another kind is produced, which is called the encrasicholus. There is also another anchovy which is the offspring of the sprat ; and another which comes from the membras ; and another still which comes from the small cestris, which is engendered in the sand and slime. But of all these kinds the aphritis is the best. But Dorion, in his treatise on Fishes, speaks of a fish called the cobites, as good boiled, and also of the spawn of the atherina ; and atherina is the name of a fish ; and some also call the triglitis an anchovy. But Epicharmus, in his Hebe's Marriage, enumerates the anchovies among the shrimps or membrades ; making a distinction between this and what is called the seed. And Icesius says, "Of the anchovy, there is one sort which is white and very thin and frothy, which some people also call the cobitis. And there is another which is not so clean as that, and which is larger ; but the

¹ From ἀφρός, foam.

clean and thin one is the better of the two." And Archestratus the contriver of delicate dishes, says,—

Use all anchovies for manure, except
The Attic fish ; I mean that useful seed
Which the Ionians do call the foam ;
And take it fresh ; just caught within the bays,
The sacred bays of beautiful Phalerum.
Good is it too, when by the sea-girt isle
Of Rhodes you eat it, if it's not imported.
And if you wish to taste it in perfection,
Boil nettles with it—nettles whose green leaves
On both sides crown the stem ; put these in the dish
Around the fish, then fry them in one pan,
And mix in fragrant herbs well steep'd in oil.

23. But Clearchus the Peripatetic, in his treatise on Proverbs, speaks of the anchovy, and says—"Because they want very little fire for the frying-pan, Archestratus recommends people to put them into a pan which is already hot, and to take them off as soon as they hiss. And they are done, and begin to hiss in a moment, like oil ; on which account it is said, 'Anchovy, look at the fire.'" And Chrysippus the philosopher, in his treatise on the Things which deserve to be sought for their own Sakes, says, "The anchovy which is found in the sea at Athens, men despise on account of its abundance, and say that it is a poor man's fish ; but in other cities they prize it above everything, even where it is far inferior to the Attic anchovy. Moreover some people," says he, "endeavour to rear the Adriatic fowls in this place, which are much less useful than our own kinds, inasmuch as they are smaller. But the people in the Adriatic, on the contrary, send for our breed from hence." Hermippus, too, uses the word ἀφύη in the singular number, in his Demotæ, where he says,—

You seem not now to move even an anchovy.

And Calcias, in his Cyclops, says—

In preference to the best anchovy.

And Aristonymus, in his Shivering Sun, says—

So that there is not really one anchovy.

But Aristophanes uses the diminutive form, and calls them ἀφύδια in his Friers, saying—

Nor these little Phaleric ἀφύδια.

24. But Lynceus the Samian, in his letter to Diagoras,

praising the Rhodian anchovies, and comparing many of the productions of Attica to those of Rhodes, says—"We may compare to the anchovies of Phalerum those which are called the *Æniatides*, and you may compare the *ellops* and the *orphus* with the *glauciscus*; and with the Eleusinian plaice and turbot, and whatever other fish there may be among them enjoying a reputation higher than that of *Cecrops*, Rhodes has the fox fish to compare." But the author of the *Delight of Life*, exhorts the man who is unable to purchase enough to satisfy his appetite, to get fish to eat by robbery, rather than go without it. But *Lynceus* calls *Archestratus* an epicure, who in that much celebrated poem of his speaks thus of the shark :—

Are you at Rhodes ? e'en if about to die,
Still, if a man would sell you a fox shark,
The fish the *Syracusans* call the dog,
Seize on it eagerly ; at least, if fat :
And then compose yourself to meet your fate
With brow serene and mind well satisfied.

25. The *acharnus* is mentioned by *Callias* in his *Cyclops*—

A harp-fish roast, besides a ray,
The head too of a tunny,
And eel, some crabs, and this *acharnus*,
The great *Ænean* dainty.

26. The ray, roach, or sea frog may also be mentioned. They are mentioned under the two former names by *Aristotle* in his treatise on *Animals*, where he classes them under the head of cartilaginous fish. And *Eupolis*, in his *Flatterers*, says—

At *Callias's* house there is much pleasure,
For he has crabs for dinner, rays besides,
And hares, and women with light twinkling feet.

And *Epicharmus* says, in his *Marriage of Hebe*—

And there were rays and sea-frogs, sawfish, sharks,
Camitæ, roach, and lobsters with hard shells.

And in his *Megarian Woman* he writes—

Its sides were like a ray,
Its back was altogether like a roach,
Its head was long, far more like a stag's,
Its flanks were like a scorpion's, son of the sea.

And *Sannyrion* says, in his *Laughter*—

O rays, O dainty grayling.

And *Aristotle* in the fifth book of his treatise on the *Parts of*

Animals, says that the following are cartilaginous fish; the ray, the turtle, the sea cow, the lamprey, the sea eagle, the sea frog, and the whole of the shark tribe. But Sophron in his Farces, gives one fish the name of botis, saying, "The cestres eat the botis," though it is possible that he may be speaking of some herb. But with respect to the sea frog, the wise Archestratus gives us the following advice in his Apophthegms—

Whenever you behold a frog, why roast him

* * * *

And . . . prepare his stomach.

And concerning the ray, he says—

A boiled ray is good about midwinter.

Eat it with cheese and assafoetida ;

But all the sons o' the sea whose flesh is lean

Should, as a rule, be dress'd in such a fashion ;

And thus I recommend you now again.

And Ehippus the comic poet, in his play called Philyra, (now Philyra is the name of a courtesan), says—

A. Shall I first cut a ray in slender slices

And boil it? aye? or like the cooks in Sicily

Shall I prefer to roast it?

B. Copy Sicily.

27. There are also fish called boaxes. Aristotle, in his treatise entitled Concerning Animals or Fish, says, "The following animals are marked on the back; the boax and others—the following are marked transversely, the kind of tunny fish called colias." And Epicharmus in his Marriage of Hebe, speaks thus—

And in addition to all these the boax,

The smarides, anchovies, crabs and lobsters.

And Numenius, in his Art of Fishing, calls them boeces, saying—

The white synodons, the boeces, and trinchi.

But Speusippus and the rest of the Attic writers call them boaces. Aristophanes in his play called The Women who occupy Tents, says—

But having had a bellyful of boaces,

I turn'd my steps towards home.

And they derived their name from the noise ($\beta\omicron\eta$) which they make, on which account it used to be said that the fish was sacred to Mercury, as the harp fish was to Apollo. But

Pherecrates in his *Ant-Men*, saying—"They say that there is no other fish whatever, which has any voice at all;" adds afterwards,—“By Castor and Pollux, there is at least no other fish except the boax.” And Aristophanes the Byzantian says—“That we are wrong to call the fish boax, when we ought to call it beeps, since, though it is but a little fish, it has very large eyes, so that it might be called beops, having bulls’ eyes.” But we may reply to him, If we are wrong in naming him as we do, why do we say coracinus, not corocinus? For he derives his name from moving the pupils of his eyes (ἀπὸ τοῦ τὰς κόρας κινεῖν). And so too, why do we not call the fish σεῖουρος instead of σίλουρος? for he has his name from continually shaking his tail (ἀπὸ τοῦ σεῖειν τὴν οὐράν)?

28. With respect to the small kind of anchovy called membras, Phrynicius, in his *Tragedians*, says—

O golden-headed membrades, sons of the sea.

But Epicharmus in his *Hebe’s Wedding*, calls them bambradones, and says—

Bambradones and sea-thrushes, and hares,
And furious dragons.

And Sophron in his *Manly Qualities*, says—"The bambradon, and the needle fish." And Numenius says, in his *Treatise on Fishing*,

Or a small sprat, or it may be a bembras,
Kept in a well; you recollect these baits.

And Derion in his book on Fishes, says—"Having taken off the head of a bembras, if it be one of a tolerable size, and having washed it with water, and a small quantity of salt, then boil it in the same manner as you do a mullet; and the bembras is the only kind of anchovy from which is derived the condiment called bembraphya; which is mentioned by Aristonymus in the *Sun Shivering*—

The carcinobates of Sicily
Resembles the bembraphya.

Still the Attic writers often call them membrades. Aristomenes says in his *Jugglers*—

Bringing some membrades purchased for an obol.

And Aristonymus in his *Sun Shivering*, says—

The large anchovy plainly is not now,
Nor e’en the bembras, quite unfortunate.

And Aristophanes says in his *Old Age*—

Fed on the hoary bembrades.

And Plato in his *Old Men*, says—

O Hercules, do just survey these bembrades.

But in the *Goats of Eupolis* we may find the word written also with a μ (not $\beta\epsilon\mu\beta\rho\alpha\varsigma$ but $\mu\epsilon\mu\beta\rho\alpha\varsigma$). And Antiphanes says, in his *Cnœsthis*;—

They do proclaim within the fishmarket
The most absurd of proclamations,
For just now one did shout with all his voice
That he had got some bembrades sweet as honey;
But if this be the case, then what should hinder
The honey-sellers crying out and saying,
That they have honey stinking like a bembras?

And Alexis in his *Woman leading the Chorns*, writes the word with a μ —

Who to the young folks making merry, then
Put forth but lately pulse and membrades,
And well-press'd grapes to eat.

And in his *Protochorus* he says—

No poorer meal, by Bacchus now I swear,
Have I e'er tasted since I first became
A parasite; I'd rather sup on membrades
With any one who could speak Attic Greek;
It would be better for me.

29. There is also a fish called the blennus, and it is mentioned by Sophron, in his play entitled *The Fisherman and the Countryman*, and he calls it the fat blennus. It is something like the tench in shape. But Epicharmus in his *Hebe's Wedding* speaks of a fish which he calls baiones, where he says—

Come now and bring me high-backed mullets,
And the ungrateful baiones.

And among the Attic writers there is a proverb, "No baion for me; he is a poor fish."

30. There is also a shell-fish called buglossus. And Archestratus, the Pythagorean, says, because of his temperate habits,

Then we may take a turbot plump, or e'en
A rough buglossus in the summer time,
If one is near the famous Chalcis.

And Epicharmus, in his *Hebe's Wedding*, says—

There were buglossi and the harp-fish there.

But the fish called cynoglossus differs from the buglossus.
And of them too Epicharmus speaks—

There were the variegated plotides,
And cynoglossi, and sciathides.

But the Attic writers call the buglossus the psetta.

31. There are also fish called congers. Icesius says that these are coarser than the common eels; and that their flesh is less firm and less nutritious, and that they are very deficient in palatable juice; but still, that they are good for the stomach. But Nicander, the epic poet, in the third book of his Treatise on Dialects, says that they are also called grylli. But Eudoxus, in the sixth book of his Circuit of the Earth, says that there are numbers of eongers eaught off Sieyon, each large enough to be a load for a man; and some of them even big enough to be a load for a cart. And Philemon, the comic poet, himself mentioning the extraordinary eongers at Sieyon, represents a cook as priding himself on his skill, and saying in the play entitled the Soldier,—

32. How great a wish has now come over me
To tell to heaven and earth the way in which
I did prepare that supper. Aye, by Pallas,
How sweet it is when everything goes right!
How tender was my fish! and how I dress'd it!
Not done with cheese, or powder'd o'er with dyes,
But looking as he did in life, though roasted.
So mild and gentle was the fire which I
Did to the fish apply, you'd scarce believe it.
It was as when a hen does seize some food,
And carries it away to eat at leisure:
She runs all round with care; another sees her,
And straightway follows her to take it from her.
So here, the man who first found out the pleasure
Of dainty eating, sprang up high and ran
All round and round, with his dish in his hand.
The rest pursued him—it was fine to see them:
Some got a little, some got nothing, some
Got all they wanted. Well, as I was saying,
I took some river fish, eaters of mud.
What if I'd had a scare, or blue-back'd fish
From Attic waters, O thou saving Jupiter!
Or bear from Argive woods, or noble conger.
From Sicyon's bay, the conger which the god
Of the deep sea doth bear aloft to heaven,
Fit banquet for his brethren. Then no doubt
The guests who ate would all have seem'd like gods;
I should have been immortal, since the dead
By the mere smell of my meat I bring to life again.

33. I swear by Minerva that Menecrates the Syracusan himself would not have made such a boast as that, he who was nick-named Jupiter—a man who gave himself airs as being, by his skill in medicine, the only person who could cause man to live. Accordingly he compelled all who came to be cured by him of what is called the sacred disease, to enter into a written agreement that if they recovered they would be his slaves. And they followed him, one wearing the dress of Hercules, and being called Hercules, (and the man who was so called was Nicostratus, an Argive, who had been cured of the sacred disease, and he is mentioned by Ehippus, in his *Peltast*, where he says—

Did not Menecrates call himself a god,
And Nicostratus of Argos a second Hercules?)

and another followed him in the dress of Mercury, having on a cloak and bearing a caduceus, and wings besides. As Nicagoras of Zelia did, who also became afterwards the tyrant of his country, as Baton relates in the history of the Tyrants at Ephesus. And Hegesander says that he called Astycreon, who had been cured by him, Apollo. And another of those who had been cured by him, went about with him to his cost, wearing the dress of Æsculapius. But Jupiter Menecrates himself, clad in purple, and having a golden crown upon his head, and holding a sceptre, and being shod with slippers, went about with his chorus of gods. And once, writing to Philip the king, he began his letter thus—

34. “Menecrates Jupiter to Philip greeting.

“You, indeed, are king of Macedonia, but I am king of medicine; and you are able, when you please, to put men to death, who are in health; but I am able to save those who are sick, and to cause those who are in good health, if they only follow my advice, to live to old age without being attacked by disease. Therefore the Macedonians attend you as body-guards; but all who wish to live attend me; for I, Jupiter, give them life.”

And so Philip wrote back to him as to a man out of his senses,—“Philip wishes Menecrates soundness.” And he wrote in similar style to Archidemus, also the king of the Lacedæmonians, and to every one else to whom he wrote at all; never omitting to give himself the name of Jupiter. And once Philip invited him and all his gods to supper, and

placed them all on the centre couch, which was adorned in the loftiest and most holy-looking and beautiful manner. And he had a table placed before them on which there was an altar and first-fruits of the different productions of the earth. And whenever eatables were placed before the other guests, the slaves placed incense before Menecrates, and poured libations in his honour. And at last, the new Jupiter, with all his subordinate gods, being laughed at by every one, ran away and fled from the banquet, as Hegesander relates. And Alexis also makes mention of Menecrates in his *Minos*.

35. And Themiso the Cyprian, the friend of Antiochus the king, as Pythermus the Ephesian relates in the eighth book of his *History*, not only used to have his name proclaimed in the public assemblies, "Themiso, the Macedonian, the Hercules of Antiochus the king;" but all the people of that country used to sacrifice to him, addressing him as Hercules Themiso; and he himself would come when any of the nobles celebrated a sacrifice, and would sit down, having a couch to himself, and being clad in a lion's skin, and he used also to bear a Scythian bow, and in his hand he carried a club. Menecrates then himself, though he was such as we have said, never made such a preposterous boast as the cook we have been speaking of,—

I am immortal, for I bring the dead,

By the mere smell of my meat, to life again.

36. But the whole tribe of cooks are conceited and arrogant, as Hegesander says in his *Brothers*. For he introduces a cook, saying—

A. My friend, a great deal has been said already

By many men on the art of cookery,

So either tell me something new yourself,

Unknown to former cooks, or spare my ears.

B. I'll not fatigue you; know that I alone

Of present men have sounded all the depths

Of culinary science and invention;

For I have not been just a short two years

Learning my art with snow-white apron girt,

But all my life I have devoted anxiously

To the investigation of each point

Of moment; I have inquired into all

(The different kinds of herbs and vegetables;

I know the habits of the bembredes,

I know the lentils in their various sorts;

In short, this I can say—Whene'er I am

At a funereal feast as minister,
 As soon as men come back from the funeral,
 Clad in dark garments, I take off the lids
 Of all my sancepans, and the weeping guests
 I clothe with smiling faces in a moment;
 And such a joy runs through each heart and frame
 As if they were a marriage feast attending.

A. What! serving up lentils and bembrades?

B. These are some accidental dishes only;
 But when I've got my necessary tools,
 And once have properly arranged my kitchen,
 That which in old time happen'd with the Sirens
 You shall again behold repeated now.
 For such shall be the savoury smell, that none
 Shall bring themselves to pass this narrow passage;
 And every one who passes by the door
 Shall stand agape, fix'd to the spot, and mute,
 Till some one of his friends, who's got a cold
 And lost his smell, drags him away by force.

A. You're a great artist.

B. Do not you then know
 To whom you speak? I do declare to you
 I have known many of the guests, who have,
 For my sake, eaten up their whole estates.

Now, I beg you, tell me, in the name of all the gods at once, in what respect this man appears to you to differ from the Celedones in Pindar, who, in the same manner as the Sirens of old, caused those who listened to them to forget their food through delight, and so to waste away?

37. But Nicomachus, in his Ilithyia, himself also introduces a cook, who in arrogance and conceit goes far beyond the artists on the stage. This cook then speaks to the man who has hired him in this way,—

A. You do display a gentlemanlike taste
 And kind; but one thing still you have omitted.

B. How so?

A. You never have inquired it seems
 How great a man I am. Or had you heard it
 From some one else who was acquainted with me,
 And so was that the reason you engaged me?

B. By Jove I never heard or thought about it.

A. Perhaps you do not know how great the difference
 Is that exists between one cook and another?

B. Not I, but I shall know now, if you tell me.

A. To take some meat that some one else has bought,
 And then to dress it tolerably, is
 What any cook can do.

B. O Hercules!

- A. A perfect cook is quite another thing.
 For there are many admirable arts,
 All of which he must master thoroughly
 Who would excel in this. He first must have
 A smattering of painting; and indeed
 Many the sciences are which he must learn
 Before he's fit to begin learning cookery,—
 And you should know them ere you talk to me,—
 Astrology, and Medicine, and Geometry.
 For by these arts you'll know the qualities
 And excellences of the various fish.
 You'll learn to guide your dishes by the seasons;
 And when this fish is in, and this is out,
 For there is great variety in the pleasures
 That from the table spring. Sometimes, for instance,
 A boax will be better than a tunny.
- B. Perhaps; but what on earth has that to do
 With your geometry?

- A. Why this. We say
 The kitchen is a sphere; this we divide,
 And take one portion, as may suit our art,
 Borrowing the principles of mensuration.
- B. I understand; that's quite enough of that.
 Where does your medical skill display itself?
- A. Know there are meats hard, indigestible,
 Pregnant with flatulence, causing only torture
 To the unhappy eater, and no nourishment.
 Yet those who sup at other folks' expense
 Are always greedy and not temperate.
 For these and similar viands, remedies
 Must come from the resources of our art;
 And how to marshal everything in order
 With wisdom and propriety, we learn
 By borrowing from the science of the General.
 To count the guests requires arithmetic.
 And no one else has all these parts of knowledge
 Except myself.

B. Now in your turn, awhile
 Listen to me.

A. Say on.

B. Give no more trouble
 To me nor to yourself: but just keep quiet,
 And rest yourself all day for all I care.

38. And the cook in the Younger Philemon wishes to be a
 sort of tutor, and speaks in this fashion—

There, let things be as they are. Only take care
 The fire may not too small be or too slow
 To roast the joints. (As a fire like that
 Makes meat not roast but sodden.) Nor too fierce.
 (For that again does burn whate'er it catches,

And yet is far from cooking the meat through.)
 It is not every one who has a spoon
 And knife about him that we call a cook,
 Nor every one who puts his fish in a pan ;
 There is more wit and reason in the business.

39. And the cook in Diphilus's Painter tells us also to whom he thinks it worth his while to hire himself, saying—

- A. I will not use your meat, nor give my aid
 Unless I'm sure that I shall have all means
 Which needful are to make a proper show ;
 Nor do I e'er go anywhere till first
 I know who 'tis who makes the sacrifice,
 Or what the 'cause may be which prompts the banquet,
 Or who the guests are who have been invited.
 For I have got a regular list at home
 Of where I choose to go, and where I don't.
 As first, to speak of the commercial class ;
 Some captain of a ship may make a sacrifice
 Just to discharge some vow, made when he lost
 His mast, or broke the rudder of his vessel,
 Or, having sprung a leak, threw overboard
 His cargo. I'll have nought to do with him :
 For he does nothing willingly, but only
 Just so much as he thinks he cannot help.
 And every time a cup is fill'd with wine,
 He makes a calculation of the sum
 Which he can charge his owners or his passengers,
 And thinks that what his guests do eat and drink
 Is his own flesh and blood. Another came,
 But three days since, from the Byzantine port,
 Safe and successful ; joyful in a profit
 Of ten or twelve per cent ; talking of nothing
 But freight and interest, spending all his love
 On worn-out panders. Soon as he did quit
 The ship and set his foot upon the land,
 I blew my nose, gave him my hand, and utter'd
 Audible thanks to saving Jupiter,
 And hasten'd forth to wait on him. For this
 Is always my way ; and I find it answer.
 Again, an amorous youth will feast and squander
 His sire's estate ; to him I go at call.
 But those who feast in shares, and throw together
 Into one dish their petty contributions,
 Though they may tear their clothes, and cry aloud,
 " Come, who will cook us our new-purchased supper ?"
 I let bawl on. For if you go to them,
 First there is language hard and blows to bear ;
 Secondly, one must slave the livelong night ;
 And when at last you ask them for your pay,
 " First bring the pot," say they. " There was no vinegar

In all that salad." Ask again. "Aye, you
Shall be the first to be well beaten here."
I could recount ten thousand facts like this.

- B. But where I take now is a rich brothel,
Where a rich courtesan with other friends
Desires to celebrate with great abundance
A joyous feast in honour of Adonis,
And where you may enjoy yourself in style.

40. And Archedicus, in his Treasure, another philosophical
cookling, speaks in this way—

In the first place the guests invited came
While still the fish lay on the dresser raw.
"Give me some water." "Bring the fish up quick."
Then placing all my pans upon the fire,
I soak'd the ashes well with oil, and raise
A rapid heat. Meantime the fragrant herbs
And pleasant sharpness of the seasonings
Delight my master. Quickly I serve up
Some fish exactly boil'd; retaining all
His juice, and all his unextracted flavour;
A dish which any free-born man must know
How to appreciate rightly. In this manner
At the expense of one small pot of oil
I gain employment at full fifty banquets.

And Philostephanus, in his Delian, gives a catalogue of the
names of some celebrated cooks in these lines, and those
which follow them—

In my opinion you, O Dædalus,
Surpass all cooks in skill and genius,
Save the Athenian Thimbron, call'd the Top.
So here I've come to beg your services,
Bringing the wages which I know you ask.

41. And Sotades, not the Maronite poet, who composed
Ionian songs, but the poet of the middle comedy, in the play
entitled *The Shut-up Women*, (for that was the name which
he gave to it,) introduces a cook making the following
speech,—

First I did take some squills, and fried them all;
Then a large shark I cut in slices large,
Roasting the middle parts, and the remainder
I boil'd and stuff'd with half-ripe mulberries.
Then I take two large heads of dainty grayling,
And in a large dish place them, adding simply
Herbs, cummin, salt, some water, and some oil.
Then after this I bought a splendid pike,
To boil in pickle with all sorts of herbs.
Avoiding all such roasts as want a spit,

I bought too some fine mullet, and young thrushes,
 And put them on the coals just as they were,
 Adding a little brine and marjoram.
 To these I added cuttle-fish and squills.
 A fine dish is the squill when carefully cook'd.
 But the rich cuttle-fish is eaten plain,
 Though I did stuff them all with a rich forced meat
 Of almost every kind of herb and flower.
 Then there were several dishes of boil'd meats,
 And sauce-boats full of oil and vinegar.
 Besides all this a conger fine and fat
 I bought, and buried in a fragrant pickle;
 Likewise some tench, and clinging to the rocks
 Some limpets. All their heads I tore away,
 And cover'd them with flour and bread crumbs over,
 And then prepared them as I dress'd the squills.
 There was a widow'd amia too, a noble
 And dainty fish. That did I wrap in fig-leaves,
 And soak'd it through with oil, and over all
 With swaddling clothes of marjoram did I fold it,
 And hid it like a torch beneath the ashes.
 With it I took anchovies from Phalerum,
 And pour'd on them one cruet full of water.
 Then shredding herbs quite fine, I add more oil,
 More than two cotylæ in quantity.
 What next? That's all. This sir is what I do,
 Not learning from recipes or books of cookery.

42. However, this is enough about cooks. But we must say something about the conger. For Archestratus, in his *Gastronomy*, tells us how every part of it should be treated, saying—

In Sicyon my friend you best can get
 A mighty head of conger, fat, and strong,
 And large; and also take his entrails whole,
 Then boil him a long time, well-soak'd in brine.

And after this he goes through the whole country of Italy, saying where the congers are best, describing them like a regular writer of an *Itinerary*, and he says—

There too fine congers may be caught, and they
 Are to all other fish as far superior
 As a fat tunny is to coracini.

And Alexis, in his *Seven* against Thebes, says—

And all the parts of a fine conger eel
 Well hash'd together, overlaid with fat.

And Archedicus, in his *Treasure*, introduces a cook speaking of some fish which he has been buying in the following terms—

Then for three drachmas I a grayling bought.
 Five more I gave for a large conger's head
 And shoulders. (Oh, how hard a thing is life !)
 Another drachma for the neck. I swear
 By Phœbus, if I knew where I could get
 Or buy another neck myself, at once
 I'd choke the one which now is on my shoulders,
 Rather than bring these dishes to this place.
 For no one ever had a harder job
 To buy so many things at such a price ;
 And yet if I have bought a thing worth buying
 May I be hang'd. They will devour me.
 What I now say is what concerns myself.
 And then, such wine they spit out on the ground !
 Alas ! Alas !

43. There is a kind of shark called γαλεός, which is eaten. And Icesius, in his treatise on Materials, says that the best and tenderest kind of galei are those called asteriæ. But Aristotle says that there are many kinds of them—the thorny, the smooth, the spotted, the young galeus, the fox shark, and the file shark. But Dorion, in his Book on Fishes, says that the fox shark has only one fin towards his tail, but has none along the ridge of his back. But Aristotle, in the fifth book of his Parts of Animals, says that the centrines is also a kind of shark, and also the notidanus. But Epænetus, in his Cookery Book, calls the latter the enotideus, and says “that the centrines is very inferior to him, and that it has a bad smell ; and that the one may be distinguished from the other by the fact of the centrines having a sort of spur on his first fin, while the rest of the kinds have not got such a thing.” “And he says that these fishes have no fat or suet in them, because they are cartilaginous.”

And the acanthias, or thorny shark, has this peculiarity, that his heart is five-cornered. And the galeus has three young at most ; and it receives its young into his mouth, and immediately ejects them again ; and the variegated galeus is especially fond of doing this, and so is the fox shark. But the other kinds do not do so, because of the roughness of the skins of the young ones.

44. But Archestratus, the man who lived the life of Sardapalus, speaking of the galeus as he is found at Rhodes, says that it is the same fish as that which, among the Romans, is brought on the table to the music of flutes, and accompanied with crowns, the slaves also who carry it being

crowned, and that it is called by the Romans accipiesius. But the accipiesius, the same as the acipenser, or sturgeon, is but a small fish in comparison, and has a longer nose, and is more triangular than the galeus in his shape. And the very smallest and cheapest galeus is not sold at a lower price than a thousand Attic drachmæ.¹ But Appian, the grammarian, in his essay on the Luxury of Apicius, says that the accipiesius is the fish called the ellops by the Greeks. But Archestratus, speaking of the Rhodian galeus, counselling his companions in a fatherly sort of way, says—

Are you at Rhodes? e'en if about to die,
Still, if a man would sell you a fox shark,
The fish the Syracusans call the dog,
Seize on it eagerly; at least, if fat:
And then compose yourself to meet your fate
With brow serene and mind well satisfied.

Lynceus, the Samian, also quotes these verses in his letter to Diagoras, and says that the poet is quite right in advising the man who cannot afford the price for one, to gratify his appetite by robbery rather than go without it. For he says that Theseus, who I take to have been some very good-looking man, offered to indulge Tlepolemus in anything if he would only give him one of these fish. And Timocles, in his play called *The Ring*, says—

Galei and rays, and all the fish besides
Which cooks do dress with sauce and vinegar.

45. There is also the sea-grayling. Epicharmus, in his *Hebe's Wedding*, says—

There is the variegated scorpion,
The lizard, and the fat sea-grayling too.

And Numenius, in his *Treatise on Fishing*, says—

The hycca, the calliethys; and the chromis,
The orphus, the sea-grayling too, who haunts
The places where seaweed and moss abound.

And Archestratus, praising the head of the glaucus, says—

If you're at Megara or at Olynthus,
Dress me a grayling's head. For in the shallows
Around those towns he's taken in perfection.

And Antiphanes, in his *Shepherd*, says—

Boeotian eels, and mussels too from Pontus,
Graylings from Megara, from Carystus shrimps,
Eretrian phagri, and the Scyrian crabs.

¹ An Attic drachma was as near as may be $9\frac{3}{4}d.$ So that a thousand will amount to something over 40*l.*

And the same writer, in his *Philotis*, speaks thus—

A. What shall be done with the grayling?

B. Why

Now, as at other times, boil him in brine.

A. What with the pike?

B. Why roast him whole, and dish him.

A. What with the galeus?

B. Do him up with stuffing,

And serve him hot.

A. How will you have the eels?

B. Cook them with salt, and marjoram, and water.

A. The conger?

B. Do the same.

A. The ray?

B. Take herbs

And season him with them.

A. There is besides

Half a large tunny.

B. Roast it.

A. Some goat's venison.

B. Roast that.

A. How will you have the rest o' the meat?

B. All boil'd.

A. The spleen?

B. Stuff that.

A. The paunch and trail?

46. And *Eubulus* says, in his *Campylon*,—

There was a beautiful dish of the sea-grayling,
And a boil'd pike served up i' savoury pickle.

And *Anaxandrides*, in his *Nereus*, says—

The man who first discover'd all the good
Of the most precious head of a large grayling,
And then how dainty was the tunny's meat,
Caught where the waves are by no tempests tost,
How good in short is the whole race of fish,
Nereus his name, dwells in this place for ever.

And *Amphis*, in his *Seven* against *Thebes*, says—

Whole graylings, and large slices of the head.

And in his *Philetærus*, he says—

Take a small eel, and a fine grayling's head,
And slices of a pike fresh from the sea.

And *Antiphanes*, in his *Cyclops*, out-heroding even the
epicure *Archestratus*, says—

Give me an *Hymettian* mullet,
And a ray just caught, a perch
Split open, and a cuttle-fish,
And a well-roasted *synodon*;

A slice of grayling, and a head
 Of mighty conger, luscious food ;
 A frog's inside, a tunny's flank,
 A ray's sharp back, a cestra's loin,
 Sea-sparrows, and sea-thrushes too,
 Sprats, and anchovies, let me not
 Complain of any want.

47. And Nausicrates says, in his Captains of Ships,—

- A. They say there are two kinds of fish most tender
 And beautiful to see, which oft appear
 To sailors wandering o'er the spacious plains
 Of ocean. And they say that one foretells
 To mortals all the evils which hang o'er them.
 B. You mean the grayling.

A. You are right, I do.

And Theolytus, the Methymnæan, in his Bacchic Odes, says that Glaucus the deity of the sea became enamoured of Ariadne, when she was carried off by Bacchus in the island of Dia ; and that he, attempting to offer violence to her, was bound by Bacchus in fetters made of vine-twigs ; but that when he begged for mercy he was released, saying—

There is a place, Anthedon is its name,
 On the sea-side, against th' Eubœan isle,
 Near to the stream of the still vext Euripus—
 Thence is my race ; and Copeus was my sire.

And Promathides of Heraclea, in his Half Iambics, traces the pedigree of Glaucus as being the son of Polybus, the son of Mercury, and of Eubœa, the daughter of Larymnus. But Mnaseas, in the third book of his history of the Affairs of Europe, calls him the son of Anthedon and Alecyone ; and says that he was a sailor and an excellent diver, and that he was surnamed Pontius ; and that having ravished Syme, the daughter of Ialemus and Dotis, he sailed away to Asia, and colonised a desert island near Caria, and called that Syme, from the name of his wife. But Euanthes, the epic poet, in his Hymn to Glaucus, says that he was the son of Neptune and the nymph Nais ; and that he was in love with Ariadne, in the island of Dia, and was favoured by her after she had been left there by Theseus. But Aristotle, in his Constitution of the Delians, says that he settled in Delos with the Nereids, and gave oracles to all who wished for them. But Possis, the Magnesian, in the third book of his Amazonis, says that Glaucus was the builder of the Argo, and that he was

her pilot when Jason fought the Etrurians, and was the only person unwounded in that naval battle ; and that by the will of Jupiter he appeared in the depths of the sea, and so became a sea deity, but was seen by Jason alone. But Nicanor the Cyrenæan, in his *Changes of Names*, says that Melicerta changed his name and assumed the name of Glaucus.

48. Alexander the Ætolian also mentions him in his poem entitled the *Fisherman*, saying that he

First tasted grass,

(and then was immersed in the sea and drowned,)

The herb which in the islands of the blest,
When first the spring doth beam upon the earth,
The untill'd land shows to the genial sun.
And the sun gives it to his weary steeds,
A most refreshing food, raised in the shade.
So that they come in vigour back renew'd
Unto their daily task, and no fatigue
Or pain can stop their course.

But Æschrion the Samian, in some one of his Iambic poems, says that Glaucus the sea-deity was in love with Hydna, the daughter of Scyllus, the diver of Scione. And he makes particular mention of this herb, namely, that any one who eats of it becomes immortal, saying—

And you found too th' agrostis of the gods,
The sacred plant which ancient Saturn sow'd.

And Nicander, in the third book of his *Europe*, says that Glaucus was beloved by Nereus. And the same Nicander, in the first book of his history of the Affairs of Ætolia, says that Apollo learnt the art of divination from Glaucus ; and that Glaucus when he was hunting near Orea, (and that is a lofty mountain in Ætolia,) hunted a hare, which was knocked up by the length of the chace, and got under a certain fountain, and when just on the point of dying, rolled itself on the herbage that was growing around ; and, as it recovered its strength by means of the herbage, Glaucus too perceived the virtues of this herb, and ate some himself. And becoming a god in consequence, when a storm came, he, in accordance with the will of Jupiter, threw himself into the sea. But Hedylus, whether he was a Samian or an Athenian I know not, says that Glaucus was enamoured of Melicerta, and threw himself into the sea after him. But Hedyle, the mother of this poet, and daughter of Moschine of Attica, a

poetess who composed Iambics, in her poem which is entitled *Scylla*, relates that Glaucus being in love with *Scylla* came to her cave—

Bearing a gift of love, a mazy shell,
 Fresh from the Erythrean rock, and with it too
 The offspring, yet unfledged, of Alecyon,
 To win th' obdurate maid. He gave in vain.
 Even the lone Siren on the neighbouring isle
 Pitied the lover's tears. For as it chanced,
 He swam towards the shore which she did haunt,
 Nigh to th' unquiet caves of *Ætna*.

49. There is also a fish called the fuller. *Dorion*, in his treatise on Fish, says that the juice which proceeds from the boiling of a fuller will take out every kind of stain; and *Epænetus* also mentions it in his *Cookery Book*.

50. The eel is well known: and *Epicharmus* mentions sea-eels in his *Muses*; but *Dorion*, in his treatise on Fishes, mentioning those which come from the lake *Copais*, extols the *Copaic* eels highly; and they grow to a great size. At all events, *Agatharchides*, in the sixth book of his history of the Affairs of Europe, says that the largest eels from lake *Copais* are sacrificed to the gods by the *Bœotians*, who crown them like victims, and offer prayers over them, sprinkling them with meal; and that once, when a foreigner was astonished at the singular kind of victim and sacrifice, and asked a *Bœotian* whence it originated, the *Bœotian* answered, That he only knew one thing; that it was right to maintain the customs of one's ancestors, and that it was not right to make any excuses for them to foreigners. But we need not wonder if eels are sacrificed as victims, since *Antigonus* the *Carystian*, in his treatise on Language, says that the fishermen celebrate a festival in honour of *Neptune* when the tunnies come in season, and they are successful in their pursuit of them; and that they sacrifice to the god the first tunny that is caught; and that this sacrificial festival is called the *Thunnæum*.

51. But among the people of *Phaselis*, even salt-fish are offered in sacrifice. At all events, *Heropythus*, in his *Annals* of the *Colophonians*, speaking of the original settlement of *Phaselis*, says that "*Lacius*, having conducted the colony, gave as the price of the ground to *Cylabras*, a shepherd who fed sheep there, some salt-fish, as that was what he asked for. For when *Lacius* had proposed to him to take as a price for

the soil either barley-cakes, or wheat-cakes, or salt-fish, Cylabras chose the salt-fish. And, on this account, the people of Phaselis every year, even to this day, sacrifice salt-fish to Cylabras." But Philostephanus, in the first book of his treatise on the Cities of Asia, writes thus:—"That Lacijs the Argive, being one of the men who had come with Mopsus, whom some say was a Lindian, and the brother of Antiphemus who colonized Gela, was sent to Phaselis by Mopsus with some men, in accordance with some directions given by Manto the mother of Mopsus, when the sterns of their ships came in collision off the Chelidoniæ, and were much broken, as Lacijs and the vessels with him ran into them in the night, in consequence of their arriving later. And it is said that he purchased the land where the city now stands, in obedience to the prophetic directions of Manto, from a man of the name of Cylabras, giving him some salt-fish for it; for that was what he had selected from all the ships contained. On which account, the people of Phaselis sacrifice salt-fish to Cylabras every year, honouring him as their hero."

52. But concerning eels, Icesius, in his treatise on Materials, says that eels have a better juice in them than any other fish; and in the quality of being good for the stomach, they are superior to most, for they are very satisfying and very nutritious: though he classes the Macedonian eels among the salt-fish. But Aristotle says that eels are fond of the very purest water; on which account, the people who feed eels pour clean water over them; for they get choked in muddy water. For which reason, those who hunt for them make the water muddy, in order that the eels may be choked; for, having very small gills, their pores are almost immediately stopped up by any mud or disturbance in the water: on which account, also, they are often choked during storms, when the water is disturbed by heavy gales. But they propagate their species being entwined together, and then they discharge a sort of viscous fluid from their bodies, which lies in the mud and generates living creatures. And the people who feed eels say that they feed by night, but that during the day they remain motionless in the mud; and they live about eight years at most. But in other places, Aristotle tells us again, that they are produced without either their progenitors laying eggs or bringing forth living offspring, and also that

they are not generated by any copulation, but that they are propagated by the putrefaction which takes place in the mud and slime—as it is said of those things which are called the entrails of the earth. From which circumstance, he says that Homer distinguishes between their nature and that of other fish ; and says—

The eels and fish within the briny deep,
Were startled at the blaze.

53. But a certain Epicurean,¹ who was one of our party, when an eel was served up, said,—Here is the Helen of the feast ; I therefore will be the Pa-ris ! And, before any one else could stretch out a hand towards it, he seized hold of it and split it up, tearing off one side down to the backbone. And the same man, when presently a hot cheese-cake was set before him, and when all refused it, cried out,

I will attack it were it hot as fire ;

and then, rushing upon it eagerly, and swallowing it, he was carried out severely scalded. And Cynulcus said,—The cor-morant is carried out from his battle of the throat !

Moreover, Archestratus thus speaks of the eel :—

- I praise all kinds of eels ; but far the best
Is that which fishermen do take in the sea
Opposite to the strait of Rhégium.
Where you, Messenius, who daily put
This food within your mouth, surpass all mortals
In real pleasure. Though none can deny
That great the virtue and the glory is
Of the Strymonian and Copaic eels.
For they are large, and wonderfully fat ;
And I do think in short that of all fish
The best in flavour is the noble eel,
Although he cannot propagate his species.

54. But, as Homer has said,

The eels and fish were startled,

Archilochus has also said, in a manner not inconsistent with that—

And you received full many sightless eels.

But the Athenians, as Tryphon says, form all the cases in the singular number with the *v*, but do not make the cases in the

¹ The Greek is *Ἐπικούρειος εἰκαδιστῆς*, which last word was an epithet of the Epicureans, because they celebrated the death of their founder on the twentieth day of the month Gamelion. *Vide* L. & S. in voc.

plural in a similar manner. Accordingly, Aristophanes, in his *Acharnensians*, says—

Behold, O boys, the noble eel (ἔγχελυν);

and, in his *Lemnian Women*, he says—

Ἐγχελυν Βοιωτίαν :

but he uses the nominative case in his *Daitaleis*—

And smooth too ὥσπερ ἔγχελυς.

And Cratinus, in his *Pluti*, says—

The tunny, orphus, grayling, eel, and sea-dog.

But the Attic writers do not form the cases in the plural number as Homer does. Aristophanes says, in his *Knights*—

For you have fared like men who're hunting eels (ἐγχέλεις);

and, in his second edition of the *Clouds*, he says—

Imitating my images of the eels (ἐγχελέων);

and in his *Wasps* we find the dative case—

I don't delight in rays nor in ἐγχέλεσιν

And Strattis, in his *Potamii*, said—

A cousin of the eels (ἐγχελέων).

Simonides, too, in his *Iambics*, writes—

Like an eel (ἔγχελυς) complaining of being slippery.

He also uses it in the accusative—

A kite was eating a Mæandrian eel (ἔγχελυν),

But a heron saw him and deprived him of it.

But Aristotle, in his treatise on *Animals*, writes the word with an ι, ἔγχελις. But when Aristophanes, in his *Knights*, says—

Your fate resembles that of those who hunt
For mud-fed eels. For when the lake is still
Their labour is in vain. But if they stir
The mud all up and down, they catch much fish.
And so you gain by stirring up the city;

he shows plainly enough that the eel is caught in the mud, (ἐκ τῆς ἰλυσ,) and it is from this word ἰλυσ that the name ἔγχελυς ends in υς. The Poet, therefore, wishing to show that the violent effect of the fire reached even to the bottom of the river, spoke thus—The eels and fish were troubled; speaking of the eels separately and specially, in order to show the very great depth to which the water was influenced by the fire.

55. But Antiphanes, in his *Lycen*, jesting on the Egyptians after the manner of the comic poets, says—

They say in other things the Egyptian race
 Is clever also, since they think the eel
 On a level with the gods; or I may say
 By far more valuable. For, as to the gods,—
 Those we gain over by our prayers alone;
 But as for eels, without you spend at least
 Twelve drachmas you can scarce get leave to smell them.
 So it is altogether a holy beast.

And Anaxandrides, in his *Cities*, directing what he says to the Egyptians, speaks as follows—

I never could myself your comrade be,
 For neither do our manners nor our laws
 Agree with yours, but they are wholly different.
 You do adore an ox; I sacrifice him
 To the great Gods of heaven. You do think
 An eel the mightiest of deities;
 But we do eat him as the best of fish.
 You eat no pork; I like it above all things.
 You do adore a dog; but I do beat him
 If e'er I catch him stealing any meat.
 Then our laws enjoin the priests to be
 Most perfect men; but yours are mutilated.
 If you do see a cat in any grief
 You weep; but I first kill him and then skin him.
 You have a great opinion of the shrew-mouse;
 But I have none at all.

And Timocles, in his *Egyptians*, says—

How can an ibis or a dog be able
 To save a man? For where with impious hearts
 Men sin against the all-acknowledged Gods,
 And yet escape unpunish'd, who can think
 The altar of a cat will be more holy,
 Or prompter to avenge itself, than they?

56. But that men used to wrap eels up in beet, and then eat them, is a fact constantly alluded to in the poets of the old comedy; and Eubulus says in his *Echo*—

The nymph who never knew the joys of marriage,
 Clothed with rosy beet will now appear,
 The white-flesh'd eel. Hail, brilliant luminary,
 Great in my taste, and in your own good qualities.

And in his *Ionian* he says—

And after this were served up the rich
 Entrails of roasted tunnies; then there came
 Those natives of the lake, the holy eels,
 Boeotian goddesses; all clothed in beet.

And in his *Medea* he says—

The sweet Bœotian Copaic virgin;
For I do fear to name the Goddess.

And that the eels of the river Strymon were also celebrated, Antiphanes tells us in his *Thamyras*, saying—

And then your namesake river, far renown'd
In all the mouths of men, the mighty Strymon,
Who waters the rich warlike plains of Thrace,
Breeds mighty eels.

And Demetrius the Scepsian, in the sixteenth book of his *Trojan Array*, says that there were eels of surpassing excellence produced in the neighbourhood of the river Euleus (and this river is mentioned by Antimachus in his work entitled *The Tablets*, where he says—

Arriving at the springs
Where Euleus with his rapid eddies rises).

57. With respect to the ellops, some mention has already been made of him. But Archestratus also speaks in this way of him—

The best of ellopes which you can eat
Come from the bay of famous Syracuse.
Those eat whene'er you can. For that's the place
Whence this great fish originally came.
But those which are around the islands caught,
Or any other land, or nigh to Crete,
Too long have battled with the eddying currents,
And so are thin and harder to the taste.

58. The erythrinus, or red mullet, has been mentioned too. Aristotle, in his book on *Animals*, and Speusippus both say that the fishes called erythrinus, phagrus, and hepatus are all very nearly alike. And Dorion has said much the same in his treatise on *Fish*. But the Cyrenæans give the name of erythrinus to the hyca; as Clitarchus tells us in his *Dialects*.

59. The encrasicholi are also mentioned by Aristotle as fish of small size, in his treatise on *What relates to Animals*. But Dorion, in his book on *Fishes*, speaks of the encrasicholi among those which are best boiled, speaking in the following terms—"One ought to boil the encrasicholi, and the iopes, and the atherinæ, and the tench, and the smaller mullets, and the cuttle-fish, and the squid, and the different kinds of crab or craw-fish."

60. The hepsetus, or boiled fish, is a name given to several small fish. Aristophanes, in his *Anagyrus*, says—

There is not one dish of hepseti.

And Archippus says in his Fishes—

An hepsetus fell in with an anchovy
And quick devour'd him.

And Eupolis, in his Goats, says—

Ye graces who do love the hepseti.

And Eubulus, in his Prosusia or Cynus, says—

Contented if just once in each twelve days
He sees an hepsetus well boil'd in beet.

And Alexis, in his Apeglaucomenos, says—

There were some hepseti besides served up
In a dædalean manner. For they call
All clever works by the name of Dædalus ;

and presently afterwards he continues—

Will you not now then try the coracini ?
Nor trichides, nor any hepseti ?

But this word is always used in the plural, ἐψητοὶ, because they are only served up in numbers. Aristophanes, in his Dramata or Niobus, says—

I will say nothing of a dish of hepseti.

And Menander, in his Perinthian Woman, says—

The boy came in bringing some hepseti.

But Nicostratus uses the word in the singular number, in his Hesiod—

A bembras, an anchovy, and a hepsetus.

And Posidippus, in his Woman shut up, says—

She's gone to buy a hepsetus.

But in my country Naucratis, what they call hepseti are little fish left in the drains or ditches, when the Nile ceases its overflowing.

61. The hepatus or lebias is the next fish to be noticed. Diocles affirms that this is one of those fish which stick to the rocks ; but Speusippus says that the hepatus is the same as the phagrus. But it is a solitary fish, as Aristotle declares, carnivorous, and with serrated teeth ; black as to its flesh, and having eyes large, out of all proportion to the rest of its size ; and its heart is triangular and white. But Arches-tratus, the marshal of banquets, says—

Remember that the lebias is best,
As also is the hepatus, in the waves
Which wash the Delian and the Ténian shores.

62. Then come the elacatenes, or spindle fish. Mnesimachus, in his Horsebreeder, classes together in one line—

The turbot, tunny, tench, elacatene.

But they are a cetaceous fish, very good for curing. Menander, in his Colons, says—

The tench, th' elacatene, and the tail-fin of
The sea-dog are the best for pickling.

And Mnaseas of Patra says, "Of Ichthys and Hesychia, his sister, were born the galene, the lamprey, and the elacatene.

63. The tunny must also not be forgotten. Aristotle says this fish swims into the Black Sea, always keeping the land on the right; but that he sails out again, keeping the land on the left. For that he can see much best with his right eye, but that he is rather blind with his left eye. And under his fins he has a sort of gadfly; he delights in heat, on which account he comes wherever there is sand; and he is most eatable at the season when he gets rid of that fly. But he propagates his species after his time of torpor is over, as we are told by Theophrastus; and as long as his offspring are little, he is very difficult to catch, but when they get larger, then he is easily caught, because of the gadfly. But the tunny lies in holes, although he is a fish with a great deal of blood. And Archestratus says—

Around the sacred and the spacious isle
Of Samos you may see large tunnies caught.
The Samians call them horeyes, and others
Do name them cetus. These 'tis well to buy,
Fit offering for the Gods; and do it quickly,
Nor stop to haggle or bargain for the price.
Good too are those which fair Byzantium,
Or the Carystian marble rocks do breed.
And in the famous isle of Sicily,
The Cephalædian and Tyndarian shores
Send forth fish richer still. And if you come
To sacred Italy, where Hipponium's cape
Frowns on the waves which lave the Bruttian coast,
Those are the best of all. The tunnies there
Have gain'd the height of fame and palm of victory.
Still those which there you find have wander'd far,
Cross'd many seas, and many a roaring strait,
So that we often catch them out of season.

64. But this fish was called the tunny (*θύννος*) from rushing (*ἀπὸ τοῦ θύειν*), and moving rapidly. For it is an impetuous fish, from, at a particular season, having a gadfly in its

head; by which Aristotle says that it is driven about, writing thus—"But the tunny fish and the sword fish are driven to frenzy about the time of the rising of the dogstar; for both of them at that season have under their fins something like a small worm, which is called œstrus, resembling a scorpion, and in size something similar to a spider, and this makes them leap about in leaps as large as those of the dolphin." And Theodoridas says,—

The tunnies bend their furious course to Gades.

But Polybius of Megalopolis, in the thirty-fourth book of his History, speaking of the Lusitanian district in Iberia, says, "That in the sea, in these parts, acorn-bearing oaks grow, on the fruit of which the tunnies feed, and grow fat; so that a person who called the tunny the pig of the sea would not err, for the tunnies, like the pigs, grow to a great size on these acorns."

65. And the intestines of this fish are highly extolled, as Eubulus also tells us, in his Ionian,—

And after this the luscious intestines
Of roasted tunnies sail'd upon the table.

And Aristophanes, in his Lemnian Woman, says—

Despise not thou the fat Bœotian eel,
Nor grayling, nor the entrails of the tunny.

And Strattis, in his Atalanta, says—

Next buy the entrails of a tunny, and
Some pettitoes of pigs, to cost a drachma.

And the same poet says in his Macedonians—

And the sweet entrails of the tunny fish.

And Eriphus says in his Melibœa—

These things poor men cannot afford to buy,
The entrails of the tunny or the head
Of greedy pike, or conger, or euttle-fish,
Which I don't think the gods above despise.

But when Theopompus, in his Callæschrus, says,

The ὑπογάστριον of fish, O Ceres,

we must take notice that the writers of his time apply the term ὑπογάστριον to fish, but very seldom to pigs or other animals; but it is uncertain what animals Antiphanes is speaking of, when he makes use of the term ὑπογάστριον in his Ponticus, where he says—

Whoever has by chance bought dainty food
 For these accursed and abandon'd women,
 Such as *ὑπογάστρια*, which may Neptune
 Confound for ever; and who seeks to place
 Beside them now a dainty loin of meat. . . .

And Alexis, in his Ulysses weaving, praises the head of the tunny; and says—

A. And I will throw the fishers headlong down
 Into the pit. They only catch for me
 Food fit for freed men; trichides and squids,
 And partly fried fish.

B. But not long ago,
 This man, if he could get a tunny's head,
 Thought he was eating tunnies whole, and eels.

They praised also that part of the tunny which they called "the key," as Aristophon does, in his Peirithus:—

A. But now the dinner is all spoilt entirely.

B. Here are two roasted keys quite fit to eat.

A. What, keys to open doors?

B. No, tunny keys;

A dainty dish.

A. There is the Spartan key too.

66. But Antigonus the Carystian, in his treatise on Language, says that the tunny is sacrificed to Neptune, as we have already mentioned. But Heracleon the Ephesian says that the Attic writers call the tunny the *orcynus*. And Sos-tratus, in the second book of his treatise on Animals, says that the *pelamys* is called the *thunnis*, or female tunny-fish; but that when it becomes larger, it is called *thunnus*; and when it gets to a larger size still, it is called the *orcynus*; and that when it has grown to a size which is quite enormous, then it is called *cetus*. And Æschylus likewise mentions the tunny, saying—

I bid you take up hammers now, and beat
 The fiery mass of iron, which will utter
 No groan, but bear in silence like the tunny.

And in another place he says—

Turning his eye aside, just like the tunny;

because the tunny cannot see well out of his left eye, as Aristotle has said. Menander, in his Fishermen, says—

And the disturbed and muddy sea which breeds
 The largest tunnies.

And in Sophron we find the word *θυνοθῆρας* (a hunter of

tunnies); but the same fish which is usually called *θύρος*, the Attic writers call *θυρίς*.

67. But as to the thunnis, Aristotle says that this is the female, differing from the male thunnus in having a fin under the belly, the name of which fin is the "ather." But in his treatise on the Parts of Animals, he again distinguishes the thunnis from the thunnus; saying, that "in the summer, about the month Hecatombæon, it drops something like a bag, in which there are a great number of small eggs." And Speusippus, in the second book of his Similitudes, distinguishes the thunnis from the thunnus; and so does Epicharmus, in his Muses. But Cratinus, in his Pluti, says—

For I'm a thunnis, a melænas, or
A thunnus, orphos, grayling, eel, or sea-dog.

And Aristotle, in his treatise on Fishes, says that the thunnis is a gregarious fish, and also a migratory one. But Archestratus, who is so fond of petty details, says—

And then the thunna's tail, which I call thunnis,
That mighty fish, whose home's Byzantium.
Cut it in slices, and then roast it all
With accurate care, strewing on nought but salt,
Most thinly spread; then sprinkle a little oil;
Then eat it hot, first dipping it in brine.
Or if you like to eat them dry they're good;
Like the immortal gods in character,
And figure too; but if you once forget,
And vinegar add to them, then you spoil them.

And Antiphanes, in his *Pæderastes*, says—

And the middle slices take
Of the choice Byzantian tunny,
And let them be neatly hidden
Under leaves from beet-root torn.

Antiphanes also praises the tail of the thunnis, in his *Couris*, where he says—

- A. The man who's country bred likes not to eat
Food from the sea extracted; unless indeed
It comes quite close in shore. Such as some conger,
Some ray, or tunny's . . .

B. Which part of the tunny?

- A. The lower part.

B. Well, you may eat that safely.

- A. All other fish I reckon cannibals.

B. Do not you eat those fish with the ugly backs?

- A. Which?

B. The fat eels which haunt Copais' lake.

A. Aye, like a ploughman. For indeed I have
A farm not far from that most dainty lake.
But I impeach the eels now of desertion,
For none at all were there the other day.

And some of these iambics may be found in the *Acestria*, and also in the *Countryman*, or *Botalion*. And *Hipponax*, as *Lysanias* quotes him in his treatise on the Iambic Poets, says—

For one of them with rapid extravagance
Feasting each day on tunnies and on cheese-cakes,
Like any eunuch of rich *Lampsacus*,
Ate up his whole estate. So that he now
Is forced to work and dig among the rocks,
Eating poor figs, and small stale loaves of barley,
Food fit for slaves.

And *Strattis* also mentions the *thunnis*, in his *Callipides*.

68. There is also a fish called the *hippurus*, or *horsetail*. *Aristotle*, in the fifth book of his treatise on the Parts of Animals, says that the *hippuri* lay eggs, and that these are small at first, but come to a great size, like those of the *lam-prey*; and that they bring forth their young in the spring. But *Dorion*, in his book upon Fish, says that the *hippurus* is also called the *coryphæna*. But *Icesius* calls it the *hippuris*; and *Epicharmus* also mentions them in his *Hebe's Wedding*, saying—

The sharp-nosed needle-fish,
And the *hippnrus*, and bright *chrysophrys*.

But *Numenius*, in his treatise on the Art of Fishing, speaking of the nature of the fish, says that it keeps continually leaping out of the water; on which account it is also called the *Tumbler*. And he uses the following expressions about it:—

Or the great *synodons*, or *tumbler hippurus*.

And *Archestratus* says—

Th' *hippurus* of *Carystus* is the best,
And indeed all *Carystian* fish are good.

And *Epænetus*, in his *Cookery Book*, says that it is called also the *coryphæna*.

69. There is another fish called the *horse*; and perhaps it is the same which *Epicharmus* calls the *hippidion*, or little horse, when he says—

The *coracinus* colour'd like a crow,
Fat, well-fed fish; the smooth *hippidion*,
The *phycæ*, and the tender squill . . .

And Numenius, in his Art of Fishing, says—

The char, the mighty tench of size enormous,
The channus, and the eel; and he who roves
By night, the wary pitynus; the mussel,
The horse-fish, or the sea-green corydulis.

And Antimachus the Colophonian mentions it in his Thebais, where he says—

The hyca, or the horse-fish, or the one
Which they do call the thrush.

70. There is a fish, too, called the ioulis, concerning which Dorion says, in his treatise on Fishes, "Recollect that if you boil the ioulis, you must do it in brine; and if you roast them, you must roast them with marjoram." And Numenius says—

And ne'er neglect the medicine which keeps off
To a great degree the greedy fish ioulis,
And scolopendrus that doth poison dart.

But the same writer calls them ioulus, and the entrails of the earth, in the following lines:—

Moreover do not then the bait forget,
Which on the highest hills that fringe the shore
Shall soon be found. And they are called iouli,
Black, eating earth—the entrails of the earth;
Or the long-footed grasshopper, what time
The sandy rocks are sprinkled with the foam
Of the high-rising tide. Then dig them up,
And stow them carefully within your bag.

71. There are also fish called κίχλη, the sea-thrush, and κόσσυφος, the sea-blackbird. The Attic writers call the first κίχλη, with an η; and the reason is as follows:—All the feminine nouns which end in λα have another λ before the λα; as Σκύλλα, σκίλλα, κόλλα, βδέλλα, ἄμιλλα, ἄμαλλα: but those which end in λη do not require a λ to precede the λη; as ὀμίχλη, φύτλη, γενέθλη, αἶγλη, τρώγλη, and, in like manner, τρίγλη. Cratinus says—

Suppose a man had eaten a red mullet (τρίγλην),
Would that alone prove him an epicure?

And Diocles, in the first book of his treatise on Wholesomes, says, "Those fish which are called rocky fish have tender flesh; such as the sea-blackbird, the sea-thrush, the perch, the tench, the phyca, the alphesticus." But Numenius says, in his treatise on Fishing—

The sea-born race of grayling or of orphus,
The black-flesh'd blackbird, or the dainty sea-thrush
Sporting beneath the waves.

And Epicharmus, in his Hebe's Wedding, says—

Bambradones, sea-thrushes, and sea-hares;
And the bold dragon fish.

And Aristotle, in his treatise on What concerns Animals, says, "And the fishes with black spots, like the sea-blackbird; and the fishes with variegated spots, like the sea-thrush." But Pancrates the Arcadian, in his Works of the Sea, says that the sea-thrush is called by many names:—

Add now to these the sea-thrush red, which they
Who seek to snare the wary fish with bait
Do call the saurus, and th' æolias,
Add too th' orphiscus with his large fat head.

And Nicander, in the fourth book of his Transformed People, says—

The scarus or the thrush with many names.

72. There is also the sea-boar and the cremys. Aristotle, in his treatise on Animals, says, "But some fish have no teeth and smooth skins, like the needle-fish; and some have stony heads, like the cremys; and some are harsher, with rough skins, like the sea-boar; and some are marked down the back with two lines, like the seserinus; and some are marked with many lines and with red spots, like the salpe." And both Dorion and Epænatus mention the sea-boar; and Arches-tratus says—

But when you go to Acta's favour'd land,
If you by chance should see a rich sea-boar,
Buy it at once, and let it not escape you,
Not if you buy it at its weight in gold;
Else will the indignation of the gods
O'erpower you; for 'tis the flower of nectar.
But 'tis not all men who can be allow'd
To eat this dainty, no, nor e'en to see it;
Unless they take a strongly-woven mesh
Of marsh-bred rush, and hold it in their hands,
Well used to ply the floats with rapid mind.
And with these dainties you must offer up,
Thrown on the ground, some gifts of lamb and mutton.

73. There is also the harp-fish. Aristotle, in his treatise on Animals, or on Fish, says, "The harp-fish has serrated teeth, is a fish of solitary habits, he lives on seaweed; he has a

very loose tongue, and a white and broad heart." Pherecrates, in his *Slave-Tutor*, says—

The harp-fish is a good fish ; be you sure
To buy him when you can. He really is good ;
But, I by Phœbus swear, this does perplex me
Exceedingly which men do say, my friend,
That there is secret harm within this harp-fish.

Epicharmus says, in his *Marriage of Hebe*—

There were hyænides,
And fine buglossi, and the harp-fish too

And Apollodorus has said that, on account of his name, he was considered to be sacred to Apollo. And Callias, or Diocles, whichever was the author of the play, says in the *Cyclops*—

A roasted harp-fish, and a ray,
And the head of a well-fed tunny.

And Archestratus, in his *Luxurious Way of Living*, says—

I counsel you always to boil a harp-fish
If he is white and full of firmish meat ;
But if he's red and also no great size,
Then it were best, when you have prick'd him o'er
With a new sharpen'd knife, to roast him gently.
Sprinkle him then with oil and plenteous cheese,
For he does like to see men liberal,
And is himself intemperate.

74. There is also the cordylus. Aristotle calls this fish an amphibious animal, and says that it dies if it is dried by the sun. But Numenius, in his book on the *Art of Fishing*, calls it the courylus:—

All things are ready. First I strip the thighs
Of courylus, or pirene, and treat too
In the same way the marine grasshopper.

He also speaks of the fish called the cordylis, in these lines—

Mussels, sea-horses, or the sea-green cordylis.

75. There is also a fish called cammorus. Epicharmus, in his *Marriage of Hebe*, says—

Then after this there are boaces and
Smarides, anebovies, also cammori.

And Sophron, in his *Female Farces*, mentions them. But they are a species of squill, and this name was given them by the Romans.

76. There is also a fish called the carcharias. Numenius of Heraclea, in his *Art of Fishing*, says—

At times you may too a carcharias catch,
At times a psamathis who loves the surf.

And Sophron, in his Tunny-hunter, says, "But if your stomach happens to have swallowed a carcharias." But Nicander the Colophonian, in his essay on Dialects, says that the carcharias is also called the lamias and the squill.

77. There is also the cestreus. Icesius says, "Of the fish which are called by one general name of leucisci there are many sorts; for some are called cephalī, and some cestres, and some chellones, and some myxini. But the cephalī are the best both in flavour and juiciness; the next to them are those called the cestres; the myxini are inferior to either. But the worst of all are the chellones, which are called bacchi; and they are all full of wholesome juice, not very nutritious, but very digestible." And Dorion, in his essay on Fish, mentions the sea cestreus, but does not approve of the river one. And the sea cestreus he subdivides into two species—the cephalus and the nestis. But the cestreus, which is like the sea-urchin about the head, he calls sphondylus. And he says "that the cephalinus differs from the cephalus, and that this last is also called the blepsias." But Aristotle says, in the fifth book of his treatise on the Parts of Animals, "But of the different kinds of cestreus, the chellones begin to be pregnant in the month Poseideon; so does the sargus and the fish called the myxus; and so does the cephalus: and they go thirty days with young. But some of the cestres are not generated by copulation, but are produced by the slime and the sand."

And in other places Aristotle says, "The cestreus is a fish with serrated teeth, but he does not eat other fishes; and, indeed, he is in no respect carnivorous. But of these fish there are several kinds—the cephalus, the chellon, and the pheræus. And the chellon feeds close to land, but the pheræus does not; and they use the following food—the pheræus uses the mucus which proceeds from itself, and the chellon eats slime and sand. It is said, also, that the spawn of the cestreus is not eaten by any other fish, just as the cestreus also eats no other fish." But Euthydemus the Athenian, in his treatise on Cured Fish, says that the spheneus and the dactyleus are both different species of cestres; and also that there is a species which are called cephalī, because they have very large heads. And those which are called spheneus,¹ are called so because

¹ From σφην, a wedge.

they are thin and four-cornered ; and the dactyleis are not so thick as two fingers. But the most excellent of the cestres are those which are caught near Abdera, as Archestratus has told us ; and the second-best are those which come from Sinope.

78. But the cestres are called by some writers plotes, as Polemo says, in his treatise on the Rivers in Sicily. And Epicharmus, in his Muses, gives them this name—

Æolians, and plotes, and cynoglossi.

There also were sciathides.

And Aristotle, in his treatise on the Dispositions and Way of Living of Animals, says that “the cestres live even if they are deprived of their tails. But the cestreus is eaten by the pike, and the conger is eaten by the turbot.” And there is an often-quoted proverb, “The cestreus is fasting,” which is applied to men who live with strict regard to justice, because the cestreus is never carnivorous. Anaxilas, in his Morose Man, attacking Maton the Sophist for his gluttony, says—

Maton seized hold of a large cestreus' head,
And ate it all. But I am quite undone.

And that beautiful writer, Archestratus, says—

Buy if you can a cestreus which has come
From the sea-girt Ægina ; then you shall
For well-bred men be fitting company.

Diocles, in his Sea, says—

The cestreus leaps for joy.

79. But that the nestes are a kind of cestreus, Archippus tells us, in his Hercules Marrying :—

Nestes cestres, cephal.

And Antiphanes, in his Lampon, says—

But all the other soldiers which you have
Are hungry (*νήστες*) cestres.

And Alexis, in his Phrygian, says—

So I a nestis cestreus now run home.

Ameipsias says, in his Men playing at the Cottabus—

A. And I will seek the forum, there to find
Some one to take my work.

B. I wish you would,
You would all have less time to follow me,
Like any hungry (*νήστες*) cestreus.

And Euphron says, in his Ugly Woman—

Midas then is a cestreus—see, he walks
Along the city fasting (*νήστες*).

And Philemon says, in his *Men dying together*—

I bought me now a nestis cestreus roasted
Of no great size.

Aristophanes, in his *Gerytades*, says—

Is there within a colouy of man cestres?
For that they all are *νήστιδες* you know.

Anaxandrides says, in his *Ulysses*—

He usually goes supperless about,
Like a cestrinus nestis.

And Eubulus, in his *Nausicaa*, says—

Who has been drown'd 'tis now four days ago,
Leading the life of a sad nestis cestreus.

80. When all this had been said about this nice dish of fish, one of the cynics coming late in the evening said, “My friends, are we, too, keeping a fast, as if this were the middle day of the Thesmophoria, since we are now fasting like cestres? For, as Diphilus says, in his *Lemnian Women*—

These men have supp'd, but I, wretch that I am,
Shall be a cestreus through th' extreme of fasting.

And Myrtilus answering, said—

But stand in order—

as the Hedychares of Theopompus says—

hungry hand of cestres,
You who are fed, like geese, on vegetables.

For you shall not take a share of any of these things before either you, or your fellow-pupil Ulpian, tell me why the cestreus is the only fish which is called the faster. And Ulpian said,—It is because he never takes any living bait; and when he is caught, it is neither effected by any meat nor by any living animal; as Aristotle tells us, when he says “perhaps his being hungry makes him lazy;” and also that “when he is frightened he hides his head, as if by so doing he concealed his whole body.” But Plato, in his *Holidays*, says—

As I was going out I met a fisherman,
And he was bringing me some cestres, and
He brought me all those worthless starving fish.

But do you tell me, O you Thessalian wrestler, Myrtilus! why it is that fish are called by the poets *ἄλλοπες*? And he said,—It is because they are voiceless; but some insist upon it that, by strict analogy, the word ought to be *ἄλλοπες*, because they are deprived of voice; for the verb *ἄλλεσθαι*

means to be deprived, and ὄψ means voice.¹ And are you ignorant of this, when you are an ἔλλοψ yourself? But I, as the wise Epicharmus says, when this dog makes me no answer,—

Am by myself enough well to reply
To what two men have lately said before me.

And I say that they are called ἔλλοπες from being covered with scales, [the word coming from the same root, and being equivalent to λεπιδωτός]. But I will tell you (though that is not a question which has been asked) why the Pythagoreans, who do touch other living creatures, though sparingly, and who allow themselves even to sacrifice some, absolutely abstain altogether from fish alone. Is it because of their silence? for they think silence a very divine quality. Since, then, you, O you Molossian dogs, are always silent, but are still not Pythagoreans, we will now go on to the rest of the discussion about fish.

81. There is a fish called the coracinus. The coracini, which are caught at sea, says Icesius, contain but little nourishment; but they are easily secreted, and have a moderate supply of good juice. But Aristotle, in the fifth book of his *Parts of Animals*, says that “it happens to nearly all fish to have a rapid growth, and this is the case, in no small degree, with the coracinus; and he lays his eggs close to the land, in places full of weeds and moss.” But Spcusippus, in the second book of his treatise on *Similitudes*, says that the black-tail and the coracinus are much alike. But Numenius, in his *Treatise on the Art of Fishing*, says—

It easily would attract the spotted coracinus.

And perhaps the æoliæ mentioned by Epicharmus, in his *Muses*, may be the same as coracini. For Epicharmus says—

Æoliæ, plotes, cynoglossi too.

But, in his *Hebe's Marriage*, he speaks of the æoliæ as a different fish; for he says—

There there were mussels, and the alphastic fish,
And coracini like to coriander seed,
Æoliæ, plotes too, and the cynoglossi.

But Euthydemus, in his essay on *Cured Fish*, says that the coracinus is by many people called the saperda. And Hera-

¹ Schweighaeuser thinks that something has dropped out of the text here; and proposes to insert, “And Ulpian said.”

cleon the Ephesian has said much the same thing; and so has Philotimus, in his Cookery Book. But that the saperdas and the coracinus are both called the platistacus is affirmed by Parmeno the Rhodian, in the first book of his Culinary Doctrine. But Aristophanes, in his Telmessians, uses the expression "black-finned coracini."

Pherecrates also uses the word in its diminutive form, in his Forgetful Man, where he says—

Being with your *κορακινίδια* and *μαυινίδια*.

And Amphis says, in his Ialemus—

Whoever eats a sea-born coracinus

When he may have a grayling, is a fool.

But the coracini of the Nile are very sweet and delicious in their flesh, as those who have tried them know; and they have got their name from continually moving their eyes (*διὰ τὸ τὰς κόρας κινεῖν*), and never ceasing. But the Alexandrians call them plataces, which is, more correctly speaking, the name of the whole genus.

82. There is also a fish called the cyprinus, or carp. He also, as Aristotle tells us, is a carnivorous and gregarious fish; and he has his tongue, not in the lower part of the mouth, but in the upper part. But Dorion, mentioning him in his list among the lake and river fish, writes thus: "A scaly fish, whom some people call the cyprinus."

83. There is also the tench. "The tench is very juicy," as Icesius says, "exceedingly attractive to the palate, very easily secreted, not very nutritious, nor is the juice which they give very wholesome. But, in delicacy of flavour, the white kind is superior to the black. But the flesh of the green tench is more dry, and devoid of fat; and they give a much smaller quantity of juice, and what they do give is thinner. Still they are more nutritious, on account of their size." Diocles says that those which are found in rocky situations are very tender. But Numenius, in his treatise on Fishing, calls them, not *κάβιοι*, but *κῶθοι*.

A char or tench (*κῶθος*) of mighty size and bold.

And Sophron, in his Countryman, speaks of "The cothons, who bathe in mud;" and perhaps it was from the pame of this fish that he called the son of his Tunny-catcher, in the play, Cothonias. But it is the Sicilians who call the tench *κῶθων*, as Nicander the Colophonian tells us, in his book on

Dialects; and Apollodorus confirms the statement, in his treatise on the Modest and Temperate Man. But Epicharmus, in his *Hebe's Marriage*, names the tench, calling it *κόβιος* :—

The turtle with their sting behind, and then the tender tench.

And Antiphanes, in his *Timon*, praising the tench, tells us in what places they are to be found in the greatest perfection, in these lines :—

I come, but I have been to great expense
In buying viands for this marriage feast.
I've bought a pennyworth of frankincense
To offer to the gods and all the goddesses,
And to the heroes I will offer cakes.
But when I bid that rascally house-breaking
Seller of fish to add a dainty dish,
"I'll throw you in," says he, "the borough itself,
For they are all Phalericans." The rest
I do believe were selling our Otrynicans.¹

Menander, in his *Ephesians*, says—

- A. There was a fishmonger not long ago,
Who asked four whole drachmas for his tench.
- B. A mighty price indeed.

And Dorion mentions river tench also, in his book on Fishes.

84. There is also a fish called the cuckoo-fish. Epicharmus says—

And the beauteous cuckoos
Which we split in twain,
Then we roast and season them,
And then with pleasure eat them.

And Dorion says that one ought to roast them, first having split them down the back; and, having seasoned them with herbs, and cheese, and spice, and assafoetida, and oil, then one ought to turn them round, and oil them on the other side, and then to sprinkle them with a little salt; and, when one has taken them from the fire, to moisten them with vinegar. But Numenius gives it the epithet of red, from the facts of the case, saying—

Eating sometimes the cuckoo red, sometimes
A few pempherides, or else a lizard.

85. There is also a fish called the carcharias (or sharp-

¹ The burgh of Otryna was one of the most obscure ones, while the Phaleric burgh was one of those of the highest reputation.

toothed dog). And Archestratus, whom we may call the Hesiod or Theognis of Epicures, speaks of this fish; for Theognis himself was not indifferent to luxury, as he admits, speaking of himself in these words :—

But when the sun, driving his coursers fleet
With solid hoofs along the heavenly road,
Guides them at mid-day in the centre path,
Then let us eat whate'er our heart may prompt,
And gratify our appetite with dainties.
Then let a Spartan maid with rosy hands,
Bring water, and fresh garlands for our brows.

Nor indeed was that wise man indifferent to the charms of boys; at all events, he speaks thus on the subject :—

O Academus, would you now but sing
A tuneful hymn, while in the midst should stand
A beauteous boy, in flower of his youth,
A prize for you and me to combat for,
Then you should know how far the mule excels the ass.

And Archestratus, in these beautiful suggestions of his, exhorts his friends in this way—

In fair Torone's town 'tis best to cook
The hollow entrails of the sharp-tooth'd dog.
Then strew the fish with cummin, sparing be
Of salt, then roast him, and add nothing else
Saving some sea-green oil. Then when 'tis done,
Serve him up with some little seasoning. ●
And if you boil a part of it within
The hollow of some flat dish, then add
No water, add no wine-made vinegar,
But pour on oil alone, and cummin dry,
And add what fragrant herbs the garden gives.
Then put the saucepan on the ashes hot,
And boil it; let no flame too quickly burn,
And stir it often lest the meat should catch,
And spoil your dinner so, before you know it.
'Tis but few mortals know this wondrous food;
And those who have thick stupid heavy souls,
Refuse to taste it, but are all alarm'd,
Because they say this dog's a cannibal,
And feeds on human flesh. But there is not
A fish that swims which does not like man's flesh
If he can only chance to come across it.

There is a part of this fish which the Romans call thursio, and which is very delicious, and much sought for as an article of luxury.

86. There is also the pike. These, as Aristotle reports, are a solitary and carnivorous fish; and they have a bony

tongue, adhering to the mouth, and a triangular heart. But, in the fifth book of his *Parts of Animals*, he says that they bring forth their young, like the cestres and chrysophryes do, chiefly in those places where rivers fall into the sea; and they bring forth in winter, and they also bring forth twice in the season. But Icesius says that the pike is very juicy, and not very nutritious; and that it is also not very easily secreted; but for delicacy of flavour it is accounted the very first of fish. And this fish has his name, *λάβραξ*, from his voracity (*λαβρόρης*). It is said, also, that in shrewdness he is superior to other fish, being very ingenious at devising means to save himself; on which account, Aristophanes the comic poet says—

The pike, the wisest of all fish that swim.

And Alcæus the lyric poet says that he swims very high in the water. But the wise Arcestratus says—

Take the large cestris cephalus from Gæson,
When you do come to fair Miletus' city.
Take too the pike, the offspring of the gods.
For in those waters both these fish are best.
Such is the natural character of the place.
But there are many places where they grow
More fat and large; in famous Calydon,
And in the opulent Ambracia,
And at the Bolbe lake; but there they want
The fragrant fat which here surrounds their belly;
Nor have they such a pungent taste, my friend.
Those which I speak of are most admirable.
Take them and roast them without scaling them,
Soften with salt, and serve them up with brine.
And let no Syracusan, no Italian
Break in upon you while you dress this dish:
For they have no idea of dressing fish,
But spoil them all by seasoning them with cheese,
By sprinkling them with too much vinegar,
And strongly scented assafoetida.
They are good cooks enough to dress the vile
Fish which they take while clinging to the rocks;
And there are many kinds of season'd dishes
Which they can dress quite well enough; but they
Have no idea of dressing good fish plain.

87. And Aristophanes, in his *Knights*, speaks of the pike taken in the neighbourhood of Miletus as surpassingly good, when he speaks thus:—

But you shall not disturb me thus
Feasting on Milesian pike.

And in his Lemnian Women he says—

He would not buy a pike's head, nor a locust :
speaking because the brain of the pike is a great delicacy, as
is also that of the sea-grayling. And Eubulus, in his Muses,
says—

Do not be too expensive, still not mean,
Whate'er you do ; not for decency's sake.
Get some small cuttle-fish, or squids, some nestis,
Some small fry of the polypus, some tripe,
And beestings and black-puddings ; get besides
A noble head of the Milesian pike.

But the Gæson, which is mentioned by Arcestratus, means
the lake Gæsonis, which is between Priene and Miletus, con-
nected with the sea, as Neanthes of Cyzicus tells us, in the
sixth book of his Hellenics. But Ephorus, in his fifth book,
says that the Gæson is a river near Priene, which flows into
the lake Gæsonis. And Archippus, in his Fishes, mentioning
the pike, says—

Hermes th' Egyptian is the greatest rogue
Of all the fishmongers ; he skins by force
The sharks and rhinès, and takes out the entrails
Of the Milesian pikes, before he sells them.

88. There is also a fish called the *latus* ; and Arcestratus
says that the best fish of this kind is that which is taken off
the coast of Italy, and he speaks thus concerning them :—

Near the well-treed Italia's verdant shores,
Fierce Scylla's strait the famous *latus* breeds,
Most marvellous of dainties.

But the *lati* which are found in the river Nile grow to such a
size that they weigh more than two hundred pounds ; and
this fish is exceedingly white, and very delicious, dress it in
whatever way you choose. And it is like the fish called the
glanis, which is found in the Danube. The Nile produces also
many other kinds of fish, and they are all very delicious ; but
especially does it produce all the different *coracini* (for there
are many different kinds of this fish). It also produces the
fish called the *mæotes*, which are mentioned by Archippus, in
his Fishes, in these words :—

Mæotæ, and *saperdæ*, likewise *glanides*.

And this fish is found in great numbers in Pontus ; and they
derive their name from the *Palus Mæotis*. But the following,
as far as I can recollect, from having been a long time absent

from the country, are the names of the chief fish found in the Nile. The sweetest of all is the ray ; then there is the sea-pig, the snub-nose, the phagrus, the oxyrhynchus, the allabes, the silurus, the synodontis, the elecoris, the eel, the thrissa, the abramis, the blind-fish, the scaly-fish, the bellows-fish, and the cestreus. And there are also a great number of others.

89. There is also a kind of shark, called the leiobatus, whose other name is the rhinè ; and he is a white-fleshed fish, as Epænetus tells us in his Cookery Book. Plato says, in his Sophists—

The galeus, the leiobatus, the eel.

90. There is also the lamprey. Theophrastus, in the fifth book of his treatise on those Animals which can live on dry Land, says that the eel and the lamprey can exist for a long time out of the water, because they have very small gills, and so receive but very little moisture into their system. But Icesius affirms that they are not less nutritious than the eel, nor even, perhaps, than the conger. And Aristotle, in his treatise on the Parts of Animals, says that from the time that they are little they grow very rapidly, and that they have sharp serrated teeth ; and that they keep on laying small-sized eggs every season of the year. But Epicharmus, in his Muses, calls them not *σμούραινα*, but *μούραινα*, without the *σ* ; speaking in this way of them :—

No congers fat were wanting, and no lampreys (*μούραιναι*).

And Sophron, too, spells the word in the same manner. But Plato or Cantharus, in his Alliance, spells the word with the *σ*, saying—

The ray, the lamprey (*σμούραινα*) too, is here.

Dorion, in his treatise on Fishes, says that the river lampreys have only one spine, like the kind of cod which is called gallarias. But Andreas, in his treatise on Poisonous Animals, says that those lampreys which are produced by a cross with the viper have a poisonous bite, and that that kind is less round than the other, and is variegated. But Nicander, in his Theriacus, says—

That is a terrible deed the lamprey does,
When oft its teeth it gnashes and pursues
Th' unhappy fishermen, and drives them headlong
Out of their boats in haste, when issuing forth
From the deep hole in which it long has lain :

If that the tale is true that it admits
 The poisonous viper's love, when it deserts
 Its pastures 'neath the sea, for food on land.

But Andreas, in his treatise on 'Things which are believed erroneously, says that it is quite a mistake to suppose that the lamprey ever breeds with the viper when it comes on marshy ground; for that vipers do not themselves feed in marshes, as they are fond rather of sandy and desert places. But Sostratus, in his books on Animals (and there are two books of his on this subject, and with this title), agrees with those who assert that the lamprey and the viper do breed together.

91. There is another kind of eel also, called the myrus. But the myrus, as Aristotle says, in the fifth book of his treatise on the Parts of Animals, differs from the lamprey; this latter being a variegated fish, and less powerful than the other; while the myrus is a fish of one uniform colour, and strong, and its whole colour is like that of the wryneck, and it has teeth both within and without. And Dorion says, that the myrus has no small bones running through its flesh, but that it is in every part eatable, and exceedingly soft; and that there are two kinds of it, for some are black, and some are of rather a fiery colour, but those which are dark are best. And Archestratus, the voluptuary philosopher, says—

Between th' Italian and Sicilian shore,
 Where the strait parts them with its narrow waves,
 Whenever that most dainty fish is caught
 Which men the lamprey call, be sure to buy it;
 For in those waters 'tis the best of food.

92. There is a fish, too, called the mænis, or sprat; and Icesius says that they are more juicy than the tench, but that they are inferior in delicacy of flavour, and also in the extent to which they facilitate the secretions of the stomach. But Speusippus, in the second book of his treatise on Things similar to one another, says that both the boax and the smarís resemble the sprat; and these two fishes are mentioned by Epicharmus, in his Earth and Sea, in the following manner :—

When you see many boaces and smarides.

And Epænetus, in his Cookery Book, says, "The smarís, which some people call cynoseuna." But Antiphanes, in his Countryman, or Butalion, calls the sprats the food of Hecate, on

account of their diminutive size; and the following is the passage:—

A. Why, I did think that all these monstrous fish
Were cannibals.

B. What can you mean, my friend?

A. Why, cannibals: so how would any man eat them?

B. That's true. But these are food of Hecate,
Which he is speaking of, just sprats and mullets.

There is also one kind which is called the leucomænis, or white sprat, which some people call the boax. Poliochus, in his *Corinthiastes*, says—

Let no man, in God's name I beg, persuade you,
Come when he will or whence, so to mistake
As to call leucomænides boaces.

93. There is also the melanurus, or black-tail; and concerning this fish Numenius says, in his *Art of Fishing*:—

The scorpion or melanurus black,
The guide and leader of the perch.

But Icesius says that he is very like the sargus, but that he is inferior to the latter in the quantity and quality of his juice, and also in delicacy of flavour; but that he is rather exciting food, and very nutritious. And Epicharmus mentions him in his *Hebe's Marriage*:—

There were sargini, there were melanuri.

Aristotle too, in his treatise on *Animals*, writes thus: "There are some fish which have barred or spotted tails, among which are the melanuri, and the sargi or sardine; and they have many lines on their skin, dark lines. But Speusippus affirms, in the second book of his treatise on *Things* similar to one another, that the fish called psyrys resembles the melanurus; but Numenius calls the psyrys, psorus, with an *o*, saying—

The psorus, or the salpe, or the dragon-fish
Which haunts the shore.

94. There is also a fish called the mormyrus, a most nutritious fish, as Icesius says. But Epicharmus, in his *Hebe's Marriage*, calls it the myrmes, unless, at least, he means a different fish by this name. But his expression is—

The sea-swallow, the myrmes too,
And they are larger than the colias tunny.

But Dorion, in his book upon *Fishes*, calls them mormylus, with a *λ*. But Lynceus of Samos, in his treatise on the *Art of buying Fish*, which he addressed to some friend of his, who

was very difficult to please when making his purchases, says, "But it is not a useless plan, with reference to men who are obstinate, and who will not abate their price, when you are standing by to disparage their fish, quoting Archestratus (who wrote the book called *The voluptuous Life*), or some other poet, and repeating this verse:—

The mormyrus that haunts the pebbly shore,
Is a bad, good-for-nothing, worthless fish.

And again you may quote—

Buy an amia in the autumn

'But now 'tis spring.' And again you may proceed, if it should be the proper season—

How good the cestreus is when winter comes.

'But now,' you will say, 'it is summer.' And you will go on in this way for some time; and in this way you will drive away a good many of those who are standing about, and who might become purchasers. So when you have done this, you will by this means compel the man to take whatever price you choose to give."

95. There is also the torpedo. Plato, or Cantharus, says, in the *Alliance*—

A hoil'd torpedo is delicious food.

But Plato the Philosopher says, in the *Meno*, "You seem very much to resemble the sea-torpedo; for that fish causes any one who comes near it to become torpid." And an allusion to the name occurs also in Homer, where he says—

His hand was torpid (*νάρκησε*) at the wrist.

But Menander, in his *Phanus*, uses the termination *α*, and says—

A certain torpor (*νάρκα*) creeps o'er all my skin;

though no one of the ancient writers ever used this form of the word. But Icesius says that it is a fish without much nutriment or much juice in it, but that it has some cartilaginous sort of substance diffused all over it, very good for the stomach. And Theophrastus, in his book on *Animals* which live in Holes, says that the torpedo works its way underground because of the cold. But in his treatise on *Poisonous Animals*, and on *Animals* which sting, he says that the torpedo can send the power which proceeds from it through wood, and through harpoons, so as to produce torpor in those

who have them in their hands. But Clearchus the Solensian has explained the cause of this in his treatise on Torpor; but, since his explanation is rather a long one, I do not recollect his exact words, but will refer you to the treatise itself.

But the torpedo, says Aristotle, is one of the cartilaginous and viviparous fish; and, to provide itself with food, it hunts after little fish, touching them, and causing them all to become torpid and motionless. And Diphilus of Laodicea, in his essay on the Theriaca of Nicander, says that it is not every part of the animal which produces this torpor, but only some particular parts of it; and he says that he has arrived at this fact by a long series of experiments. But Archestratus speaks of—

A boild torpedo done in oil and wine,
And fragrant herbs, and some thin grated cheese.

Alexis, in his Galatea, says—

I counsel you to season well and stuff
Torpedos whole, and then to roast them thoroughly.

And in his Demetrius he says—

Then I took a torpedo, calculating
If my wife touch'd it with her tender fingers
That they would get no hurt from its backbone.

96. There is also the sword-fish. Aristotle says that this fish has its lower jaw short, but its upper one bony, long, and in fact as large as all the rest of the body of the fish; and this upper jaw is what is called the sword; but that this fish has no teeth. And Archestratus says—

But take a slice of sword-fish when you go
To fair Byzantium, and take the vertebræ
Which bend his tail. He's a delicious fish,
Both there and where the sharp Pelorian cape
Juts out towards the sea.

Now, who is then so great a general, or so great a critic in dishes and banquets, as this poet from Gela¹ (or, I should rather say, from Catagela), who, for the sake of his epicurism, sailed through those straits; and who also, for the sake of the same epicurism, investigated the different qualities and juices of each separate part of every fish, as if he had been laying the foundation of some science which was useful to human life?

¹ This is a pun on the similarity of the name Gela to γέλως, laughter, the compound κατάγεως meaning derision. And it is probably borrowed from Aristophanes, who says, Acharn. 606 :—

τοὺς δ' ἐν καμαρίνῃ καὶ Γέλα καὶ καταγάλα.

97. There is also a fish called the orphos (ὄρφως); but the word is also spelt with an ο (ὄρφος), as Pamphilus tells us. But Aristotle, in the fifth book of his *Parts of Animals*, where he says that the growth of most fish is very rapid, says, "The orphos also grows to a large fish from a little one with great rapidity; but he is a carnivorous fish, with serrated teeth, and of a solitary disposition. And there is this peculiarity in him, that it cannot be ascertained what means he has of propagating his species, and that he can live a long time after he has been cut in pieces. He is also one of those fish which bury themselves in holes during the winter season, and he is fond of keeping close to the land, rather than of going into the deep sea; but he does not live more than two years. And Numenius, speaking of this fish, says—

Now with such baits as these it is not hard
To draw the lengthy scorpion from his bed,
Or the rough orphus: for they're easily caught.

And in another place he says—

The grayling, or the sea-born race of orphi,
Or the dark flesh'd sea-blackbird.

But Dorion says that the young orphus is called by some the orphacines. And Archippus says, in his *Fishes*,—

The orphus came to them, the priest o' the god.

And Cratinus says, in his *Ulysses*,—

A hot slice of the newly taken orphus.

And Plato, in his *Cleophon*, says—

For he has brought you here, old dame, to dwell,
A rotten food for orphi and for phagri,
And other gristly boneless fish around.

And Aristophanes, in his *Wasps*, says—

If a man be inclined to purchase orphi,
And likes to leave alone the membrades.

Now this word ὄρφως, in the nominative case singular, is accented with an acute on the ultima by the Attic writers; so Archippus writes the word, in his *Fishes*, in the lines which I have already quoted; and Cratinus also, in his *Ulysses*, as I have above quoted it, writes—

τέμαχος ὀρφῶ χλιαρόν.

98. There is also a fish called orcynus. Dorion, in his treatise on *Fishes*, says that the orcyni come from the sea near the Pillars of Hercules to the waters on our coasts; on

which account, a great number are taken in the Iberian and Tyrrhenian seas; and that from thence they are dispersed over the rest of the sea. But Icesius says that those which are caught near Cadiz are the fattest, and next to them those which are taken near Sicily. But that those which are taken at any great distance from the Pillars of Hercules have very little fat on them, because they have swum a very great distance. Accordingly, at Cadiz, it is only the shoulders by themselves which are dried and cured; as also it is only the jaws and palate of the sturgeon, and that part which is called the melandryas, which is cured. But Icesius says that the entrails are very rich, and very different in flavour from the other parts; and that the parts about the shoulders are superior even to these.

99. There is also the cod and the hake. The cod, says Aristotle, in his work on Living Animals, has a large wide mouth like the shark, and he is not a gregarious fish; and he is the only fish which has his heart in his stomach, and in his brain he has stones like millstones. And he is the only fish who buries himself in a hole in the hot weather, when the Dog-star rages; for all others take to their holes in the winter season. And these fish are mentioned by Epicharmus, in his Hebe's Wedding:—

And there are channæ with their large wide mouths,
And cod with their huge bellies.

But the cod is different from the hake, as Dorion tells us, in his work upon Fish, where he writes thus: "The ὄνος (cod), which some call γάδος." There is also the gallerides, which some call a hake, and some a maxinus. But Euthydemus, in his work on Cured Fish, says, "Some call this fish the bacchus, and some call it the gelaria, and some call it the hake." But Archestratus says—

Anthedon's famous for its cod, which some
Do call gallerias; there its size is great,
But the flesh spongy, and in many respects
I do not think it good, though others praise it.
But this man likes one thing, and that another.

100. There is the polypus, declined πολύπους, πολύποδος; at least this is the way the Attic writers use the word, and so does Homer:—

As when a polypus (πολύποδος in the genitive) is dragged
from out his lair:

keeping the analogy to the noun ποῦς, from which it is derived. But in the accusative case we find the form πολύπουν, just as we find Ἀλκίουν and Οἰδίπουν. Æschylus, too, has the form τρίπουν, as an epithet of a caldron, in his Athamas, from ποῦς, as if it were a simple noun like ροῦς. But the form πῶλυπος is Æolic. For the Attics always say πολύπους. Aristophanes, in his Dædalus, says—

When then I had this polypus (πουλίπους) and cuttle-fish.

And in another place he says—

He put before me a polypus (πουλίπουν).

And in another place he has—

They are the blows of a polypus press'd tight.

And Alcæus says, in his Adulterous Sisters,—

The man's a fool and has the mind of a polypus (πουλίποδος).

But Ameipsias, in his Glutton, says—

I want, it seems, a heap of polypi (πουλύπων).

And Plato, in his Boy, writes—

First of all you like the polypodes (τοὺς πουλίποδας).

Alcæus in another passage says—

I myself eat like any polypus (πουλίπους).

But others use the accusative case πολύποδα, in strict analogy with ποῦς, ποδὸς, ποδὶ, πόδα. Eupolis, in his Demi, has—

The man's a fellow-citizen of mine,

A very polypus in disposition.

101. Diocles, in the first book of his treatise on Wholesome Things, says—"The molluscous fish are calculated to give pleasure, and to excite the amorous propensities; especially the polypi (οἱ πολύποδες)." And Aristotle relates that the polypus has eight feet, of which the two highest and the two lowest are the smallest, and those in the middle are the largest; and they have also two feelers, with which they bring their food to their mouth. And they have their eyes placed above their two upper feet; and their mouth and teeth are between their feet. And when the polypus is dissected, he has a brain divided into two parts; and what is called his ink is not black, like the cuttle-fish, but of a reddish colour, in that part of him which is called the poppy; but the poppy lies above the stomach, like a bladder: and it has no intestines, like other fish. But for food it uses at times the flesh of small shell-fish, and casts the shells outside its body; by which the

hunters know where to find it. And it propagates its species by becoming intertwined with the female, and is a long time about it, because it is destitute of blood: and it ejects its young through the orifice which is called the spiracle, which is the only passage for its body; and it lays eggs in clusters, like bunches of grapes.

102. They say, also, that the polypus, when it is in want of food, will eat even itself. And among those who relate this fact is Pherecrates the comic poet; for he, in the play entitled *The Countryman*, says—

They live on green anthrysea, and on bracana,
And snails and slugs. And when they're very hungry,
Then, like the polypus, they e'en at night
Nibble their fingers.

And Diphilus, in his *Merchant*, says—

A polypus with all his feelers
And limbs unhurt; whose wicked tooth
Has not devour'd himself, my friend,
Is ready for our supper.

But all this is a mistake; for the fact is, that he is pursued by the congers, and has his feet hurt in that manner. And it is said that if any one strews salt over his hole, he immediately comes out. It is also affirmed, that when he flies in alarm, he changes his colour, and becomes like the places in which he conceals himself. As also Theognis of Megara says, in his *Elegies*—

Remark the tricks of that most wary polypus,
Who always seems of the same colour and hue
As is the rock near which he lies.

And Clearchus makes a similar statement in the second book of his treatise on *Proverbs*, where he quotes the following lines, without saying from whose writings they come—

My son, my excellent Amphilochus,
Copy the shrewd device o' the polypus,
And make yourself as like as possible
To those whose land you chance to visit.

103. And the same Clearchus says that, in olden time, about Trœzen, it was considered impious to try to catch either the polypus, which was called sacred, or that one which was called the rower. And it was contrary to law to eat either that or the sea-tortoise. But the polypus is a fish very apt to decay, and also very stupid; for it goes towards the hand of the people who are pursuing it: and sometimes even

when it is pursued, it does not attempt to get out of the way. Their females waste away after laying their eggs, and get powerless; by reason of which they are easily taken. And sometimes they have been seen leaving the sea, and going on dry land, especially towards any rough or rugged ground; for they shun smooth places: and of all plants they especially delight in the olive, and they are often found embracing the trunk of an olive with their feelers. They have also been discovered clinging to such fig-trees as grow near the sea-shore, and eating the figs, as Clearchus tells us, in his treatise on those Animals which live in the Water. And this also is a proof that they are fond of the olive,—that if any one drops a branch of this tree down into the sea, in a place where there are polypi, and holds it there a little time, he without any trouble draws up as many polypi as he pleases, clinging to the branch. And all their other parts are exceedingly strong, but their neck is weak.

104. It is also said that the male has something corresponding to the parts of generation in one of his arms, in which there are his two large feelers; and that it is a limb full of nerves, sticking to the arm all along as far as the middle. But, in the fifth book of his treatise on the Parts of Animals, Aristotle says—"The polypus propagates his species in the winter, and brings forth in the spring; and it lies in its hole for about two months: and it is a very prolific animal. But the male differs from the female, both in having a longer head, and also in having what the fishermen call its parts of generation in one of its feelers. And when it brings forth, it sits on its eggs, on which account it is worse to eat at that season; and the polypus lays its eggs either in its bed, or in any potsherd, or hollow place or vessel of that sort. And, after fifty days, the little polypi come forth out of the egg in immense numbers, like young spiders. But the female polypus sometimes sits upon the eggs, and sometimes clings to the mouth of the bed, holding on with one of its feelers." Theophrastus, in his treatise on those Animals which change their Colour, says that the polypus generally becomes like only to those places which are rocky, doing this both out of fear and for the sake of protecting itself. But, in his book on those Animals which live on dry Land, he says that the polypi are not fond of sea-water. But, in his treatise on those Things which are different according to the Differences of their

Situation, Theophrastus says that there are no polypi about the Hellespont; for that that sea is cold, and not very salt, and that both these circumstances are unfavourable to the polypus.

105. "But the fish called the nautilus," says Aristotle, "is not a polypus, though it resembles a polypus in its feelers. And the back of the nautilus is covered with a shell; and it rises up out of the bottom of the sea, having its shell upon its back, in order that it may not catch the water. But when it has turned round, then it sails on, putting up two of its feelers, which have a thin membrane growing between them, just as the feet of some birds are which have a membrane of skin between their toes. And their other two feelers they let down into the sea, instead of rudders; but when they see anything coming towards them, then out of fear they draw in those feet, and fill themselves with salt water, and so descend to the bottom as rapidly as possible." But, in his treatise on Animals and Fishes, he says—"Of the polypi there are two sorts; one, that which changes its colour, the other the nautilus."

106. Now, on this nautilus there is an epigram quoted of Callimachus of Cyrene, which runs thus:—

I was a shell, O Venus Zephyritis,¹
 Now I'm the pious offering of Selena,
 The gentle nautilus. When balmy winds
 Breathe soft along the sea, I hold my course,
 Stretching my sails on their congenial yards.
 Should calm, the placid goddess, still the waves,
 I row myself along with nimble feet,
 So that my name suits rightly with my acts.
 Now have I fallen on the Iulian shore,
 To be a pleasant sport to Arsinoe.
 No more shall Halcyons' dew-besprinkled eggs,
 My dainty meal, lie thick within my bed
 As formerly they did, since here I lie.
 But give to Cleinias's daughter worthy thanks;
 For she does shape her conduct honestly,
 And from Æolian Smyrna doth she come.

Posidippus also wrote this epigram on the same Venus which is worshipped in Zephyrium:—

Oh, all ye men who traffic on the streams,
 Or on the land who hold a safer way,

¹ Venus Zephyritis was the name under which Arsinoe was worshipped; and the next line refers to the custom of the maidens on the occasion of their marriage making a sportive offering of their toys to Venus. Arsinoe was the wife and sister of Ptolemy Philadelphus.

Worship this shrine of Philadelphus' wife,
 Venus Arsinoe, whom Callicrates,
 The naval leader, first did firmly place
 On this most beautiful Zephyrian shore.
 And she will on your pious voyage smile,
 And amid storms will for her votaries
 Smooth the vex'd surface of the wide-spread sea.

Ion the tragedian also mentions the polypus, in his *Phoenix*, saying—

I hate the colour-changing polypus,
 Clinging with bloodless feelers to the rocks.

107. Now the different species of polypus are these: the *eledone*, the *polypodine*, the *bolbotine*, the *osmylus*; as both Aristotle and Speusippus teach us. But, in his book on Animals and their Properties, Aristotle says that the polypus, the *osmylus*, the *eledone*, the cuttle-fish, and the squid, are all molluscos. Epicharmus, in his *Hebe's Wedding*, says—

A polypus, a cuttle-fish, and quickly-moving squid,
 A foul-smelling bolbitine, and chattering old woman.

And Archestratus says—

The Carian and the Thasian polypi
 Are far the best; Corcyra too can breed
 Fish of large size and very numerous.

But the Dorians spell the word with an *ω*, *πωλύπους*; as, for instance, Epicharmus. Simonides too has the expression, *πόλυπον διζήμενος*. But the Attics spell the word *πολύπους*, with an *ο*: and it is a cartilaginous fish; for *χονδρώδης* and *σελαχώδης* have the same meaning;—

The polypodes and the dog-shark.

Moreover, all the fish belonging to the species of the cuttle-fish are called molluscos. But the whole tribe of is cartilaginous.

108. There is also a fish called the *pagurus*; and it is mentioned by Timocles or Xenarchus, in his *Purple*, thus—

But I, as being a skilful fisherman,
 Have carefully devised all sorts of arts
 To catch those vile paguri, enemies
 To all the gods and all the little fishes.
 And shall I not without delay beguile
 An old buglossus? That would be well done.

109. There is also the *pelamys*. Phrynichus mentions it in his *Muses*; and Aristotle, in the fifth book of his treatise on the Parts of Animals, says the *pelamydes* and the *tunnies*

breed in the Black Sea, but not anywhere else. Sophocles also mentions them, in his *Shepherds*:—

There, too, the foreign pelamys does winter,
The stranger from the Hellespont. For she
Doth come with many of her kind in summer
To these cool waters of the Bosphorus.

110. Then there is the perch. He also is mentioned by Diocles; and Spensippus, in the second book of his treatise, on *Things Resembling one another*, says that the perch, the canna, and the phycis are all nearly alike. And Epicharmus says—

The comaris, the sea-dog, and the cestra
And variegated perch.

And Numenius, in his treatise on the *Art of Fishing*, says—

At one time perch, and at another strophades,
Which keep around the rocks. The phycis too,
Th' alphestes, and the red-flesh'd scorpion.

There is also the phycis. This also is mentioned by Epicharmus, in his *Hebe's Wedding*; and by Speusippus, in the second book of his treatise on *Things Resembling one another*; and by Numenius: all whose testimonies are at hand. Aristotle, in his book upon *Animals and their Properties*, says that the phycis is surrounded with prickles and spotted. But the perch is marked with lines, and with bars running in an oblique direction. And there is a proverb also, "The perch follows the black-tail."

111. We have also the needle-fish. This also is mentioned by Epicharmus, who says—

The oxyrhynchi, and the needle-fish,
And the hippuri.

But Dorion, in his work on *Fish*, says—"The belone, which they also call the needle-fish." Aristotle too, in the fifth book of his *Parts of Animals*, calls this fish the belone. But, in his book on *Animals and their Properties*, or else in his work on *Fishes*, he calls it the needle-fish; and says that it has no teeth. And Spensippus calls it the belone.

112. There is also the rhinè. Dorion, in his book on *Fishes*, says that the rhinès are best at Smyrna; and that all the cartilaginous fish are especially good in the gulf of Smyrna. And Archestratus says—

And the far-famed Miletus does produce
All cartilaginous fish in high perfection,

But first of all one ought to take account
 Both of the rhina and leiobatus,
 Known for his spacious back. Still before all
 Give me a roasted crocodile to eat,
 Fresh from the oven, a most dainty dish
 For all the children of Ionia.

113. There is next the scarus, or char. Aristotle says that this fish has serrated teeth, and is a solitary fish, and carnivorous; and that it has a small mouth, and a tongue which does not adhere closely to the mouth, and a triangular heart of a whitish colour and with three lobes; and that its gall and spleen are black, and that of its gills one is double and one single; and that it alone of all fish chews the cud. And that it delights in seaweed for food, on which account, the fishermen use seaweed as a bait to catch it with. And it is in season in the summer. And Epicharmus, in his Hebe's Wedding, says—

We fish for spari, and for scari too,
 Whose very dung may not be thrown away.

But Seleucus of Tarsus, in his treatise on Fishing, says that the scarus is the only fish which never sleeps; by reason of which it is not easily caught, even by night. But this may be the case on account of its timid nature. And Archestratus says, in his Gastronomy,—

Seek now a scarus, fresh from Ephesus,
 And in the winter season eat a mullet
 Caught in the waves of sandy Teichioussa,
 A village of Miletus, near the Carians,
 The crooked-footed Carians.

And in another part he says—

Wash and then roast the mighty scarus which
 Comes from the sea that laves Chalcedon's walls:
 That too is good which near Byzantium swims,
 With back as broad as a large oval shield.
 Take him and cook him whole as I shall tell you.
 Sprinkle him o'er with oil and grated cheese,
 Then place him in the oven hanging up,
 So as to escape the bottom, and then roast him,
 And sprinkle him with salt and cummin seed
 Well mix'd together; and again with oil,
 Pouring out of your hand the holy stream.

Nicander of Thyatira says that there are two kinds of scari; and that one is called the onias, and the other the æolus.

114. Then there is the sparus. Icesius says that this is a more juicy fish than the sprat, and more nutritious than most other fish. And Epicharmus says, in his Hebe's Wedding,—

Neptune then arives himself
Laden with most beauteous nets
In the boats of fair Phœnicia,
Then we all do spari catch,
And scari too, that sacred fish,
Whose very dung may not be thrown away.

And Numenius says, in his treatise on Fishing,—
The sparus or the hycas fond of company.

And Dorion mentions this fish, in his treatise on Fishes.

115. There is also the scorpion. Diocles, in the first book of his treatise on Wholesome Things, addressed to Plistarchus, says—"Of fresh fish, the following have drier meat: the scorpions, the sea-cuckoo, the sea-sparrow, the sargi, and the rough-tail. But the mullet is not so dry as these are; for all fish which keep near the rocks have softer flesh." And Icesius says—"There are two kinds of scorpion; one of which lives in the sea, and the other in marshes. And the one which lives in the sea is red, but the other is rather black. But the sea-mullet is superior to the other, both in taste and in nutritious qualities. But the scorpions have purging qualities, are easy of secretion, very juicy, and very nutritious; for they are a cartilaginous fish." The scorpion brings forth its young twice a-year, as Aristotle tells us, in the fifth book of his Parts of Animals. But Numenius says, in his treatise on Fishing,—

The phycides, the alpestes, and besides
The red-flesh'd scorpion, and the black-tail quick,
Which guides the perch all through the stormy sea.

But that he is a fish which has the power of stinging, Aristotle tells us, in his book about Fishes or Animals. And Epicharmus, in his Muses, says that the scorpion is a variegated fish:—

The variegated scorpion, the grayling,]
The fat and well-fed lizards.

The scorpion is a solitary fish, and feeds on seaweed. But, in the fifth book of his Parts of Animals, Aristotle speaks of scorpions and scorpides in different places; but it is uncertain whether he means the same fish; because we ourselves have often eaten the scorpæna and the scorpion, and there is no

one who does not know that both their juice and their meat are quite different. But Archestratus, that skilful cook, in his Golden Words, tells us—

When you're at Thasos buy a scorpion,
But let him not be longer than one eubit;
Avoid the larger sizes.

116. Then there is the scombrus, or tunny, which is mentioned by this name by Aristophanes, in his Gerytades. Icesius says that that species of tunny called scombrus is smaller in size, but more nutritious, than the species called colias; and also more juicy, though not more easily digested. Epicharmus, in his Hebe's Wedding, mentions them thus:—

Sea-swallows, and mormyri, both of which
Are larger than the coliae and the scombri,
But less than those whose name is thynnides.

117. The sargus is another fish. He (as Icesius tells us) is a fish of very exciting and astringent properties, and more nutritious than the melanurus, or blacktail. But Numenius, in his treatise on Fishing, says that the sargus is a very cunning fish as respects the catching him:—

The rich sea-blackbird, or the thrush who sports
Beneath the waves; the sargus too who rushes
Now here with sudden movement, and now there,
The greatest enemy to the fisher's nets.

And Aristotle, in the fifth book of his treatise on the Parts of Animals, says that the sargus brings forth its young twice in the year; once in the spring, and once in the autumn. And Epicharmus, in his Hebe's Wedding, says—

The sargus, and the ehaleis, and the . . .

But he speaks of the sarginus, or sargus, as an excellent fish, in the following lines—

There the sarginus was, the melanurus,
And the dear tænia, thin but delicious.

And in a similar manner Dorion, in his treatise on Fishes, speaks, calling them sargini and chalcides, on this very account. But the wise Archestratus says—

Now when the bright Orion's star doth set,
And the fair mother of the vinous grape
Doth shed her hair, then take a roasted sargus,
Well sprinkled o'er with echeese, of mighty size,
Smoking, and soften'd with sharp vinegar.
For he is hard by nature. And remember
This is the way all hard fish should be cook'd.

But those whose meat is good and soft by nature,
It is enough to sprinkle well with salt,
And lightly to anoint with oil.* For they
Have virtue and delights within themselves.

118. There is the salpe, too. Epicharmus, in his Hebe's Wedding, says—

The aon, and the phagrus, and the pike,
And the dung-eating, bloated, dirty salpe,
Which still have a sweet flavour in the summer.

And Aristotle, in the fifth book of his Parts of Animals, says that the salpe has young once a-year only, in the autumn; and that his skin is covered with numerous red lines. Moreover, he has serrated teeth, and is a solitary fish. And he says that it is stated by the fishermen that he may be caught with a cucumber, being very fond of that kind of food. And Archestratus says—

I always do account the fish call'd salpe
A worthless fish. But it is least tasteless
When the wheat ripens. And the choicest kinds
Are caught at Mitylene.

And Pancrates, in his Works of the Sea, says—

There is the salpe too, of the same size,
Which the seafaring fishermen do call
The ox, because he grinds within his teeth
The stout seaweed with which he fills his belly.

He also is a spotted or variegated fish; on which account his friends used to nickname Muaseas the Locrian (or, as some call him, the Colophonian),—the man who wrote the poem called The Sports,—Salpe, on account of the variety of things in his collection. But Nymphodorus the Syracusan, in his Voyage round Asia, says that it was a Lesbian woman, named Salpe, who wrote the book called The Sports. But Alcimus, in his Affairs of Sicily, says that in Messene, in Sicily, there was a man named Botrys, who was the author of some "Sports" very like those which are attributed to Salpe. But Archippus uses the word in the masculine form, *Salpes*, saying—

The ceryx shouted out,
The salpes trumpeted and fetch'd seven obols.

And there is a similar fish produced in the Red Sea, which is called the stromateus; and it has gold-coloured lines running along the whole of his body, as Philo tells us, in his book on Mines.

119. There is also the synodon and the synagris. They also are mentioned by Epicharmus, when he says—

Synagrides, and mazi, and the synodons,
With red spots variegated.

And Numenius, in his treatise on Fishing, writes the word with an *υ*, συνόδους; and says—

Then the white synodon, and boax, and triceus.

And in another place he says—

Fish with these baits then, if you wish to eat
The mighty synodon, or diving horsetail.

But Dorion writes the word συνόδους, with an *ι*; and so does Archestratus, in the following lines:—

But try to catch a well-fed sinodon,
And you will find the best in narrow straits.
All this advice to Cyrus I have given,
And now to you, Cleænus, I impart it.

And Antiphanes says, in his Archistrata,—

But who would eat an eel, or sinodon's head.

120. There is also the saurus, or lizard. Alexis mentions this fish, in his Leuce. It is a cook who is speaking:—

A. Do you know how you ought to dress a lizard?

B. I shall, when you have taught me.

A. First of all

Take off the gills, then wash him, then cut off
The spines all round, and split him open neatly;
Then when you've laid him flat, anoint him well
And thoroughly with assafoetida;
Sprinkle him then with cheese, and salt, and marjoram.

And Ehippus, in his Cydon, gives a list of many other fishes, and among them he mentions the lizard, in the following lines:—

Slices of tunny, and of glanis,
Of shark, and rhinè, and of conger,
Cephalus, perch, and lizard too,
And phycis, brinchus, also mullet,
Sea-cuckoo, phagrus, myllus, sparus,
Lebias, æolias, and sea-swallow,
Thritta, and squid, and cuttle-fish,
Sea-sparrow, and dracænides.
The polypus, the squid, and orphus,
The tench, th' anchovy, and the cestres,
And last of all the needle-fish.

And Innesimachus, in his Horse-breeder, says—

Of fish with teeth serrated, you may eat
The grim torpedo, the sea-frog, the perch,
The lizard, and the trichias, and the phycis,
The brinchus, and the mullet, and sea-cuckoo.

There is also the *scepinus*; and this fish is mentioned by Dorion, in his treatise on Fish; and he says that it is also called the *attageinus*, or sea-woodcock.

121. There is also the *sciæna*. Epicharmus, in his Hebe's Wedding, says—

Æoliæ were there, and *plotes* too,
And *cynoglossi* and *sciathides*.

But Numenius calls this fish the *Sciadeus*, saying—

Use then this bait, and you perhaps may catch,
If such your wish, a mighty *synodon*,
Or the quick leaping *hippurus*, or the *phagrus*
Proud with his high-raised crest, or in a shoal
Of trusty comrades, the fresh *sciadeus*,

There is also the *syagris*; and this fish is mentioned by Epicharmus, in his Hebe's Wedding, and also in his Earth and Sea.

122. Then there is the *sphuræna*, or hammer-fish; and these fish, Icesius says, are more nutritious than the congers, but very unpleasant and unpalatable to the taste; and, as to their juicy qualities, they are tolerable. But Dorion says—“The *sphuræna*, which they call the *cestra*.” And Epicharmus, in his Muses, having named the *cestra*, does not after that mention the *sphuræna*, thinking them the same fish—

The *chalcides*, the sea-dog, and the *cestra*,
And perch with variegated back.

And Sophron, in his Male Farces, says—“The *cestraæ*, which eat the *botis*.” But Speusippus, in the second book of his treatise on Things which resemble one another, puts down the *cestra*, the needle-fish, and the sea-lizard as very nearly like one another. And the Attic writers in general call the *sphuræna* the *cestra*, and do not so often use the name of *sphuræna*. Accordingly, Strattis, in his Macedonians, when some Athenian asks the question, as being ignorant of the name, and saying,

But what is the *sphuræna*?

The other replies,

You, O Athenians, do call it the *cestra*.

And Antiphanes, in his Euthydicus, says—

A. The *sphuræna* is a common fish.

B. You should say *cestra*, in strict Attic Greek.

And Nicophon, in his Pandora, says—

The *cestra* and the pike.

And Epicharmus, in his Hebe's Wedding, says—

The cestra and the variegated perch.

123. The cuttle-fish is often mentioned. Aristophanes says, in his Danaides,—

And when I have the cuttle-fish and polypus.

And the penultima of this word has the acute accent, like that in the word *αἰρία*, as Philemon tells us; like these words, *παῖδιά*, *ραῖνιά*, *οἰκία*. But Aristotle says that the cuttle-fish has eight feet, of which the two lowest are the largest; and that it has two proboscises, and between them it has its eyes and mouth placed. And it has two teeth, one above and one below; and what is called a shell on its back. And the ink is contained in what is called the mutis, which answers to the liver; and it lies near its mouth, being something like a bladder. Its belly is wide and smooth, like the paunch of an ox. And the little cuttle-fish feed on small fish, extending their proboscises like fishermen's lines, and catching their prey with them. It is said, too, that when a storm comes, they seize hold of the rocks with their proboscises, as if they were anchors, and so fix themselves firm. And when the cuttle-fish is pursued, it discharges its ink, and is hidden in it, making it appear as if it were flying forwards. And it is also said, that when the female is struck by a harpoon, the male fish come to its assistance, dragging it on; but if the male fish be taken, the female fish flees away. But the cuttle-fish does not live more than a year, as neither does the polypus. But, in the fifth book of his *Parts of Animals*, Aristotle says—"The cuttle-fish and the squids swim together, being united together at the mouths, and also touching one another with their feelers, so as to join in that manner; and they also join proboscis to proboscis. But of all the molluscous fish, the cuttle-fish is the earliest in the spring to bring forth its young; and they do not bring forth at every season. But they go with young fifteen days; and when they lay their eggs, the male follows the female, and breathes upon the eggs and makes them firm. And they move in pairs; and the male is more variegated than the female, and blacker on the back."

124. And Epicharmus, in his Hebe's Wedding, says—

The polypus, likewise the cuttle-fish,
And the swift-moving squid,

And we must also take notice of this, with reference to Speu-

sippus, who says that the cuttle-fish and the squid are the same fish. But when Hipponax, in his Iambics, uses the words *σηπίης ὑπόσφαγμα*, the interpreters have explained the expression as meaning "the ink of the cuttle-fish." But the word *ὑπόσφαγμα* is, properly speaking, equivalent to *ὑπότριμμα*, a dish compounded of various ingredients, as Erasis-tratus tells us, in his Cookery Book. And he writes as follows—"But *ὑπόσφαγμα* is made with roast meat and blood stirred up and compounded with cheese, and salt, and cum-min, and assafoetida; but the meat may also be boiled." And Glaucus the Locrian, in his Cookery Book, writes as follows—"Ἐπόσφαγμα is blood boiled, and assafoetida, and boiled lees of wine; or sometimes honey and vinegar, and milk and cheese, and sweet-smelling herbs are shred and mixed together in it." And Archestratus, that man of the most varied learning, says—

The cuttle-fish of Abdera and the middle of Maronea.

And Aristophanes, in his *Thesmophoriazusæ*, says—

Has any fish or cuttle-fish been bought?

And in the *Danaides* he says—

Osmulia, mœnidea, and cuttle-fish.

Theopompus, in his *Aphrodite*, says—

. . . But eat, my friend,

This cuttle-fish, and this small polypus.

But concerning the boiling of the small polypus, Alexis, in his *Wicked Woman*, introduces a cook speaking as follows—

Now these three cuttle-fish I have just bought
For one small drachma. And when I've cut off
Their feelers and their fins, I then shall boil them.
And cutting up the main part of their meat
Into small dice, and rubbing in some salt,
After the guests already are sat down,
I then shall put them in the frying-pan,
And serve up hot towards the end of supper.

125. The next fish is the mullet; and *τρίγλη* is like *κίχλη*, ending in *η*. For the feminine nouns which end in *λα* require another *λ* before the *λα*; as *σκύλλα*, *Τελέσιλλα*. But all the words which have *γ* united to *λ* end in *η*; as *τρώγλη*, *αἶγλη*, *ζεύγλη*. But Aristotle, in the fifth book of his *Parts of Animals*, says that the mullet brings forth three times in the year; and states that the fishermen have adopted this opinion from the spawn being seen three times a-year in certain localities. And perhaps it is from the word *τρίς* (three times) that it has its name; just as the fish called *ἀμρία* has its name

from its being a fish which does not go about by itself, but in shoals (*ἄμα*). And the *σκάρος* is so called from *σκαίρω* (to leap); as also is the *καρίς*. And the *ἄφύη* is so named as being *ἄφυής*, which is equivalent to *δυσφυής*, that is to say, slowly propagated. Then *θύννος* has its name from *θύω* (to rush), because it is an impetuous fish, from being driven about by its fly in the head at the time of the rising of the Dog-star. But it is a fish with serrated teeth, gregarious, and spotted all over, and also carnivorous: and when it has had young three times it becomes barren; for some little worms are engendered in its womb, which devour the young as soon as they are conceived. And from the actual facts, Epicharmus calls them hump-backed, in his Hebe's Wedding, where he says—

He brought the hump-back'd mullet too,
And the ungrateful hæones.

But Sophron, in his Male Farces, speaks of a fish which he calls *τρίγολη*, saying,

The trigola which cuts the navel string.

And in another place he says—

The trigola which loves calm weather.

And in his play called *Pædica* he says—

. trigola

But, in his *Affairs of Women*, he says—

The bearded mullet (*τρίγλη*).

But Diocles, in his books addressed to Plistarchus, says that the mullet is a fish of hard flesh; and Speusippus says that the sea-cuckoo, the sea-swallow, and the mullet are all alike; on which account Tryphon says, in his treatise on Animals, that some people think that the trigola is the sea-cuckoo, from its likeness to it, and from the dryness of its hind-quarters; which Sophron indicates, when he says—

The fat mullets and the hinder parts of the trigola.

126. But Plato, in his *Phaon*, says—

The mullet is not wholesome for the nerves,
For it is sacred to the chaste Diana,
And all excitement hates.

But the mullet is attributed to Hecate as her fish, on account of the common derivation of their names; for Hecate is called *τριοδίτις*, as presiding over places where three roads meet, and *τρίγληνος*, as having three eyes; and also they provide her a banquet on the thirtieth day of each month (*ταῖς τριακάσι*).

And, on similar principles, they assign to Apollo the fish *κίθαρος*, from *κιθάρα* (the harp); and the *βόαξ* to Mercury, from *βοάω* (to speak); and the *κιττός* to Bacchus, from *κισσός* (ivy); and the *φάλαρις* to Venus, as Aristophanes in his *Birds* says, from the similarity of its name to the word *φαλλός*. And so the bird called the *νησσα* (or duck), they call Neptune's bird; and the sea production which we call *ἀφνὰ*, and others *ἀφρύα*, and which is more generally called *ἀφρός* (foam), they also give to him; though they say that this also is very dear to Venus, because she herself was born of foam. But Apollodorus, in his books concerning the Gods, says that the mullet is sacrificed to Hecate on account of the resemblance of their names; for that the goddess is *τρίμορφος*, of a triple form. But Melanthus, in his treatise on the Eleusinian Mysteries, says that both the *τρίγλη* and the *μαινίς* (or sprat), are sacred to Hecate, because Hecate is also a goddess of the sea. But Hegesander the Delphian says that the mullet is accustomed to be carried about in the Artemisia, because it is accustomed diligently to hunt out and destroy the sea-hares, which are poisonous animals; on which account, as it does this to the great benefit of mankind, the mullet as a huntress is considered sacred to the goddess who is also a huntress. And Sophron has called the mullet "bearded," because those which have beards are better flavoured than those which have not. And there is a place at Athens called *Τρίγλα*, and there there is a shrine to *Ἐκάτη Τριγλανθίνη*; on which account Charicles, in his *Chain*, says—

O mistress Hecate, Trioditis,

With three forms (*τρίμορφε*) and three faces (*τριπρόσωπε*),

Propitiated with mullets (*τρίγλαις*).

127. And if the mullet, while alive, be choked with wine, and then a man drinks the wine, he will no longer be able to indulge in the pleasures of Venus, as Terpsicles tells us in his book on *Amatory Pleasures*. And if a woman drinks this same wine, she never becomes pregnant. Birds, too, are affected in the same manner. But Archestratus, that very learned man, after he has praised the Milesian mullet which are found at Teichius, proceeds to say—

If you at Thasos are, then buy a mullet;

You ne'er will get a worse, unless indeed

You go to Tius; but even those are fair:

But at Erythræ they are caught in shore

And are most excellent.

And Cratinus, in his Trophonius, says—

And do not eat a red-flesh'd mullet hard,
Brought from Æxona; nor of any turtle,
Or mighty melanurus from those seas.

But Nausicrates, the comic poet, praises the mullets from Æxona, in his Captains of Ships, saying—

Those yellow fleshed fish, which the high wave
That beats Æxona brings towards the shore,
The best of fish; with which we venerate
The light-bestowing daughter of great Jove;
When sailors offer gifts of feasts to heaven.

B. You mean the mullet.

128. There is, too, the *tænia*; and this is mentioned by Epicharmus:—

The most beloved *tænia*, which are thin,
But highly flavour'd, and need little fire.

And Mithæcus, in his Cookery Book, says—"Having taken out the entrails of the *tænia*, and cut off its head, and washed it, and having cut it into slices, sprinkle over it cheese and oil." But this fish is found in the greatest number and in the finest condition off Canopus, which is near Alexandria; and also off Seleucia, which is close to Antioch. But when Eupolis, in his *Prospaltii*, says—

His mother was a Thracian woman,
A seller of *tæniæ*;

he then means by the word *ταυνία*, not the fish, but those pieces of woven work and girdles with which women bind their waists.

129. Another fish is the *trachurus*, or rough-tail. Diocles mentions this as a dry fish. And Numenius, in his *Art of Fishing*, says—

The *aconia* and the wagtail too,
And the . . . *trachurus*.

There is also the *taulopias*. Concerning this fish, Arches-tratus says—

When it is summer buy a good-sized head
Of fresh *taulopias*, just when Phaethon
Is driving his last course. Dress it with speed,
Serve it up hot, and some good seasoning with it,
Then take its entrails, spit and roast them too.

130. There is also the *τεuthίς*, [which is a kind of cuttle-fish, different from the *σπηρίς*.] Aristotle says that this also is a

gregarious fish, and that it has a great many things in common with the sepia; such as the same number of feet, and the two proboscises: but of this kind the lower feet are the smaller, and the upper feet the larger; and of the proboscises, that on the right side is the thickest: and the whole body is delicate, and of a more oblong shape than the sepia. And the teuthis also has ink in its mutis, which, however, is not black, but of a pale colour. And its shell is very small, and cartilaginous.

There is also the teuthus; and the only difference between the teuthus and the teuthis is in size: and the teuthus is of the size of three spans; and it is of a reddish colour. And of its two teeth, the lower one is the smallest, and the upper one is the largest; and both of them are black, and like a hawk's beak. And when it is slit open, it has a paunch like a pig's paunch. Aristotle, in the fifth book of his *Parts of Animals*, says that both the teuthus and the sepia are short-lived fish. And Archestratus, who travelled and sailed over the whole earth, for the sake of gratifying his greedy appetite, says,—

The best of all the teuthides are those
Caught near Pierian Dium, near the stream
Of Baphyras. And in Ambracia's port
You will see mighty shoals of this same fish.

And Alexis, in his *Eretrian*, introduces a cook speaking in this way—

Teuthides, thornbacks, rays, and fat
Anchovies, lumps of meat, and paunches too.
I took the teuthides, cut off their fins,
Adding a little fat; I then did sprinkle
Some thin shred herbs o'er all for seasoning.

There is also a sort of cake or confectionary called *τευθίς*, which is mentioned by Iatrocles, in his book on the *Art of making Bread*, as Pamphilus quotes.

131. Then there is the sea-pig. Epicharmus, in his *Hebe's Wedding*, says—

There were hyænides, buglossi,
There was the harp-fish too in numbers.

And he also calls them not only *βαυίδες*, but also *ῥες* in the following lines—

There were too chalcides and sea-pigs (*ῥες*),
And sea-hawks, and the fat sea-dog.

Unless, indeed, when he uses the word ἰς here, he means the same animal which is also called κάπρος, the sea-boar. But Numenius, in his Art of Fishing, enumerates plainly enough some sort of ἰαῖνα or plaice, when he says—

The cantharis, hyæna, and the mullet.

And Dionysius, in his Cookery Book, also speaks of the hyæna or plaice. And Archestratus, that prince of cooks and epicures says,—

At Ænus or at Potus buy the sea-pig,
Which some men call the digger of the sand,
Then boil his head, adding no seasoning,
But only water, stirring it full often,
And add some pounded hyssop; if you want
Anything more, pour on some pungent vinegar;
Steep it in that, then eat it with such haste
As if your object were to choke yourself.
But roast its neck, and all its other parts.

And perhaps it is the sea-pig which Numenius, in his Art of Fishing, calls the psamathis, or sand-fish, when he says—

Sometimes the fierce carcharias, and sometimes
The psamathis, delighting in the surf.

132. Then there is the hyces. Callimachus, in his epigrams, calls the hyces the sacred fish, in these lines—

And he does deem the sacred hyces god.

And Numenius, in his Art of Fishing, says—

The spar, or the gregarious hyces;
Or phagrus, ever wand'ring near the rocks.

And Timæus, in the thirteenth book of his Histories, speaking of the town in Sicily, (I mean the town of Hyccara,) says that this town derived its name from the circumstance of the first man who arrived at the place finding abundance of the fish called hyces, and those too in a breeding condition; and they, taking this for an omen, called the place Hyccarus. But Zenodotus says that the Cyrenæans call the hyces the erythrinus. But Hermippus of Smyrna, in his essay on Hipponax, when he speaks of the hyces, means the iulis; and says that it is very hard to catch; on which account Philetas says—

Nor was the hyces the last fish who fled.

133. There is also the phagrus. Speusippus, in the second book of his Things resembling one another, says that the phagrus, the erythrinus, and the hepatus, are very much

alike. And Numenius also has mentioned it in the lines which have been quoted not long ago. But Aristotle says that he is a carnivorous and solitary fish ; and that he has a heart of a triangular shape, and that he is in season in the spring. And Epicharmus, in his Hebe's Wedding, speaks of the

Aones, and the phagri, and the pikes.

And Metagenes also mentions them in his Thurio-Persæ. And Ameipsias says in his Connus—

A food for orphi and selachia,
And for the greedy phagri.

And Icesius says—"The phagrus, and the chromis, and the authias, and the acharnanes, and the orphi, and the synodons, and the synagrides, are all very nearly akin to one another ; for they are sweet and astringent, and nutritious, but in the same proportion they are hard of digestion. And those of them which are fleshy, and which are caught nearer land, are the most nutritious, and those also which have the least fat." But Archestratus says—

'Tis when the dogstar rises in the sky
That you should eat the phagrus ; specially
If you in Delos or Eretria are,
Or other favouring harbours of the sea ;
But, if you can, purchase his head alone,
And tail ; and bring no more within your doors.

Strattis also mentions the phagrus in his Lemnomena—

Eating a number of large phagri.

And in his Philoctetes he says—

Then, going to the market, they will buy
A great abundance of large phagri, and
Slices of tender round Copaic eel.

There is also a kind of stone called the phagrus. For the whetstone is called so among the Cretans, as Simmias testifies.

134. There is also the channa. Epicharmus, in his Hebe's Wedding, says—

The channa, with large mouth, and then the cod,
With deep and spacious belly.

Numenius, in his Art of Fishing, says—

The channas and the eel, and pitinus,
Who only roams by night.

Dorion also mentions him in his treatise on Fishes. But Aristotle, in his book on Animals, calls the channa a fish

variegated with red and black ; and he calls it also *ποικιλόγραμμος*, because it is marked with black lines.

135. There is the *chromis* ; this also is spoken of by Epicharmus, who says—

There is the sword-fish and the *chromias*,
Who, in the spring, as Ananius says,
Is of all fish the daintiest.

And Numenius, in his Art of Fishing, says—

The *hyces*, or the beautiful *callicthys*,
Or else the *chromis*, and sometimes the *orphus*.

And Archestratus says—

You may catch noble *chromises* in Pella,
And they are fat when it is midsummer ;
And in Ambracia likewise they abound.

136. There is also the *chrysophrys*. Archippus says in his Fishes—

The *chrysophrys*, sacred to Cytherean Venus.

And Icesius says that these fish are the best of all fish in sweetness, and also in delicacy of flavour in other respects. They are also most nutritious. They produce their young, as Aristotle says, in a manner similar to the *cestres*, wherever there are flowing rivers. Epicharmus mentions them in his Muses ; and Dorion also, in his book on Fishes. And Eupolis, in his Flatterers, says—

I spent a hundred drachmas upon fish,
And only got eight pike, and twelve *chrysophryes*.

But the wise Archestratus, in his Suggestions, says—

Pass not the *chrysophrys* from Ephesus
Unheeded by ; which the Ephesians call
The *ioniscus*. Take him eagerly,
The produce of the venerable Selinus ;
Wash him, and roast him whole, and serve him up,
Though he be ten full cubits long.

137. There is a fish, too, called the *chalcis* ; and others which resemble it, namely, the *thrissa*, the *trichis*, and the *eritimus*. Icesius says, the fish called the *chalcis*, and the sea-goat, and the needle-fish, and the *thrissa*, are like chaff, destitute alike of fat and of juice. And Epicharmus, in his Hebe's Wedding, says—

The *chalchides*, the sea-pig too,
The sea-hawk, and the fat sea-dog.

But Dorion calls it the *chalcidice*. And Numenius says,—

But you would thus harpoon, in the same way,
That *chalcis* and the little tiny sprat.

But the *χαλκεὺς* is different from the *χαλκίς* ; and the *χαλκεὺς* is mentioned by Heraclides, in his Cookery Book ; and by Euthydemus, in his book on Cured Fish, who says that they are bred in the country of the Cyzicenes, being a round and circular fish.

But the *thrissa* is mentioned by Aristotle in his book on Animals and Fishes, in these words—"The following are stationary fish : the *thrissa*, the *encrasicholus*, the *membras* anchovy, the *coracinus*, the *erythrinus*, and the *trichis*." And Eupolis mentions the *trichis* in his *Flatterers* ;—

He was a stingy man, who once in his life
Before the war did buy some *trichides* ;
But in the Samian war, a ha'p'orth of meat.

And Aristophanes, in his *Knights*, says—

If *trichides* were to be a penny a hundred.

But Dorion, in his treatise on Fishes, speaks also of the river *Thrissa* ; and calls the *trichis* *trichias*. Nicochares, in his *Lemnian Women*, says—

The *trichias*, and the *premas* tunny too,
Placed in enormous quantities for supper.

(But there was a kind of tunny which they used to call *premnas*. Plato, in his *Europa*, has these lines—

He once, when fishing, saw one of such size
A man could scarcely carry it, in a shoal
Of *premnades*, and then he let it go,
Because it was a *boax*.)

And Aristotle, in the fifth book of his *Parts of Animals*, calls it a *trichias* also, but in the book which is entitled *Ζωϊκόν*, he calls it *trichis*. And it is said that this fish is delighted with dancing and singing, and that when it hears music it leaps up out of the sea.

Dorion also mentions the *eritimi*, saying, that they are much the same as the *chalcides*, and that they are very nice in forced meat. And Epænetus, in his book upon Fishes, says—"The sea-weasel ; the *smaris*, which some call the dog's-bed ; the *chalcides*, which they also call *sardini* ; the *eritimi*, the sea-hawk, and the sea-swallow." And Aristotle, in the fifth book of his *Parts of Animals*, calls them *sardines*. And Callimachus, in his *Names used by different Nations*, writes thus—"The *encrasicholus*, the *eritimus*, are names used by the Chalcidians ; the *trichidia*, the *chalcis*, the *ictar*, the

atherina." And in another part, giving a list of the names of fishes, he says—"The ozæna, the osmylnion, are names used by the Thurians; the iopes, the eritimi, are names used by the Athenians." And Nicander mentions the iopes in his *Bœotian*,—

But as when round a shoal of newly horn
lopes, phagri, or fierce scopes roam,
Or the large orphus.

And Aristophanes, in his *Ships of Burden*, says—

O wretched fish, the first of trichides
To be immersed in pickle.

For they used to steep in pickle all the fish which were proper to be dressed on the coals. And they called pickle, Thasian brine; as also the same poet says in his *Wasps*,—

For before that it twice drank in the brine.

138. There is also a fish called the thratta. And since we have brought the discussion to this point, and have also discussed the thrissa; let us now examine what the thrattæ are, which are mentioned by Archippus, in his play called the *Fishes*. For in that play, in the treaty between the Fishes and the Athenians, he introduces the following sentences—

And it is agreed on further
That both the high contracting parties
Shall restore all they now do hold
Of each other's property.
We shall give up thus the Thrattæ,
And the flute-playing Atherina,
And Thyrsus's daughter Sepia,
And the mullet, and Euclides,
Who was archon t'other day,
And the coraciontes too,
Who from Anagyrus come;
And the offspring of the tench,
Who swims round sacred Salamis;
And the frog who's seated near,
From the marshes of Oreum.

Now in these lines, perhaps a man may ask what sort of thrattæ among the fishes are meant here, which the fish agree to give up to the men. And since I have got some private things written out on this subject, I will now recite to you that portion of them which bears most on the subject.

The thratta, then, is really a genuine sea-fish; and Mnesimachus, in his *Horse-breeder*, mentions it; and Mnesimachus is a poet of the middle comedy. And he speaks thus—

The mullet, and the lebias, and the sparus,
 The bright æolias, and the thratta too,
 The sea-swallow, the caris, and the cuttle-fish.

But Dorotheus of Ascalon, in the hundred and eighth book of his Collection of Words, writes this name *θήρτα*, either because he fell in with a copy of the drama with an incorrect text, or because, as he himself was unused to the word, he altered it so before he published it. But the name *thetta* does absolutely never occur in any Attic writer whatever. But that they were used to call a sea-fish by the name of *thratta*, that Anaxandrides establishes, speaking in this manner in his play called *Lycurgus*,—

And sporting with the little coracini,
 With little perches, and the little *thrattæ*.

And Antiphanes says in his *Etrurian*—

- A. He is of the Halæa borough. This is all
 That now is left me, to be abused unjustly.
 B. Why so?

A. He will (you'll see) bestow on me
 Some *thratta*, or sea-sparrow, or some lamprey,
 Or some enormous other marine evil.

139. We come now to the sea-sparrow. Diocles enumerates this fish among the drier kinds. But Speusippus, in the second book of his *Things resembling one another*, says that the sea-sparrow and the buglossus and the *tænia* are very much alike. But Aristotle, in the fifth book of his *Parts of Animals*, writes—"And in the same manner the greater number of the small fish have young once a year; such as those which are called *chyti*, which are surrounded by a net, namely, the *chromis*, the sea-sparrow, the tunny, the *pelamys*, the *cestreus*, the *chalcis*, and others of the same sort." And in his treatise on *Animals* he says—"These fish are cartilaginous, the sea-cow, the turtle, the torpedo, the ray, the sea-frog, the buglossa, the sea-sparrow, the mussel." But Dorion, in his book on *Fishes*, says—"But of flat fish there is the buglossus, the sea-sparrow, the *escharus*, which they also call the *coris*." The buglossi are mentioned also by Epicharmus in his *Hebe's Wedding*—

Hyænides, buglossi, and a citharus.

And Lynceus the Samian, in his *Letters*, says that the finest sea-sparrows are procured near Eleusis, in Attica. And Archestratus says—

Remember then to get a fine sea-sparrow,
And a rough-skinn'd buglossus, near the port
Of sacred Chalcis

But the Romans call the sea-sparrow rhombus ; which, however, is a Greek name. And Nausicrates, in his *Sea Captains*, having first mentioned the sea-grayling, proceeds in this manner—

- A. Those yellow-fleshed fish, which the high wave
That beats Æxona brings towards the shore,
The best of fish ; with which we venerate
The light-bestowing daughter of great Jove ;
When sailors offer gifts of feasts to heaven.
- B. You mean the mullet, with its milky colour,
Which the Sicilian multitude calls rhombus.

140. So now, having given you, O Timocrates, the whole of the conversation which took place among the Deipnosophists on the subject of fish, we may conclude our book here ; and unless you want some other kind of food, we will end by setting before you what Enbulus has said in his *Lacedæmonians*, or *Leda* ;—

Besides all this you now shall have
A slice of tunny, a slice of pork,
Some paunch of kid, some liver of goat,
Some ram, the entrails of an ox,
A lamb's head, and a kid's intestines ;
The belly of a hare, a pudding,
Some tripe, black-puddings, and a sausage.

Being sated, therefore, with all this, let us now take due care of our bodies, in order to be able to feed comfortably on what is coming next.

BOOK VIII.

1. POLYBIUS the Megalopolitan, speaking of the great happiness which exists in Lusitania (and that is a district of Iberia, which the Romans now call Spania), O most excellent Timocrates, in the thirty-fourth book of his Histories, says that in that country, on account of the excellent temperature of the air, both animals and men are exceedingly prolific; and the fruits, too, in that country never degenerate. "For there are roses there, and white violets, and asparagus, and other flowers and fruits like them, which last nine months in the year; and as for sea-fish, both in abundance, and in excellence, and in beauty, it is very superior to that produced in our seas. And a siclus (this is equal to a medimnus) of barley costs only a drachma; and one of wheat costs nine Alexandrian obols; and a measure of wine costs a drachma; and a moderate-sized kid costs an obol, and so does a hare. And of lambs, the price is three or four obols; and a fat pig, weighing a hundred minæ, costs five drachmæ; and a sheep costs two. And a talent weight of figs costs three obols; and a calf costs five drachmæ, and a draught-ox ten. And the meat of wild animals is scarcely ever valued at any price at all; but people throw that in to purchasers into the bargain, or as a present." But to us, whenever we sup with our excellent friend Laurentius, he makes Rome another Lusitania,—filling us with every sort of good thing every day, receiving us in a most princely manner with the greatest liberality, while we bring nothing from home as our contribution, except our arguments.

2. Now, as a long discussion had taken place about fish, it was plain that Cynulcus was annoyed at it; and so the excellent Democritus, anticipating him, said—But, O you men fish, as Archippus says, you have omitted (for I too must throw in a little contribution of my own) those which are called fossil fishes, which are produced at Heraclea, and near Tium, in Pontus, which is a colony of the Milesians, though Theophrastus gives us an account of them. And this very same philosopher has also told us about those that are congealed in ice the whole winter, so that they have no feeling whatever, and make not the slightest motion, until they are put into the saucepans and boiled. And these fish have this especial peculiarity, which also belongs in some degree to the fish which are called fossil fish in Paphlagonia. For it is said that ditches are dug in those places to an exceeding depth, where no overflow of rivers ever reaches, nor of any other waters whatever; and yet in those ditches there are found living fishes.

3. But Mnaseas of Patra, in his *Periplus*, says that the fish in the river Clitor are not dumb; though Aristotle has stated in writing that the only fishes which have any voice are the scarus and the river-hog. And Philostephanus, who was a Cyrenæan by birth, and a friend of Callimachus, in his treatise on *Extraordinary Rivers*, says that in the river Aroanius, which flows through Pheneum, there are fish which sing like thrushes, and that they are called the *poiciliæ*. And Nymphodorus the Syracusan, in his *Voyages*, says that there are pike in the river Helorus, and large eels, so tame that they take bread out of the hands of any who bring it to them. And I myself, and very likely many of you too, have seen cestres tamed to the hand in the fountain of Arethusa, near Chalcis; and eels, having silver and golden earrings, taking food from any one who offered it to them, and entrails from the victims, and fresh cheese. And Semus says, in the sixth book of his *Delias*—"They say that a boy once dipped a ewer into the well, and brought water to some Athenians who were sacrificing at Delos, to wash their hands with; and he brought up, as it happened, some fish in the ewer along with the water: and that on this the soothsayers of the Delians told them that they should become the lords of the sea."

4. And Polybius, in the thirty-fourth book of his *Histories*,

says that behind Pyrené, as far as the river Narbo, the whole country is a plain, through which the rivers Illiberis and Rhoscynus proceed, flowing through cities of the same name as themselves, which are inhabited by some of the Celtæ; and in this plain he says that the above-mentioned fossil fish are also found. And he says that the soil of that plain is light, and that a great quantity of the herb *agrostis* grows in it; and that beneath it, as the soil is sandy for a depth of two or three cubits, the water flows, which wanders away from these rivers; and so the fish, too, leaving the rivers, and proceeding underground, in the course of these erratic underflowings, in quest of food (for they are exceedingly fond of the root of the *agrostis*), have caused the whole plain to be full of subterranean fish, which people catch when they dig up the plain. "And among the Indians," says Theophrastus, "there are fish which go forth out of the rivers over the land, and then, leaping back, return again to the water, just like frogs; being in appearance very like the fish which are called *maxini*."

5. But I am not ignorant of what Clearchus, the Peripatetic philosopher, has said about what he calls the *exocœtus* fish, or fish which comes out of the water to sleep, which he mentions in his work entitled *A Treatise on Aquatic Animals*. For he has said, (and I think that I recollect his exact words, which are as follows,) "The *exocœtus* fish, which some people call *Adonis*, has derived its name from constantly taking his rest out of the water. He is rather of a red colour, and from his gills down to his tail he has on each side of his body one white stripe reaching the whole length of his body. And he is round, but not being broad, he is equal in size to the *cestriuisci* which are found near the shore; and they are as near as may be about eight fingers in length. Altogether he is very like the fish called the sea-goat, except that the latter has a black place under his stomach, which they call the beard of the goat. And the *exocœtus* is one of the fish which keeps near to the rocks, and spends his life in rocky places. When it is calm weather he springs up with the waves and lies on the rocks for a considerable time, sleeping on the dry land, and turning himself so as to bask in the sun: and then, when he has had sufficient rest, he rolls towards the water again, until the wave, taking him

again, bears him with the reflux back into the sea. And when he is awake on the dry land then he is on his guard against those birds which are called *pareudistæ*, such as the halcyon, the sandpiper, and the *helorius*, which is a bird like the rail. For these birds in calm weather feed on the dry land, and often attack the *exocætus*; but when he sees them at a distance he flies, leaping and panting, until he dives beneath the water."

6. Moreover, Clearchus says this also more plainly than Philostephanus the Cyrenæan, whom I have previously mentioned. "There are some fish which, though they have no throats, can utter a sound. Such are those which are found near Cleitor, in Arcadia, in the river called Ladon. For they have a voice, and utter a very audible sound." And Nicolaus, of Damascus, in the hundred and fourth book of his History, says—"In the country around Apamea, in Phrygia, at the time of the Mithridatic wars, there were some earthquakes, after which there appeared in that district some lakes which previously had no existence, and rivers, and other springs which had been opened by the earthquake. Many also which had previously existed disappeared. And such a quantity of additional water, which was brackish and of a sea-green colour, burst up in that district, though it is at a very great distance from the sea, that all the neighbouring country was filled with oysters and fish, and all other productions of the sea." I know also that it has very often rained fishes. At all events, Phæniæ, in the second book of his Eresian Magistrates, says that in the Chersonesus it once rained fish uninterruptedly for three days; and Phylarchus, in his fourth book, says that people had often seen it raining fish, and often also raining wheat, and that the same thing has happened with respect to frogs. At all events, Heraclides Lembus, in the twenty-first book of his History, says—"In Pæonia and Dardania it has, they say, before now rained frogs; and so great has been the number of these frogs that the houses and the roads have been full of them; and at first, for some days, the inhabitants, endeavouring to kill them, and shutting up their houses, endured the pest; but when they did no good, but found that all their vessels were filled with them, and the frogs were found to be boiled up and roasted with everything they ate, and when besides all this, they could not make use of any water, nor put their feet on the ground for the heaps

of frogs that were everywhere, and were annoyed also by the smell of those that died, they fled the country."

7. I am aware, too, that Posidonius the Stoic makes this statement about the abundance of the fish:—"When Tryphon of Apamea, who seized upon the kingdom of Syria, was attacked by Sarpedon, the general of Demetrius, near the city of Ptolemais, and when Sarpedon, being defeated, retired into the inland parts of the country with his own troops, but the army of Tryphon, having been victorious in the battle, were marching along the shore, on a sudden, a wave of the sea, rising to a great height, came over the land, and overwhelmed them all, and destroyed them beneath the waters, and the retreating wave also left an immense heap of fish with the corpses. And Sarpedon and his army hearing of what had happened, came up, and were delighted at the sight of the corpses of their enemies, and carried away an enormous quantity of fish, and made a sacrifice to Neptune who puts armies to flight, near the suburbs of the city."

8. Nor will I pass over in silence the men who prophesy from fish in Lycia, concerning whom Polycharmus speaks, in the second book of his *Affairs of Lycia*; writing in this manner:—"For when they have come to the sea, at a place where there is on the shore a grove sacred to Apollo, and where there is an eddy on the sand, the persons who are consulting the oracle come, bringing with them two wooden spits, having each of them ten pieces of roast meat on them. And the priest sits down by the side of the grove in silence; but he who is consulting the oracle throws the spits into the eddy, and looks on to see what happens. And after he has put the spits in, then the eddy becomes full of salt water, and there comes up such an enormous quantity of fish of such a description that he is amazed at the sight, and is even, as it were, alarmed at the magnitude of it. And when the prophet enumerates the different species of fish, the person who is consulting the oracle in this manner receives the prophecy from the priest respecting the matters about which he has prayed for information. And there appear in the eddy orphi, and sea-grayling, and sometimes some sorts of whales, such as the phalæna, or pristis, and a great many other fish which are rarely seen, and strange to the sight."

And Artemidorus, in the tenth book of his *Geography*,

says that—"It is said by the natives that a fountain springs up in that place of sweet water, to which it is owing that these eddies exist there; and that very large fish are produced in that eddying place. And those who are sacrificing throw to these fish the firstfruits of what they offer, piercing them through with wooden spits, being pieces of meat, roasted and boiled, and cakes of barley and loaves. And both the harbour and the place is called Dinus."¹

9. I know, too, that Phylarchus has spoken, somewhere or other, about large fish, and about fresh figs which were sent with them; saying that Patroclus, the general of Ptolemy, sent such a present to Antigonus the king, by way of a riddle, as the Scythians sent an enigmatical present to Darius, when he was invading their country. For they sent (as Herodotus relates) a bird, and an arrow, and a frog. But Patroclus (as Phylarchus tells us, in the third book of his Histories) sent the before-mentioned fishes and figs; and the king, at the time that they arrived, happened to be drinking with his friends, and when all the party were perplexed at the meaning of the gifts, Antigonus laughed, and said to his friends that he knew what was the meaning of the present; "for," says he, "Patroclus means that we must either be masters of the sea, or else be content to eat figs."

10. Nor am I unaware that all fishes are called by one generic name, *camasenes*, by Empedocles the natural philosopher, when he says—

How could the mighty trees and sea-born *camasenes* . . .

And the poet, too, who wrote the Cyprian poems (whether he was a Cyprian or a man of the name of Stasinus, or whatever else his name may have been), represents Nemesis as pursued by Jupiter, and metamorphosed into a fish, in the following lines:—

And after them she brought forth Helen third,
A marvel to all mortal men to see;
Her then the fair-hair'd Nemesis did bear,
Compell'd by Jove, the sovereign of the gods.
She indeed fled, nor sought to share the love
Of that great father, son of Saturn, Jove;
For too great awe did overpower her mind:
So Nemesis did flee o'er distant lands,
And o'er the black and barren waves o' the sea;

¹ From *δίνη*, an eddy.

But Jove pursued her (and with eagerness
His soul desired her). In vain she took
The form of some large fish who bounds along,
Borne on the vast high-crested roaring wave;
Sometimes she fled along the ocean, where
The earth's most distant boundaries extend;
Sometimes she fled along the fertile land;
And took all shapes of every animal

Which the land bears, to flee from amorous Jove.

11. I know, also, what is related about the fish called apopyris, which is found in the lake Bolbe; concerning which Hegesander, in his Commentaries, speaks thus:—"Around Apollonia of Chalcis two rivers flow, the Ammites and the Olynthiacus, and they both fall into the lake Bolbe. And on the river Olynthiacus there is a monument of Olynthus, the son of Hercules and Bolbe. And in the months Anthesterion and Elaphebolion, the natives say that Bolbe sends Apopyris to Olynthus; and that about this time a most enormous number of fish ascend out of the lake into the river Olynthiacus: and this is a shallow river, scarcely deep enough to wet a man's ankles; but for all that there does not the less come a great number of fish, so that all the people of the district get enough eured fish for their use for the year. And it is a wonderful fact that they never pass above the monument of Olynthus. They say, in explanation of this, that the people of Apollonia did formerly, in the month Elaphebolion, celebrate sacrifices to the dead, but that they do so now in the month Anthesterion; and that on this account this ascent is made by the fish in those months alone in which the natives are accustomed to pay honour to their national heroes."

12. And this is the state of the case, O men fish; for you, having collected together every kind of thing, have thrown us out to be food for fishes, instead of giving them as food for us,—making such long speeches as not even Ichthys, the philosopher of Megara, nor Ichthyon (and this also is a proper name), who is mentioned by Teleclides in his Amphictyons, would make to us. And, on your account, I will give this advice to the servant, as it is said in the Ant Men of Pherecrates:—

Mind that you never, O Deucalion,

(Even if I bid you,) set a fish before me.

For in Delos, as we are told by Semus the Delian, in the second book of the Delias, when they sacrifice to Brizo,—and

she is a deity who prophesies to people asleep (for the ancients used *βρίζω* as synonymous with *καθεύδω*, to sleep, saying—

Then sleeping (*ἀποβρίζαντες*) there we waited for the dawn)—

so, when the Delian women sacrifice to this deity, they bring her, as their offering, boats full of all kinds of good things, except fish; because they address prayers to her on every subject, and especially for the safety of their vessels.

13. But, my friends, though I admire Chrysippus, the leader of the sect of the Stoics, on many accounts, I also praise him especially for having always classed Arcestratus, that man who is so famous for his treatise on Cookery, with Philænis, to whom that indelicate composition about Amatory Pleasures is attributed; which, however, Æschryon, the iambic poet of Samos, says was written by Polycrates the sophist, and attributed to Philænis for the sake of calumniating her, when she was a most respectable woman. And the iambs, in which this is stated, run as follows:—

I am Philænis, famous among men;
And here I lie, o'erwhelm'd by long old age.
Do not, O foolish sailor, pass this cape
Laughing and scorning and reproaching me.
For now I swear by Jove, and by the gods
Who reign below, I never lustful was,
I never made myself a sport to man.
But one Polycrates, of Attic race,
A trashy chatterer, and a false accuser,
Wrote what he wrote; I know not what it was.

Therefore that admirable Chrysippus, in the fifth book of his treatise on Honour and Pleasure, says—"The books, too, of Philænis, and the Gastronomy of Arcestratus, and all the drugs calculated to provoke appetite or sensual desires, and also all the servants who are skilled in such motions and such figures, and whose occupation it is to attend to these things." And again he says—"That they learn such things, and get hold of the books written on such subjects by Philænis and Arcestratus, and by those who have written similar works." And in his seventh book he says—"Just as it would not be advisable to study the writings of Philænis or the Gastronomy of Arcestratus, as tending to make a person live better."

14. But you, who are constantly making mention of this Arcestratus, have made this entertainment full of intemperance; for what of all the things which could unduly excite

men has this fine epic poet omitted?—he, the only imitator of the life of Sardanapalus the son of Anacyndaraxes, who, Aristotle says, is made more obscure still by adding the name of his father; on whose tomb, Chrysippus says, the following inscription was engraved :—

Knowing that you are mortal, feed your soul
On banquets and delights; for in the grave
There's no enjoyment left. I now am dust
Who once was king of mighty Nineveh;
The things which I did eat, the joys of love,
The insolent thoughts with which my wealth did fill me,
Are all I now have left; for all my power
And all my happiness is gone for ever.
This is the only prudent rule of life,
I never shall forget it, let who will
Hoard boundless treasures of uncounted gold.

And the great poet has said of the Phæacians—

To dress, to dance, to sing, our sole delight,
The feast or bath by day, and love by night.

And another person, not unlike Sardanapalus in disposition, gives this advice and these rules to those who are deficient in wisdom :—

I to all mortals now give this advice:
Live for the day with pleasure; he who dies
Is nought; an empty shade beneath the earth:
Man lives but a short space, and therefore should,
While life remains, enjoy himself.

And Amphis the comic poet, in his *Ialemus*, says—

The man who knows that he is but a mortal,
And yet seeks not enjoyment while alive,
Leaving all other cares, is but a fool
In mine and all wise men's opinion,
And most unhappy in his destiny.

And, in his play entitled the *Gynæcocracy*, he says nearly the same —

Drink and play, our mortal life
On earth can but a brief space last;
Death alone will last for ever,
When once our too brief term is past.

And a man of the name of Bacchides, who lived on the same principles as Sardanapalus, after he was dead had the following inscription placed on his tomb :—

Eat, drink, indulge thy soul with all delights,
This stone is all that now remains for Bacchides.

15. Alexis, in his Tutor of Intemperate Men—(as Sotion the Alexandrian says, in his Commentary on the Silli of Timon; for I myself have never met with the play, though I have read more than eight hundred plays of what is called the Middle Comedy, and have made extracts from them, but still I have never fallen in with the Tutor of Intemperate Men, nor do I recollect having seen any mention of it in any regular list of such plays; for Callimachus has not inserted it in his catalogue, nor has Aristophanes, nor even those scholars at Pergamus, who have handed down to us lists of plays,)—however, Sotion says that in that play a slave, named Xanthias, was represented as exhorting all his fellow-slaves to a life of luxury, and saying—

Why do you talk such stuff, why run about
To the Lycæum and the Academy,
To the Odeum's gates, hunting in vain
For all the sophists' nonsense? there's no good in it;
Let us drink, drink, I say. O Sicon, Sicon!
Let us amuse ourselves; while time allows us
To gratify our souls.—Enjoy yourself,
My good friend Manes! nothing is worth more
To you than your own stomach. That's your father;
That only is your mother;—as for virtues,
And embassies, and military commands,
They are but noisy boasts, vain empty dreams.
Fate at its destined hour will come to chill you;
Take all that you can get to eat and drink;
Pericles, Codrus, Cimon, are but dust.

16. But it would be better, says Chrysippus, if the lines inscribed on the tomb of Sardanapalus were altered thus—

Knowing that thou art mortal, feed thy soul
On wise discourse. There is no good in eating.
For I am now no good, who once did eat
All that I could, and sought all kinds of pleasure.
Now what I thought and learnt and heard of wisdom
Is all I now have left; my luxuries
And all my joys have long deserted me.

And Timon says, very beautifully,—

Of all bad things the chief is appetite.

17. But Clearchus, in his essay on Proverbs, says that Terpsion was the tutor of Archestratus, who was also the first person who wrote a book on Gastronomy; and he says that he gave precepts to his pupils as to what they ought to

abstain from; and that Terpsion once extemporised the following line about a turtle:—

Eat now a turtle, or else leave it alone;
which, however, others read—

Eat now a turtle's flesh, or leave it alone.

18. But whence is it, O you wisest of men, that Dorion, who wrote a list of fish, has been mentioned as if he were the writer of some valuable history?—a fellow who, I know, has been named a musician and a fish-devourer, but certainly not a historian. Accordingly Machon, the comic poet, speaks of him as a musician, saying—

Dorion the musician once did come
To Mylon, all in vain; for he could find
No resting-place which he could hire at all;
So on some sacred ground he sat him down,
Which was by chance before the city gates,
And there he saw the keeper of the temple
Prepare a sacrifice.—“I pray thee, tell me,
In chaste Minerva's name, and all the gods',
What deity is it that owns this temple?”
The keeper thus replied: “This is, O stranger,
Of Jupiter-Neptune the sacred shrine.”
“How then,” said Dorion, “could any man
Expect to find a lodging in a place
Which in one temple crowds a pair of gods?”

And Lynceus the Samian, the pupil of Theophrastus, and the brother of Duris, who wrote the Histories, and made himself tyrant of his country, writes thus in his Apophthegms—
“When a man once said to Dorion the flute-player, that the ray was a good fish, he said—‘Yes, about as good as if a man were to eat a boiled cloak.’ And once, when some one else praised the entrails of tunny-fish, he said—‘You are quite right, but then a man must eat them as I eat them;’ and when the man asked him how that was, he said—‘How? why willingly.’ And he said that crawfish had three good qualities,—exercise, good food, and contemplation. And once, at Cyprus, when he was supping with Nicocreon, he praised a goblet that there was there; and Nicocreon said—‘Whatever there is here that you fancy, the artist will make you another like it.’ ‘Let him make that,’ he replied, ‘for you; but do you give me this one.’” And this was a clever speech of the flute-player; for there is an old saying that—

’Tis not that God denies a flutist sense,
But when he comes to blow it flies away.

19. And Hegesander, in his Commentaries, says this of him—"Dorion, the great fish-eater, once, when his slave had neglected to buy fish, scourged him, and ordered him to tell him the names of the best fish; and when the boy had counted up the orphus, and the sea-grayling, and the conger, and others of this sort, he said—"I desired you to tell me the names of fishes, and not of gods.'" The same Dorion, ridiculing the description of a tempest in the Nautilus of Timotheus, said that he had seen a more formidable storm in a boiling saucepan. And Aristodemus, in the second book of his Memorials of Laughable Circumstances and Sayings, says—"Dorion the musician was club-footed; and once, in some entertainment, he lost the slipper of his lame foot; on which he said, 'I will not wish anything more to the thief than that the slipper may fit him.'" But that this Dorion was notorious for his epicurism in fish, is plain from what Mnesimachus the comic poet says in his drama called Philip—

No, but all night Dorion the dish-piper
Does stay in-doors with us.

20. I know, too, the sportive sayings which Lasus of Hermione has uttered about fishes; which Chamæleon of Heraclea has recorded in writing, in his book on this very Lasus, where he says—"They say that Lasus called raw fish ὀπτὸς (which means roasted or visible); and when many people wondered why he did so, he thus began to prove what he had said; arguing thus: 'As whatever a person can hear (ἀκούσαι) is properly called ἀκουστὸν, and as whatever a person can understand by his intellect (νοῆσαι) is properly called νοητὸν, so whatever any one can see (ὀπτεσθαι) is clearly ὀπτόν; as therefore it was possible to see the fish, he evidently was ὀπτός.' And once, in a joke, he stole a fish from a fisherman, and having taken it, he gave it to one of the bystanders; and when the fisherman put him to his oath, he swore that he had not got it himself, and that he had not seen any one else take it; because, in fact, he himself had taken it, but some one else had got it. And then he prompted the other man, on the other hand, to swear that he had not taken it himself, and that he was not acquainted with any one else who had it; for, in fact, Lasus had taken it, and he himself had it." And Epicharmus jests in the same way; as, in his Logus and Logina,—

A. Jupiter 'tis who did invite me, giving
A feast (γ' ἔπαινον) to Pelops.

B. 'Tis a sorry food,
That crane (γ έρανος), to my mind.

A. But I did not say
A crane (γ έρανον), but a feast (ξ παιόν γε), as you might well have heard.

21. And Alexis, in his Demetrius, ridicules, in his comic manner, a man of the name of Phayllus, as very fond of fish, in these lines:—

First of all, whether the wind blew north or south,
As long as it blew hard, it was not possible
For anybody to get fish to eat.
But now, besides that pair of stormy winds,
We've a third tempest risen in Phayllus;
For when this last storm bursts upon the market,
He buys up all the fish at all the stalls,
And bears it off; so that we are reduced
To squabble for the vegetables remaining.

And Antiphanes, in his Female Fisher, enumerating some people as exceedingly fond of fish, says—

Give me some cuttle-fish first. O Hercules!
They've dirtied every place with ink; here, take them
And throw them back again into the sea,
To wash them clean: or else they'll say, O Dorion,
That you have caught some rotten cuttle-fish:
And put this crawfish back beside the sprats.
He's a fine fish, by Jove. O mighty Jove,
O you Callimedon, who now will eat you?
No one who's not prepared to pay his share.
I've giv'n you your place here on the right,
You mullets, food of great Callisthenes;
Who eats his patrimony in one dish;
Next comes the mighty conger from Sinope,
With his stout spines; the first who comes shall have him;
For Misgolas has no great love for such.
But here's a citharus, and if he sees him
He never will keep off his hands from him;
For he, indeed, does secretly adhere
As close as wax to all the harp-players (κ ιθαρῳδοῖς).¹
I ought to send this best of fish, this tench,
Still all alive, and leaping in his dish,
To the fair Pythionica, he's so fine:
But still she will not taste him, as her heart
Is wholly set on cured fish.—Here I place
These thin anchovies and this dainty turtle
Apart for Theano, to counterbalance her.

22. And it is a very clever way in which Antiphanes thus jested upon Misgolas, as devoting all his attention to beautiful

harp-players and lyre-players; for Æschines the orator, in his speech against Timarchus, says this of him—"Misgolas, the son of Naucrates, of Colyttus, O men of Athens, is a man in other respects brave and virtuous, and no one can find any fault with him in any particular; but he is known to be exceedingly devoted to this kind of business, and always to have about him some harp-players, and people who sing to the music of the harp. And I say this, not by way of disparaging him, but in order that you may be aware what sort of person he is." And Timocles, in his Sappho, says—

Misgolas is not seen to enter in,
Excited as he is by blooming youth.

And Alexis, in his Agonis, or the Little Horse, says—

O mother, do not threaten me, I pray,
With Misgolas, for I am not a harp-player.

23. But Antiphanes says that Pythionica is fond of cured fish, since she had for lovers the sons of Chærephilus, the seller of salt-fish; as Timocles says, in his Icarians,—

When that stout Anytus to Pythionica
Does come, to eat with her; for she invites him,
As people say, whenever she does get
Two noble tunnies from Chærephilus;
So fond is she of all things that are large.

And again he says—

And Pythionica will receive you gladly,
And very likely will devour the gifts
Which you have lately here received from us,
For she's insatiable. Still do you
Bid her give you a basket of cured fish;
For she has plenty; and she has indeed
A couple of saperdæ; ugly fish,
Ill salted, and broad nosed.

And before this she had a lover whose name was Cobius.

24. But with respect to Callimedon, the son of Carabus, Timocles, in his Busybody, tells us that he was fond of fish, and also that he squinted:—

Then up came Carabus Callimedon,
And looking on me, as it seem'd to me,
He kept on speaking to some other man.
And I, as it was likely, understanding
No word of what they said, did only nod.
But all the girls do keep on looking at him,
While they pretend to turn their eyes away.

And Alexis, in his *Crateua*, or the Apothecary, says—

A. I am now, these last four days, taking care of
These κόραι for Callimedon.

B. Had he then
Any κόραι (damsels) for daughters?

A. I mean κόραι,
The pupils of the eyes; which e'en Melampus,
Who could alone appease the raging Proetides,
Would e'er be able to keep looking straight.

And he ridicules him in a similar manner in the play entitled
The Men running together. But he also jests on him for his
epicurism as to fish, in the *Phædo*, or *Phædria*, where he
says—

A. You shall be ædile if the gods approve,
That you may stop Callimedon descending
Like any storm all day upon the fish.

B. You speak of work for tyrants, not for ædiles;
For the man's brave, and useful to the city.

And the very same iambics are repeated in the play entitled
Into the Well; but, in his *Woman* who has taken *Man-*
dragora, he says—

If I love any strangers more than you,
I'll willingly be turn'd into an eel,
That Carabus Callimedon may buy me.

And in his *Crateua* he says—

And Carabus Callimedon with Orpheus.

And Antiphanes says, in his *Gorgythus*,—

'Twould harder be to make me change my mind
Than to induce Callimedon to pass
The head of a sea-grayling.

And Eubulus, in his *Persons saved*, says—

Others prostrating them before the gods,
Are found with Carabus, who alone of men
Can eat whole salt-fish out of boiling dishes
So wholly as to leave no single mouthful.

And Theophilus, in his *Physician*, ridiculing his coldness of
expression, says—"And the slave put before the young man
himself with great eagerness a little eel: his father had a
fine cuttle-fish before him. 'Father,' says he, 'what do you
think of your crawfish?' 'It is cold,' says he; 'take it away,
—I don't want to eat any orators.'"¹

And when Philemon says, in his *Canvasser*,—

¹ There is a punning allusion here to κάραβος, a crawfish, and to Cal-
limedon's nickname, Carabus

Agyrrius, when a crawfish was before him,
On seeing him exclaim'd, Hail, dear papa!
Still what did he do? He ate his dear papa!

And Herodicus the Cratetian, commenting on this in his Miscellaneous Commentaries, says that Agyrrius was the name of the son of Callimedon.

25. The following people, too, have all been great epicures about fish. Antagoras the poet would not allow his slave to touch his fish with oil, but made him wash it; as Hegesander tells us. And when in the army, he was once boiling a dish of congers, and had his clothes girt round him, Antigonus the king, who was standing by, said, "Tell me, Antagoras, do you think that Homer, who celebrated the exploits of Agamemnon, ever boiled congers?" And it is said that he answered, not without wit, "And do you think that Agamemnon, who performed those exploits, ever busied himself about inquiring who was cooking congers in his army?" And once, when Antagoras was cooking a bird of some kind, he said that he would not go to the bath, because he was afraid that the slaves might come and suck up the gravy. And when Philocydes said that his mother would take care of that, "Shall I," said he, "entrust the gravy of game to my mother?" And Androcydes of Cyzicus, the painter, being very fond of fish, as Polemo relates, carried his luxury to such a pitch that he even painted with great care the fish which are around Scylla.

26. But concerning Philoxenus of Cythera, the dithyrambic poet, Machon the comic poet writes thus:—

They say Philoxenus, the ancient poet
Of dithyrambics, was so wonderfully
Attach'd to fish, that once at Syracuse
He bought a polypus two cubits long,
Then dress'd it, and then ate it up himself,
All but the head—and afterwards fell sick,
Seized with a sharp attack of indigestion.
Then when some doctor came to him to see him,
Who saw that he was greatly out of order;
"If," said the doctor, "you have any business
Not well arranged, do not delay to settle it,
For you will die before six hours are over."
Philoxenus replied, "All my affairs,
O doctor, are well ended and arranged,
Long, long ago. By favour of the gods,
I leave my dithyrambics all full-grown,
And crown'd with many a prize of victory;

And I commit them to the guardianship
Of my dear foster-sisters, the Nine Muses,
And join to them both Bacchus and fair Venus.
This is my will. But now, since Charon gives
No time, but, as in the Niobe of Timotheus,
Keeps crying out, 'Now cross;' and deadly fate
Calls me away, who can't be disobey'd,
That I may go below with all my goods,
Bring me the relics of that polypus."

And in another part he says—

Philoxenus of Cythera, as men say,
Wished that he had a throat three cubits long;
"That I might drink," said he, "as long as possible,
And that my food may all at once delight me."

And Diogenes the Cynic, having eaten a polypus raw, died of
a swelling in the belly. But concerning Philoxenus, Sopater
the parodist also speaks, saying—

For, between two rich courses of fine fish,
He pleased himself by looking down the centre
Of Ætna's crater.

27. And Hyperides the orator was an epicure in fish; as
Timocles the comic writer tells us, in his Delos, where he
enumerates all the people who had taken bribes from Harpa-
lus: and he writes thus—

- A. Demosthenes has half-a-hundred talents.
- B. A lucky man, if no one shares with him.
- A. And Moerocles has got a mighty sum.
- B. He was a fool who gave them; lucky he
Who got them.

A. Demon and Callisthenes
Have also got large sums.

B. Well, they were poor,
So that we well may pardon them for taking them.

- A. And that great orator Hyperides.
- B. Why, he will all our fishmongers enrich;
An epicure! Gulls are mere Syrians,
Compared to him.

And in the Icarians, the same poet says—

Then cross Hyperides, that fishy river,
Which with a gentle sound, bubbling with boasts
Of prudent speeches, with mild repetitions

* * * * *

And hired, bedews the plain of him who gave it.

And Philetærus, in his Æsculapius, says that Hyperides, be-
sides being a glutton, was also a gambler. As also Axionicus,
in his Lover of Euripides, says that Callias the orator was;

and his words are—"A man of the name of Glaucus came to this place, bringing from Pontus a kind of shark, a fish of extraordinary magnitude,—a great dainty for epicures in fish, and, in fact, for all men who are devoted to the pleasures of the table. And he brought it on his shoulders, and said, 'Whom shall I instruct how to dress it, and how shall it be dressed? Will you have it soaked in a sauce of green herbs, or shall I baste its body with basting of warm brine, and then dress it on a fierce fire?' And a man named Moschio, a great flute-player, cried out that he should like to eat it boiled in warm pickle-juice. And this was meant as a reproof for you, O Calaites! for you are very fond of figs and cured fish; and yet you will not taste a most exquisite fish which you have served up to you in pickle." Reproaching him with the figs as if he were a sycophant; and perhaps concealing under the mention of the cured fish, some intimation of his having been implicated in discreditable conduct. And Hermippus says, in the third book of his treatise on the Pupils of Isocrates, that Hyperides was in the habit of taking a walk, the first thing in the morning, in the fish-market.

28. And Timæus of Tauromenium says that Aristotle the philosopher was a great epicure in respect of fish. Matron the sophist, also, was a great fish-eater: and Antiphanes, in his Harp-player, intimates this; for that play begins thus—

He tells no lie

A man dug out his eye, as Matron does

The eyes of fish when he comes near to them.

And Anaxilas says, in his Morose Man,—

Matron has carried off and eaten up

A cestris' head; and I am quite undone.

It being the very extravagance of gluttony to carry a thing off while eating it, and such a thing too as the head of a cestris; unless, perhaps, you may suppose, that those who are skilful in such things are aware of there being some particular good qualities in the head of a cestris; and if so, it belonged to Archestratus's gluttony to explain that to us.

29. But Antiphanes, in his Rich Man, gives us a catalogue of epicures, in the following lines:—

Euthymus too was there, with sandals on,

A ring upon his finger, well perfumed,

Silently pondering on I know not what.

Phœnicides too, and my friend Taureas,
 Such great inveterate epicures that they
 Would swallow all the remnants in the market;
 They at this sight seem'd almost like to die,
 And bore the scarcity with small good humour;
 But gather'd crowds and made this speech to them:—
 "What an intolerable thing it is
 That any of you men should claim the sea,
 And spend much money in marine pursuits,
 While not one fin of fish comes to this market!
 What is the use of all our governors
 Who sway the islands? We must make a law
 That there should be copious importation
 Of every kind of fish. But Matron now
 Has carried off the fishermen; and then
 There's Diogeiton, who, by Jove, has brought
 The hucksters over to keep back for him
 All the best fish; and he's not popular
 For doing this, for there is mighty waste
 In marriage feasts and youthful luxury."

But Euphron, in his Muses, says,—

But when at some fine banquet of young men
 Phœnicides perceived a smoking dish
 Full of the sons of Nereus, he held back
 His hands, with rage excited. Thus he spoke:—
 "Who boasts himself a clever parasite
 At eating at the public cost? who thinks
 To filch the dainty dishes from the middle?
 Where's Corydus, or Phylomachus, or Nillus?
 Let them come here, they shall get nought of this."

30. But Melanthus the tragic poet was a person of the same sort; and he also wrote elegies. But Leucon, in his *Men of the same Tribe*, cuts his jokes upon him in the fashion of the comic writers, on account of his gluttony; and so does Aristophanes in the *Peace*, and Pherecrates in his *Petale*. But Archippus, in his play called *The Fishes*, having put him in chains as an epicure, gives him up to the fishes, to be eaten by them in retaliation. And, indeed, even Aristippus, the pupil of Socrates, was a great epicure,—a man who was once reproached by Plato for his gluttony, as Sotion and Hegesander relate. And the Delphian writes thus:—"Aristippus, when Plato reproached him for having bought a number of fish, said that he had bought them for two obols; and when Plato said, 'I myself would have bought them at that price,' 'You see, then,' said he, 'O Plato! that it is not I who am an epicure, but you who are a miser.'" And Antiphanes, in

his Female Flute-player, or the Female Twins, laughing at a man named Phoinicides for his gluttony, says—

Menelaus warr'd for ten whole years against
The Trojan nation for one lovely woman.
Phoinicides, too, attacks Taureas
For one fine eel.

31. But Demosthenes the orator reproaches Pherecrates, because, with the gold which he received for his treason, he bought himself courtesans and fish, and charges him with debauchery and gluttony. But Diocles the epicure, as Hegesander says, when a man once asked him which of the two fish was the best, the conger or the pike, said—"The one when it is boiled, and the other when it is roasted." And Leonteus the Argive also was an epicure: he was a tragedian, and a pupil of Athenion, and a slave of Juba, king of Mauritania; as Amarantus relates, in his treatise on the Stage, saying that Juba wrote this epigram on him, because he had acted the character of Hypsipyle very badly:—

If you should wish to see the genius
Of that devoted artichoke-devourer
Leonteus the tragedian, don't regard
The sorrow-stricken heart of Hypsipyle.
I once was dear to Bacchus, and his taste
Is ne'er perverted by base bribes t'approve
Untuneful sounds. But now the pots and pans,
And well-fill'd dishes have destroyed my voice,
While I've been anxious to indulge my stomach.

32. And Hegesander tells us that Phoryscus, the fish-eater, once, when he was not able to take exactly as much fish as he wished, but when a greater part of it was following his hand, as he was helping himself, said,—

But what resists is utterly destroy'd,

and so ate up the whole fish. And Bion, when some one had been beforehand with him, and had already taken the upper part of the fish, having turned it round himself, and eating abundantly of it, said, after he had done,—

But I no finish'd all the rest o' the business.

And Theocritus the Chian, when the wife of Diocles the epicure died, and when the widowed husband, while making a funeral feast for her, kept on eating delicacies and crying all the time, said—"Stop crying, you wretched man; for you will not remedy your grief by eating all that fish." And when

the same Diocles had also eaten up his land through gluttony, and was one day, while bolting down some hot fish, complaining that his palate (ὄργανός) was burnt, Theocritus, who was present, said to him—"Then it only remains for you to drink up the sea, and then you will have got rid of the three greatest things in the world,—earth, and sea, and heaven (ὄργανός)." And Clearchus, in his *Lives*, describing some person who was fond of fish, says—"Technon, one of the old flute-players, when Charmus the flute-player died, (and he, too, was very fond of fish,) sacrificed to the dead man a large dish of every sort of fish on his tomb." Alexis the poet, also, was a great epicure in fish, as Lynceus the Samian tells us; and being once ridiculed by some chattering fellows on account of his epicurism, when they asked him what he liked most to eat, Alexis said, "Roasted chatterers."

33. Hermippus mentions also Nothippus the tragic poet, in his *Tales*, thus—

But if such a race of men
 Were to wage a present war
 With those who now exist on earth,
 And if a roast ray led them on,
 Or a fine side of well-fed pork,
 The rest might safely stay at home,
 And trust Nothippus by himself,
 For he alone would swallow up
 The whole Peloponnesus :—

and that the man meant here was the poet, Teleclides shows plainly, in his *Hesioids*.

Myniscus, the tragic actor, is ridiculed by Plato, the comic writer, in his *Syrphax*, as an epicure in respect of fish; where he says—

A. Here is an Anagyrasian orphus for you,
 Which e'en my friend Myniscus the Chaleidean
 Could hardly finish.

B. Much obliged to you.

And for a similar reason, Callias, in his *Pedetæ*, and Lysippus, in his *Bacchæ*, ridicule Lampon the soothsayer. But Cratinus, in his *Female Runaways*, speaking of him, says—"Lampon, whom nothing which men said of him could keep away from any banquet of his friends;" and adds, "But now again he is belching away; for he devours everything which he can see, and he would fight even for a mullet."

34. And Hedylus, in his Epigrams, giving a list of epicures in fish, mentions a man named Phædo, in these lines :—

But Phædo, that great harpist, praises phyces,
And sausages, he's such an epicure.

And he mentions Agisoto, in these lines :—

The fish is boil'd, now firmly bar the doors,
Lest Agis, Proteus of the dishes, enter ;
For he'll be fire, water,—what he likes ;
But bar the door
For he, transform'd, like Jupiter, to gold
Will hasten to this rich Acrisian dish.

He also speaks of a woman named Clio, on a similar account, saying—

Clio's an epicure. Let's shut our eyes.
I beg you, Clio, by yourself to feed.
This conger costs a drachma ; leave a pledge,
A band, an earring, or some ornament.
But we cannot endure the sight of you ;
You're our Medusa ; and we're turn'd to stone,
Not by the Gorgon, but by that whole conger.

35. And Aristodemus, in his Catalogue of Laughable Sayings, says that Euphranor the epicure, having heard that another epicure in fish was dead from having eaten a hot slice of fish, cried out, "What a sacrilegious death !" And Cindon the fish-eater, and Demyllus (and he also was an epicure in fish), when a sea-grayling was set before them, and nothing else, the former took one eye of the fish, and then Demyllus seized hold of Cindon's eye, crying, "Let his eye go, and I will let your's go." And once at a feast, when a fine dish of fish was served up, Demyllus, not being able to contrive any way by which he might get the whole of it to himself, spat upon it. And Zeno the Cittixean, the founder of the Stoic school, when he had lived a long time with a great epicure in fish, (as Antigonus the Carystian tells us, in his life of Zeno,) once, when a very large fish was by chance served up to them, and when no other food was provided, took the whole fish from the platter, pretending to be about to eat it all himself ; and, when the other looked at him, said—"What do you think, then, that those who live with you must suffer every day, if you cannot endure my being a glutton for a single day ?" And Ister says that Chœrilus the poet used to receive four minæ every day from Archelaus, and that he spent them all on fish, of which he was so exceedingly fond.

I am aware, also, that there have been boys who were great fish-eaters, who are mentioned by Clearchus, in his book on Sands; which says that Psammitichus, king of Egypt, bred up some boys to eat nothing but fish, when he was anxious to discover the source of the Nile; and that he accustomed others to endure a great degree of thirst, who were to be employed in exploring the sands in Libya; of whom, however, very few escaped in safety. I know, too, that the oxen around Mosynus, in Thrace, eat fish, which are given to them in their cribs. And Phœnicides, having set fish before men who had brought their contribution for a banquet, said that the sea was common, but that the fish in it belonged to those who bought them.

36. And, my friends, the noun ὀψοφάγος (an eater of fish), and the verb ὀψοφάγω (to eat fish), are both used. Aristophanes, in his second edition of the Clouds, says—

Not to eat fish (ὀψοφάγειν) nor to giggle.

And Cephisodorus, in his Pig, says—

Not a fish-eater (ὀψοφάγος) nor a chatterer.

Machon, in his Letter, says—

I am a fish-eater (ὀψοφάγος), and this is now
The whole foundation of the art we practise.
And he who wishes not to spoil the dishes
Served up to others, should be pleased himself.
For he who rightly cares for his own eating
Will not be a bad cook. And if you keep
Your organs, sense and taste, in proper order,
You will not err. But often taste your dishes
While you are boiling them. Do they want salt?
Add some;—is any other seasoning needed?
Add it, and taste again—till you've arrived
At harmony of flavour; like a man
Who tunes a lyre till it rightly sounds.
And then, when everything is well in tune,
Bring in a troop of willing damsels fair,
Equal in number to the banqueters.

In addition to these epicures in fish, my friends, I am aware also that Apollo is honoured among the Eleans, under the title of Fish-eater: and Polemo mentions this name of his in his letter to Attalus. I am aware, also, that in Pisa there is a picture consecrated in the temple of Diana Alpheosa (and it is the work of Cleanthes the Corinthian), in which Neptune is represented as bringing a tunny to Jupiter in labour; as Demetrius tells us, in the eighth book of his Trojan Array.

37. These, then, are the things, said Democritus, which I myself have brought in the way of my contribution, not going to eat fish myself, for the sake of my excellent friend Ulpian; who, on account of the national customs of the Syrians, has deprived us of our fish, continually bringing forward one thing after another. And Antipater of Tarsus, the Stoic philosopher, in the fourth book of his treatise on Superstition, tells us that it is said by some people that Gatis, the queen of the Syrians, was so exceedingly fond of fish, that she issued a proclamation that no one should eat fish without Gatis being invited (*ἄτερ Γάτιδος*); and that the common people, out of ignorance, thought her name was Atergatis, and abstained wholly from fish. And Mnaseus, in the second book of his History of Asia, speaks thus—"But I think that Atergatis was a very bad queen, and that she ruled the people with great harshness, so that she even forbade them by law to eat fish, and ordered them to bring all the fish to her, because she was so fond of that food; and, on account of this order of hers, a custom still prevails, when the Syrians pray to the goddess, to offer her golden or silver fish; and for the priests every day to place on the table before the god real fish also, carefully dressed, both boiled and roasted, which the priests of the goddess eat themselves." And a little further on, he says again—"But Atergatis (as Xanthus the Lydian says), being taken prisoner by Mopsus, king of Lydia, was drowned with her son in the lake near Ascalon, because of her insolence, and was eaten up by fishes."

38. And you, perhaps, my friends, have willingly passed by (as if it were some sacred fish) the fish mentioned by Ehippus the comic poet, which he says was dressed for Geryon, in his play called Geryon. The lines are these:—

- A. When the natives of the land
 Catch a fish which is not common,
 But fine, as large as the whole isle
 Of Crete, he furnishes a dish
 Able to hold a hundred such;
 And orders all who live around,
 Sindi, and Lycians, and Paphians,
 Cranai, and Mygdoniotæ,
 To cut down wood, because the king
 Is boiling this enormous fish.
 So then they bring a load of wood,
 Enough to go all round the city,

And light the fire. Then they bring
 A lake of water to make brine,
 And for eight months a hundred carts
 Are hard at work to carry salt.
 And around the dish's edge
 Five five-oar'd boats keep always rowing ;
 And bid the slaves take care the fire
 Burns not the Lycian magistrates.

B. Cease to blow this cold air on us,
 King of Macedon, extinguish
 The Celts, and do not burn them more.

But I am not ignorant that Ephippus has said the very same thing in his play called the *Peltast* ; in which the following lines also are subjoined to those which I have just quoted :—

Talking all this nonsense, he
 Raises the wonder of the youths
 With whom he feasts, though knowing not
 The simplest sums and plainest figures ;
 But drags his cloak along the ground
 With a most lordly, pompous air.

But, with reference to whom it is that Ephippus said this, it is now proper for you to inquire, my good friend Ulpian, and then to tell us ; and in this inquiry—

If you find aught hard and inexplicable,
 Repeat it over, understand it clearly,—
 For I have much more leisure than I like ;

as Prometheus says in *Æschylus*.

39. And on this Cynulcus exclaimed :—And what great subject of inquiry,—I do not say great fish,—can this fellow admit into his mind ?—a man who is always picking out the spines of *hepseti* and *atherinæ*, and even of worse fish than these, if there be any such, passing over all finer fish.

For, as Eubulus says, in the *Ixion*,—

As if a man at a luxurious feast,
 When cheese-cakes are before him, chooses nought
 But anise, parsley, and such silly fare,
 And ill-dress'd cardamums

so, too, this Pot-friend, Ulpian,—to use a word of my fellow-Megalopolitan, Cercidas,—appears to me to eat nothing that a man ought to eat, but to watch those who are eating, to see if they have passed over any spine or any callous or gristly morsel of the meat set before them ; never once considering what the admirable and brilliant *Æschylus* has said, who called his tragedies, “ Relics of the noble banquets of Homer.” But *Æschylus* was one of the greatest of philosophers,—a man who, being once defeated undeservedly, as

Theophrastus or Chamæleon (whichever was really the author of the book), in his treatise on Pleasure, has related, said that he committed his tragedies to time, well knowing that he should hereafter receive the honour due to him.

40. But whence could Ulpian know what Stratonicus the harp-player said about Propis the Rhodian harp-player? For Clearchus, in his book on Proverbs, says that Stratonicus, when he had seen Propis, who was a man of great size, but a very inferior artist, with a mind much less than his body, said to some one who asked him what sort of player he was,

Οὐδείς κακὸς μέγας ἰχθὺς·

speaking enigmatically, and saying, first of all, that he is οὐδείς, no one, or good for nothing; secondly, that he is κακός, bad; and, in addition to this, that he is μέγας, great; and, lastly, ἰχθὺς, a fish, as having no voice. But Theophrastus, in his book on The Laughable, says that this was a proverb originating with Stratonicus, but applied to Simmychas the actor; for that he uttered the proverb, dividing the words distinctly—

Μέγας οὐδείς σαρπὸς ἰχθὺς.

And Aristotle, in his Constitution of the Naxians, speaks thus of this proverb—"Of the rich men among the Naxians, the greater part lived in the city, but the remainder lived scattered about in the villages. Accordingly, in one of these villages, the name of which was Lestadæ, Telestagoras lived, a man of great riches and of very high reputation, and greatly honoured by the people in other respects, and also with daily presents which they used to send him. And whenever people from the city, going down to the market, wanted to drive a hard bargain for anything they wished to purchase, the sellers would say that they would rather give it to Telestagoras than sell it for such a price as was offered. So some young men, buying a large fish, when the fisherman made this speech, being annoyed at hearing this so often, having already drunk a good deal, went to his house to sup; and Telestagoras received them in a very friendly and hospitable manner, but the young men insulted him, and his two marriageable daughters. At which the Naxians were very indignant, and took up arms and attacked the young men; and there was a great sedition, Lygdamis being the leader of the Naxians, who, having got the chief command in this sedition, became the tyrant of his country."

41. And I do not think it unseasonable myself, since I

have mentioned the harp-player Stratonicus, to say something also concerning his readiness in repartee. For when he was teaching people to play the harp, and as he had in his school nine statues of the nine Muses, and one of Apollo, and had also two pupils, when some one asked him how many pupils he had, he said, "Gods and all, twelve." And once when he had travelled to Mylassa, and saw there a great number of temples, but very few citizens, standing in the middle of the forum, he cried out—

Ἀκούετε ναοί.¹

And Macho has recorded some memorials of him in these lines :—

Once Stratonicus travell'd down to Pella,
And having heard from many men before
That the baths of that city were accusom'd
To give the bathers spleen; and finding, too,
That many of the youths did exercise
Before the fire, who preserved their colour
And vigour of their body unimpair'd;
He said that those who told him so were wrong.
But finding afterwards, when he left the bath,
A man whose spleen was twice his belly's size,—
"This man," said he, "appears to me here now
To sit and keep the garments of the men
Who go to bathe, and all their spleens beside,
That all the people may have room enough."
A miserable singer once did give
A feast to Stratonicus and his friends,
And, while the cup was freely going round,
Exhibited his art to all the company.
And as the feast was rich and liberal,
Poor Stratonicus, wearied with the song,
And having no one near him he could speak to,
Knock'd down his cup, and asked for a larger.
And when he'd drunk full many a draught, he made
A last libation to the glorious sun,
And then composed himself to sleep, and left
The rest to fortune. Presently more guests
Came, as good luck would have it, to the singer,
To feast with him; still Stratonicus slept,
Heavy with wine; and when they ask'd him why
A man so much accusom'd to drink wine
Had been so soon o'ercome by drink this day,
"This treacherous, cursed singing man," said he,
"Treated me like a bullock in a stall;
For first he fed me up, and then he kill'd me."

¹ This was a parody on the first words of the crier's usual proclamation,—Ἀκούετε λαοί,—Hear, O people. *Naol* means temples.

Once Stratonicus to Abdera went,¹
 To see some games which there were celebrated ;
 And seeing every separate citizen
 Having a private crier to himself,
 And each of them proclaiming a new moon
 When'er he pleased, so that the criers were
 Quite out of all proportion to the citizens,
 He walk'd about on tiptoes through the city,
 Looking intently on the ground beneath.
 And when some stranger ask'd him what had happen'd
 To his feet, to make him look so gravely at them :—
 He said, " I'm very well all over, friend,
 And can run faster to an entertainment
 Than any parasite ; but I'm in fear
 Lest I should tread by hazard on some κῆρυξ,¹
 And pierce my foot with its spikes and lame myself."

Once, when a wretched flute-player was preparing
 To play the flute at a sacred festival,
 " Let us have only sounds of omen good,"
 Said Stratonicus ; " let us pour libations
 And pray devoutly to the mighty gods."

There was a harper, and his name was Cleon,
 But he was nick-named Ox ; he sang most vilely
 Without th' accompaniment of the lyre.
 When Stratonicus heard him, then he said,
 " I've often heard of asses at the lyre,
 But now I see an ox in the same case."

The harper Stratonicus once had sail'd
 To Pontus, to see king Berisades.
 And when he'd staid in Pontus long enough,
 He thought he would return again to Greece.
 But when the king refused to let him go,
 They say that Stratonicus said to him—
 " Why, do you mean to stay here long yourself?"

The harper Stratonicus once was staying
 Some time at Corinth ; when an aged woman
 One day stood looking at him a long time,
 And would not take her eyes off: then said he,
 " Tell me, I pray you, in God's name, good mother,
 What is't you wish, and why you look thus on me?"
 " I marvell'd," said she, " how 'twas your mother
 Held you nine months, without her belly bursting,
 While this town can't endure you one whole day."

Fair Biothea, Nicotheon's wife,
 Once at a party with a handmaid fair
 Made some strange noise ; and after that, by chance,
 She trod upon a Sicyonian almond.
 Then Stratonicus said, " The noise is different."
 But when night came, for this heedless word,
 He wash'd out his free-speaking in the sea.

¹ Κῆρυξ means, not only a crier, but also a prickly instrument 'of torture.

Once, when at Ephesus, as rumour goes,
A stupid harper was exhibiting
One of his pupils to a band of friends ;
Stratonicus, who by chance was present, said,
" He cannot make himself a harp-player,
And yet he tries to teach the art to others."

42. And Clearchus, in the second book of his treatise on Friendship, says,—“Stratonicus the harp-player, whenever he wished to go to sleep, used to order a slave to bring him something to drink ; ‘not,’ says he, ‘because I am thirsty now, but that I may not be presently.’” And once, at Byzantium, when a harp-player had played his prelude well, but had made a blunder of the rest of the performance, he got up and made proclamation, “That whoever would point out the harp-player who had played the prelude should receive a thousand drachmæ.” And when he was once asked by some one who were the wickedest people, he said, “That in Pamphylia, the people of Phaselis were the worst ; but that the Sidetæ were the worst in the whole world.” And when he was asked again, according to the account given by Hegesander, which were the greatest barbarians, the Bœotians or the Thessalians, he said, “The Eleans.” And once he erected a trophy in his school, and put this inscription on it—“Over the bad harp-players.” And once, being asked by some one which was the safer kind of vessel, the long one or the round one,—“Those,” quoth he, “are the safest which are in dock.” And once he made a display of his art at Rhodes, and no one applauded ; on which he left the theatre, and when he had got into the air he said, “When you fail to give what costs you nothing, how can I expect any solid pay from you ?” “Let the Eleans,” said he, “celebrate gymnastic contests, and let the Corinthians establish choral, and the Athenians theatrical exhibitions ; and if any one of them does anything wrong, let the Lacedæmonians be scourged,”—jesting upon the public scourgings exhibited in that city, as Charicles relates, in the first book of his treatise on the City Contests. And when Ptolemy the king was talking with him in an ambitious kind of way about harp-playing, “The sceptre,” said he, “O king, is one thing, and the plectrum another ;” as Capito the epic poet says in the fourth book of his Commentaries addressed to Philopappus. And once being invited to hear a flute-player, after he had heard him, he said—

The father granted half his prayer,
The other half denied.

And when some one asked him which half he granted, he said, "He granted to him to play very badly, and denied him the ability to sing well." And once, when a beam fell down and slew some wicked man, "O Men," said he, "I think (*δοκῶ*) there are gods; and if not, there are beams (*δόκοι*)."

43. Also, after the before-mentioned witticisms of Stratonicus, he put down besides a list of these things following.

Stratonicus said once to the father of Chrysogonus, when he was saying that he had everything at home in great abundance, for that he himself had undertaken the works, and that of his sons, one could teach¹ and another play the flute; "You still," said Stratonicus, "want one thing." And when the other asked him what that was, "You want," said he, "a theatre in your house." And when some one asked him why he kept travelling over the whole of Greece, and did not remain in one city, he said—"That he had received from the Muses all the Greeks as his wages, from whom he was to levy a tax to atone for their ignorance." And he said that Phaon did not play harmony,² but Cadmus. And when Phaon pretended to great skill on the flute, and said that he had a chorus at Megara, "You are joking," said he; "for you do not possess anything there, but you are possessed yourself." And he said—"That he marvelled above all things at the mother of Satyrus the Sophist, because she had borne for nine months a man whom no city in all Greece could bear for nine days." And once, hearing that he had arrived in Ilium at the time of the Ilian games, "There are," said he, "always troubles in Ilium." And when Minnacus was disputing with him about music, he said—"That he was not attending to what he said, because he had got in above his ankles." At another time he said of a bad physician—"That he made those who were attended by him go to the shades below the very day they came to him." And having met one of his acquaintances, when he saw his sandals carefully sponged, he pitied him as being badly off, pretending to think that he would never have had his sandals so well sponged if he had not sponged them himself. And as it was a very mixed

¹ There is meant here to be a pun on *διδάσκω*, which means "to teach," and also "to exhibit a play."

² There is an allusion here to Harmonia the wife of Cadmus.

race of people who lived at Teichius, a town in the Milesian territory, when he saw that all the tombs about were those of foreigners, "Let us begone, O boy," said he; "for all the strangers, as it seems, die here, and none of the citizens." And when Zethus the harper was giving a lecture upon music, he said that he was the only person who was utterly unfit to discuss the subject of music, inasmuch as he had chosen the most unmusical of all names, and called himself Zethus¹ instead of Amphion. And once, when he was teaching some Macedonian to play on the harp, being angry that he did nothing as he ought, he said, "Go to Macedonia."

44. And when he saw the shrine of some hero splendidly adorned, close to a cold and worthless bathing-house, when he came out, having had a very bad bath, "I do not wonder," said he, "that many tablets are dedicated here; for every one of the bathers naturally offers one, as having been saved from drowning." And at another time he said—"In Ænus there are eight months of cold and four of winter." At another time he said, "that the people of Pontus had come out of a great sea"—as though he had said (great) trouble. And he called the Rhodians White Cyrenæans, and the city he called the City of Suitors; and Heraclea he called the Man-Corinth; and Byzantium he called the Arm-pit of Greece; and the Leucadians were Stale Corinthians; and the Ambra-ciotes he called Membraciotes. And when he had gone out of the gates of Heraclea, and was looking round him, when some one asked him what he was looking at, he said that "he was ashamed of being seen, as if he were coming out of a brothel." And once, seeing two men bound in the stocks, he said—"This is suited to the disposition of a very insignificant city, not to be able to fill such a place as this." And once he said to a man who professed to be a musician, but who had been a gardener before, and who was disputing with him about harmony,—

Let each man sing the art in which he's skill'd.

And once at Maronea, when he was drinking with some people, he said,—“That he could tell in what part of the city he was, if men led him through it blindfold;” and then when they did so lead him, and asked him where he was, “Near the eating-house,” said he, because all Maronea seemed

¹ Zethus was the name of the brother of Amphion.

a mere eating-house. And once, when he was sitting next to Telephanes, and he was beginning to blow the flute, he said, "Higher, like men who belch." And when the bathing-man in Cardia brought him some bad earth and salt water to cleanse himself with, he said that he was being besieged both by land and sea.

45. And when he had conquered his competitors at Sicyon, he set up a trophy in the temple of Æsculapius, and wrote upon it, "Stratonicus, conqueror of those who played badly on the harp." And when some one had sung, he asked what tune he had been singing; and when he said that it was an air of Carcinus,¹ "More like that," said he, "than the air of a man." He also said, on another occasion, that there was no spring at Maronea, only heat. And once at Phaselis, when the bathing-man was wrangling with his boy about the money, (for the law was that foreigners should pay more for bathing than natives,) "Oh, you wretched boy!" said he, "you have almost made me a citizen of Phaselis, to save a halfpenny." And once, when a person was praising him in hopes to get something by it, he said, "that he himself was a greater beggar." And once, when he was teaching in a small town, he said, "This is not a city (πόλις), but hardly one (μόλις)." And once, when he was at Pella, he came to a well, and asked whether it was fit to drink; and when those who were drawing water from it said, "At all events we drink it;" "Then," said he, "I am sure it is not fit to drink:" for the men happened to be very sallow-looking. And when he had heard the poem of Timotheus, on the subject of Semele in Labour, he said, "But if she had brought forth an artisan, and not a god, what sounds would she have uttered!"

And when Polyidas was giving himself airs, because his pupil Philotas had beaten Timotheus, he said, "That he wondered at his being so ignorant as not to know that he makes decrees, and Timotheus laws." And he said to Areus the harp-player, who was annoying him, "Play to the crows."² And once he was at Sicyon, when a leather-dresser was abusing him, and he said to the leather-dresser (νακοδέψης), "O you κακόδαιμον νακόδαιμον." And Stratonicus himself, beholding the Rhodians dissolved in luxury, and drinking only warm drinks, said, "that there were white Cyrenæans." And he

¹ Καρκῖνος is also Greek for a crab.

² Ὑάλλ' ἐς κόρακας, parodying the common execration, βάλλ' ἐς κόρακας.

called Rhodes itself the City of the Suitors,¹ thinking that they were in no respect different from the Cyrenæans in debauchery, but only in complexion; and also because of the devotion to pleasure of the inhabitants, he compared Rhodes itself to the city of the Suitors.

46. And Stratonicus was, in all these elaborate witticisms, an imitator of Simonides the poet, as Ephorus tells us in the second book of his treatise on Inventions; who says that Philoxenus of Cythera was also a great studier of the same pursuit. And Phœnias the Peripatetic, in the second book of his treatise on Poets, says—"Stratonicus the Athenian appears to have been the first person who introduced the system of playing chords into the simple harp-playing; and he was the first man who ever took pupils in music, and who ever composed tables of music. And he was also a man of no small brilliancy as a wit." He says also that he was eventually put to death by Nicocles, the King of the Cyprians, on account of the freedom of his witticisms, being compelled to drink poison, because he had turned the sons of the king into ridicule.

47. But I marvel at Aristotle, whom these wise men, my excellent Democritus, are so incessantly speaking of and praising, (and whose writings you also esteem highly, as you do those of the other philosophers and orators,) on account of his great accuracy: and I should like to know when he learnt, or from what Proteus or Nereus who came up from the depths he found out, what fish do, or how they go to sleep, or how they live: for all these things he has told us in his writings, so as to be, in the words of the comic poets, "a wonder to fools;" for he says that the ceryx, and indeed that the whole race of shell-fish, are propagated without copulation; and that the purple-fish and the ceryx are longlived. For how could he know that the purple-fish lives six years? and how could he know that the viper takes a long time to propagate his species? or that of all its tribe the longest at that work is the pigeon, the next the œnas, and the quickest is the turtle-dove? And whence did he learn that the horse lives five-and-thirty years, but the mare more than forty? saying, too, that some have lived even seventy-five years. And he also states that from the copulation of lice there are

¹ Alluding to the intemperance of the suitors of Penelope, as described in the *Odyssey*.

born nits; and that from a worm, after its change, there is produced a caterpillar, from which comes the humble-bee, and from that the larva of the silk-worm. And he also says that bees live to six years of age, and that some live even seven years; and he says that neither bee nor wasp have ever been seen in the act of copulation, on which account no one can ever tell whether they are male or female. And from what did he learn that men are inferior to bees? for these latter always preserve an equal condition of life, being subject to no changes, but employing themselves without ceasing in the collection of honey, and doing that without having been taught by any one to do so: but men are inferior to bees, and as full of fancy as bees are of honey: how, then, has Aristotle observed all these things? And in his treatise on Long Life, he says that a fly has been seen which had lived six or seven years. But what proof is there of this?

48. And where did he ever see ivy growing out of a stag's head? And again, owls and night-jars, he says, cannot see by day; on which account they hunt for their food by night, and they do this not during the whole night, but at the beginning of evening. And he says, too, that there are several different kinds of eyes, for some are blue, and some are black, and some are hazel. He says, too, that the eyes of men are of different characters, and that the differences of disposition may be judged of from the eyes; for that those men who have goats' eyes, are exceedingly sharp-sighted, and have the best dispositions. And of others, he says that some men have projecting eyes, and some have eyes deeply set, and some keep a mean between the two: and those whose eyes are deeply set, he says, have the sharpest sight, and those whose eyes project, must have the worst dispositions; and those who are moderate in these respects, are people, says he, of moderate dispositions. There are also some people whose eyes are always winking, and some who never wink at all, and some who do so in a moderate degree: and those who are always winking are shameless¹ people, and those who never wink at all are unstable and fickle, and those who wink in a moderate degree have the best disposition.

¹ Schweigh., referring to the passage here alluded to, (Hist. An. i. 10,) proposes to transpose these characteristics, so as to attribute shamelessness to those who do not wink, and fickleness to those who do.

He says also that man is the only animal which has its heart on the left side; and that all other animals have it in the middle of the body. And he says that males have more teeth than females; and he affirms that this has been noticed in the case of the sheep, and of the pig, and of the goat. And he says also that there is no fish which has testicles, and there is no fish which has a breast, and no bird either; but that the only fish which has no gall is the dolphin. There are, however, some, says he, which have no gall in their liver, but they have it near their bowels; as the sturgeon, the synagris, the lamprey, the sword-fish, and the sea-swallow. But the amia has its gall spread over the whole of its entrails: and the hawk and the kite have theirs spread both over their liver and their entrails; but the ægocephalus has his gall both in his liver and in his stomach: and the pigeon, and the quail, and the swallow have theirs, some in their entrails, and some in their stomach.

49. Moreover, he says that all the molluscos fish, and the shell-fish, and the cartilaginous fish, and all insects, spend a long time in copulation; but that the dolphin and some other fish copulate lying alongside the female. And he says that the dolphins are very slow, but fish in general very quick. Again he says that the lion has very solid bones, and that if they are struck, fire comes from them as from flint stones. And that the dolphin has bones, but no spine; but that cartilaginous fish have both gristle and spine. And of animals he says that some are terrestrial and some aquatic; and that some even live in the fire; and that there are some, which he calls ephemeræ, which live only one day: and that there are some which are amphibious, such as the river-horse, and the crocodile, and the otter. And that all animals in general have two forefeet, but that the crab has four; and that all the animals which have blood are either without feet at all, or are bipeds, or quadrupeds; and that all the animals which have more than four feet are destitute of blood: on which account every animal which moves, moves by what he calls four tokens,—man by two hands and two feet, a bird by two feet and two wings, an eel and a conger by two fins and two joints. Moreover, some animals have hands, as a man has, and some appear to have hands, as a monkey does; for there is no brute beast which can really give and take, and it is for

those things that hands are given to men as instruments. Again, some animals have limbs, as a man, an ox, an ass; and some have no limbs, as a serpent, an oyster, the pulmo marinus. There are also many animals which are not always visible, such as those which hide in holes; and those which do not hide in holes are still not always visible, as swallows and cranes.

50. And though I could repeat to you now a great deal of nonsense which the medicine-seller talked, I forbear to do so, although I know that Epicurus, that most truthful of men, said of him in his letter about Institutions, that he devoted himself to a military life after having squandered his patrimony in gluttony; and that, turning out an indifferent soldier, he then took to selling medicines. Then, when the school of Plato was opened, he says, he changed again, and applied himself to philosophical discussions, and as he was not a man destitute of ability, by little and little he became a speculative philosopher. I know, too, that Epicurus is the only person who ever said this of him; for neither did Eubulides nor Cephisodorus venture to say anything of the kind against the Stagirite, and that, too, though they did write books against him. But in that same letter Epicurus says, that Protagoras also, who became a philosopher from having been a porter and a wood-carrier, was first promoted to be an amanuensis of Democritus; who, wondering at the admirable way in which he used to put the wood together, took him under his eye in consequence of this beginning; and then he began to teach the rudiments of learning in some village, and after that he proceeded on to the study of philosophy. And I now, O fellow feasters, after all this conversation, feel a great desire for something to eat. And when some one said that the cooks were already preparing something, and taking care that the dishes should not be served up cold, on account of the excessive length to which the "feast of words" had been carried, for that no one could eat cold dishes, Cynulcus said,—But I, like the Milcon of Alexis, the comic poet, can eat them even if they are not served up warm—

For Plato teaches us that what is good,
Is everywhere on all occasions good;
Can you deny this? and that what is sweet
Is always sweet, here, there, and ev'rywhere.

And it was not without some cleverness that Sphærus, who was a fellow-pupil with Chrysippus in the school of Cleanthes, when he had been sent for to Alexandria by king Ptolemy; when on one occasion birds made of wax were served up at a banquet, and he was putting out his hand to take some, but was stopped by the king, who told him that he was assenting to a sham; very appropriately answered,—“That he did not agree that they were birds at all, but only that it was probable that they might be birds; and that an opinion which could be confirmed by the perception, is superior to that which is merely probable; for that the one cannot be incorrect, but that what is probable may turn out contrary to what was expected.” And so it could not be a bad thing if some waxen dishes were brought round to us too, according to our perceptive opinions, so that we might be beguiled at least by the sight of them, and so escape talking on for ever.

51. And when they were now on the point of sitting down to eat again, Daphnus bade them stop, quoting this iambic out of the Mammacythus or Auri of Metagenes—

As when we're feasting anywhere,
Then we all talk and argue faster.

And indeed, said he, I say that the discussion about fish is still defective in some points, since the sons of Æsculapius (such as Philotimus I mean, in his essay on Food, and Mnesitheus the Athenian, and Diphilus the Siphnian) have said a good deal about fishes, of which we have as yet taken no notice. For Diphilus, in his work entitled *A Treatise on Food fit for People in Health and Invalids*, says,—“Of sea-fish, those which keep to the rocks are easily digested, and juicy, and purgative, and light, but not very nutritious; but those which keep in the deep water are much less digestible, very nutritious, but apt to disagree with one. Now, of the fish which keep to the rocks, the phycen and the phycis are very tender little fish, and very digestible; but the perch, which is like them, varies a little as to the places in which it is found. And the tench resembles the perch; but the smaller tench and the white ones are tender, juicy, and digestible; but the green ones (and they are also called *caulinæ*) are dry, and devoid of juice. The *channæ* also have tender meat, but still they are harder than the perch. Then there is the *scarus*, which has tender flesh, not very firm, sweet, light, digestible,

not apt to disagree with one, and good for the stomach. But the fresh ones are less popular than the others, because they hunt the sea-hares and feed on them, owing to which their entrails are apt to produce cholera morbus. And the fish which is called *ceris* is tender, good for the bowels, and good for the stomach; but its juice has fattening and purgative qualities. The *orphanus*, which some write *ὀρφος*, and some *ὀρφως*, is very full of a pleasant juice, glutinous, indigestible, very nutritious, diuretic. But the parts near his head are glutinous and digestible; but the more fleshy parts are indigestible and heavy, and the part towards the tail is the tenderest part; and he is a fish apt to generate phlegm, and indigestible. The *sphyrænæ* are more nutritious than the congers; and the eel caught in lakes is not so nice as the sea-eel, but it is more nutritious. The *chrysophrys* is very like the *melanurus*; and the sea-scorpions, which are found in the deep sea, and are of a tawny colour, are more nutritious than those which are found in marshes, or than the large ones which are taken on the shores.

52. "But the *sparus* is harsh-tasted, tender, with no unpleasant smell, good for the stomach, diuretic, and not indigestible; but when he is fried he is indigestible. The mullet is good for the stomach, very astringent, of very firm flesh, not very digestible, apt to bind the bowels, especially when it is broiled; but when it is fried in a frying-pan, then it is heavy and indigestible; and, as a general rule, the whole tribe of mullets has the property of causing secretions of blood. The *synodon* and the *charax* are of the same kind, but the *charax* is the better of the two. The *phagrus* is found both in the river and in the sea; but that which is found in the sea is the best. The *capriscus* is called also the mussel; but it has a strong smell, and very hard meat, and it is more indigestible than the *citharus*; but its skin is very pleasant to the taste. The needle-fish, or *belone*, and it is also called the *ablennes*, is indigestible and moist, but good for the bowels. The *thrissa*, and those of the same kind, such as the *chalcis* and the *eretimis*, are very digestible. The *cestreus* is found in the sea, and in rivers, and in lakes. And this fish, says he, is also called the *oxyrhynchus*; but the one which is taken in the Nile is called the *coracinus*. And the black kind is smaller than the white, and when boiled it is not so good as when it is roasted; for when roasted it is good for

the stomach and good for the bowels. The salpe is hard-fleshed, and unpleasant to the taste, but the best are those which are caught at Alexandria, and those which are taken in the autumn. For it is white, full of moisture, and free from any unpleasant smell. The gryllus is like the eel in appearance, but it is not nice to the taste. The sea-hawk is harder than the sea-cuckoo, but in other respects they are much alike. The uranoscopus, and also the fish called agnus, which is also called the callionymus, are heavy fish. The boax, when boiled, is very digestible, giving out a very wholesome juice, and is good for the stomach; and that which is broiled on the coals is sweeter and more tender. The bacchus is full of abundant and agreeable and wholesome juice, and is very nutritious. The sea-goat is not very agreeable as to its juice, not very digestible, and has a disagreeable smell. The sea-sparrow and the buglossus are both nutritious and palatable, and the turbot is like them. The sea-grayling, the cephalus, the cestreus, the myxius, and the colon are all much alike as to their eatable properties; but the cestreus is inferior to the cephalus, the myxius is worse, and the colon is the least good of all.

53. "The thynnis and the thynnus are both heavy and nutritious; but the fish which is called the Acarnanian is sweet, very exciting, very nutritious, and easily secreted. The anchovy is heavy and indigestible, and the white kind is called the cobitis; and the hepsetus, a little fish, is of the same genus.

"Of cartilaginous fish, the sea-cow is fleshy, but the shark is superior to that,—that kind, I mean, which is called the asterias. But the alopecias, or sea-fox, is in taste very like the land animal, from which circumstance, indeed, it has its name. The ray is a very delicate fish to the taste; but the stellated ray is tenderer still, and full of excellent juice; but the smooth ray is less wholesome for the stomach, and has an unpleasant smell. But the torpedo, which is hard of digestion, is in the parts below the head very tender, and good for the stomach, and, moreover, very digestible, but its other parts are not so; and the small ones are the best, especially when they are plain boiled. The rhinè, which is one of the cartilaginous class, is very digestible and light; but those of the largest size are the most nutritious; and, as a general rule,

all the cartilaginous fish are apt to create flatulence, and are fleshy, and difficult of digestion, and if they are eaten in any quantity, they are bad for the eyes. The cuttlefish, when boiled, is tender, palatable, and digestible, and also good for the stomach; but the juice which comes from it has the property of making the blood thin, and is apt to cause secretions by hæmorrhoids. The squid is more digestible, and is nutritious, especially the small-sized one; but when boiled they are harder, and not palatable. The polypus promotes amativeness, but it is hard and indigestible; and those of the largest size are the most nutritious, and when they are much boiled, they have a tendency to fill the stomach with liquid, and they bind the bowels. And Alexis, in his *Pamphila*, points out the useful properties of the polypus, speaking as follows,—

But if you are in love, O Cteson,
What is more useful than these fish I bring?
Ceryces, cockles, (onions too, are here,)
The mighty polypus, and good-sized turbot.

“The pelamys also is very nutritious and heavy, it is also diuretic, and very indigestible; but when cured like the calubium, it is quite as good for the stomach, and it has a tendency to make the blood thin; and the large kind is called the synodontis. The sea-swallow, or chelidonias, is also something like the pelamys, but harder; and the chelidon is like the polypus, and emits juice which purifies the complexion, and stirs up the blood. The orcyneus is a fish who delights in the mud; and the larger kind is like the chelidonias in hardness, but the lower part of its abdomen and its collar-bone are palatable and tender; but those which are called costæ, when cured and salted, are a middling fish. The xanthias has rather a strong smell, and is tenderer than the orcyneus.” These are the statements of Diphilus.

54. But Mnesitheus the Athenian, in his treatise on *Eatables*, says,—“The larger breed of fishes are called by some sectile, and by others sea-fish; as, for instance, the chrysophrys, the sea-grayling, and the phagrus. And these are all difficult of digestion, but when they are digested they supply a great deal of nourishment. And the whole class of scaly fish, such as the thynni, the scombri, the tunnies, the congers, and all of those kinds, are also gregarious. But those which are not seen

by themselves, nor in large shoals, are the most digestible, such as the congers, and the carchariæ, and fish of that kind. But the gregarious kinds of fish of that sort are very pleasant to the palate, for they are fat; but they are heavy, and difficult of digestion, on which account they are very good for curing; and, indeed, these kinds make the best cured fish of all; they are also very good roasted, for by that process their fatty parts are got rid of. But those kinds which are skinned before they are dressed, as a general rule, are those fish which have a rough outside to their skin, not of scales, but such as rays and rhinæ have. And all these kinds are easily divided into small pieces, but they have not a sweet smell. And they supply the body with plenty of moist nourishment, and of all boiled fish they have the greatest effect on the bowels; but when they are roasted they are not so good. And the whole class of molluscous fish, such as polypi and cuttlefish, and others like them, are very indigestible, on which account they are very serviceable in exciting the amatory passions. They are also calculated to cause flatulence; and the time of indulgence in amatory pleasures requires a flatulent habit of body. All these fish are better when boiled. For their juices are injurious, and you may see what juices they emit when they are washed; and the boiling extracts all these juices from their flesh. For as the heat which is applied in boiling is a gradual one, and conjoined with moisture, there is, as it were, a sort of washing of them. But when they are roasted, that dries up the moisture, and moreover, as their flesh is hard by nature, it is natural that it should be made more so in this way.

55. "But anchovies of all kinds, and membrades, and trichides, and all the other little fish which we eat backbones and all, make the digestion flatulent, and give a good deal of moist nutriment. And so, as the digestion is unequal, the flesh being digested with great rapidity, and the bones dissolving slowly, for the anchovies are very bony of themselves, the digestion of the one part hinders the digestion of the other, and so flatulence arises from the digestion, and moisture comes from the quantity of nourishment. They are better when they are boiled, but still they have very unequal effects on the bowels. The fish which keep close to the rocks, such as tench, and scorpions, and sea-sparrows, and others of the same kind, supply a dry kind of nourishment to our bodies, but

they are light and nutritious, and are easily digested, and leave nothing behind them, and are not apt to cause flatulence. And every kind of fish is more digestible when dressed simply, and especially those which keep near the rocks have a better flavour when dressed plainly. And the species which is called soft-fleshed is like them, namely, the sea-thrush, the sea-blackbird, and others which resemble them. And these contain more moisture than the others, and with respect to refreshing the strength of those who eat them, they have more efficacy. And if any one wishes to produce an effect upon his bowels, he should eat them boiled; but if he is in good health, then he will find them nutritious roasted. And as diuretic food they are equally useful cooked either way.

56. "But the places of the sea where rivers and lakes fall into it, and also those where there are large bays and gulfs of the sea, are those where all the fish are more juicy, and more full of fat. They are also more palatable when caught in those places, but less nutritious and less digestible. And on the shore where it is exposed to the open sea, and where it is unprotected, then the fishes found there are for the most part hard and thin, beaten by the continued action of the waves. But where the sea is deep close in shore and less exposed to violent winds, especially if there are any cities near, then there is the greatest number of fish, and they are equally excellent in respect of pleasantness of flavour and ease of digestion, and also in the nourishment which they afford to the body. But of sea fish those are the most indigestible and the heaviest which migrate at certain seasons from the sea to the lakes and rivers; such as the cestreus; and as a general rule that is the character of every fish which can live in both salt and fresh water. But of those which live wholly in rivers and lakes, the river fish are the best; for the water of lakes is more apt to putrefy. And, again, of river fish those are the best which are found in the most rapid rivers; and especially the trout; for those are never found except where the river is rapid and cold, and they are far superior to all other river fish in their digestible properties."

57. This now, my friends, is my contribution, and I have brought you the wholesomest food with which it was in my power to provide you. For, as you may read in the *Parasite of Antiphanes*,—

For I have never taken any great trouble
In buying fish; * * * * *

* * So that others from rich banquets coming
Should blame the gluttonous surfeits of their friends.

And, indeed, I myself am not so violently fond of fish as the man in the Butalion of the same poet. (And that play is an amended edition of one of the Countryman's characters.) And he says—

- A. And I to-day will give a feast to all of you;
And take you money now, and buy the supper.
B. Yes; for unless I've money I should hardly
Know how to buy discreetly. But i' the first place,
Tell me what food, what dishes you prefer.
A. All kinds of food.

B. But tell me separately.

First now, should you approve of any fish?

- A. A fishmonger came once into the country
With a good basketfull of sprats and triglides,
And, by Jove, greatly he pleased all of us.
B. Well, tell me then, should you now like some fish?
A. Indeed I should, if they were very little.
For all large fish I always fancy cannibals.
B. What can you mean, my friend?

A. Why, cannibals;—

How can a man eat fish which eat up men?

- B. 'Tis plain enough that it is Helen's food
This fellow means, just sprats and triglides.

And in his Countryman he also calls sprats and triglides the food of Hecate. And Ephippus too, disparaging small fish, in his Philyra, speaks as follows—

- A. My father, would you like to go to market
And buy some fish for me?
B. What shall I buy?
A. Some grown up fish, my father, no small babies.
B. Do not you yet know all the worth of money?

58. And in the same poet, in his Spit-bearers, there is a very witty young man who disparages everything connected with the purchase of fish. And he speaks thus—

- A. But while you buy, don't disregard economy,
For anything will do.

B. Just tell me how.

- A. Don't be expensive, though not mean or stingy;
Whatever you may buy will be enough;
Some squids and cuttle-fish; and should there be
Some lobsters in the market, let's have one—
Some eels will look nice too upon the table—

Especially if from the Theban lake :
 Then let us have a cock, a tender pigeon,
 A partridge, and a few such other things;
 And if a hare should offer, then secure it.

B. Why how precise you are in your directions !

A. I'd need be, you are so extravagant ;
 And we are certain to have meat enough.

B. Has anybody sent you any present ?

A. No, but my wife has sacrificed the calf
 Which from Corone came, and we to-morrow
 Shall surely sup on it.

And in Mnesimachus, the Morose Man, in the play of the same name, being a great miser, says to the extravagant young man in the play—

A. I do entreat you, do not lecture me
 So very fiercely ; do not say so much
 About the money ; recollect I'm your uncle ;
 Be moderate, I beg.

B. How can I be
 More moderate than I am ?

A. At least be briefer,
 And don't deceive me ; use diminutives ;
 For fish say fishlings ; if you want aught more,
 Speak of your bits of dishes ; and at least
 I shall be ruin'd with a better grace.

59. But since, as fortune would have it so, in the before-quoted lines,—my excellent Ulpian, or you too, O you sons of grammarians, just tell me what was Ehippus's meaning in what I have just repeated, when he said—

The calf
 Which from Corone¹ came, and we to-morrow
 Shall surely sup on it.

For I think there is here an allusion to some historical fact, and I should like to understand it. And Plutarch said, —There is a Rhodian tale, which, however, I can hardly repeat at the moment, because it is a very long time since I have fallen in with the book in which it occurs. But I know that Phœnix the Colophonian, the Iambic poet, making mention of some men as collecting money for the Jackdaw, speaks as follows—

My friends, I pray you give a handful now
 Of barley to the jackdaw, Phœbus' daughter ;

¹ Corone is not a woman's name, as some have fancied ; the allusion is to the custom of some beggars, who, pretending to be ashamed to beg for themselves, carried about a talking jackdaw (*κορώνη*), and professed to be begging only for the use of the bird.

Or else a plate of wheat; or else a loaf,
 A halfpenny, or whatsoever you please;
 Give, my good friends, whatever you can spare
 To the poor jackdaw; e'en a grain of salt;
 For willingly she feeds on anything;
 And he who salt bestows to-day, to-morrow
 May give some honey. Open, boy, the door;
 Plutus has heard, and straight a serving maid
 Brings out some figs. Gods, let that maiden be
 For ever free from harm, and may she find
 A wealthy husband of distinguish'd name:
 And may she show unto her aged father
 A lusty boy, and on her mother's lap
 Place a fair girl, her daughter, to bring up
 A happy helpmate for some lucky cousin.
 But I, where'er my feet conduct my eyes,
 Sing with alternate melody at the gates
 Of him who gives, and him who rude denies.
 At present I'll leave off, and say no more.

And at the end of this set of iambs he says—

But you, my friends, who have good store at home,
 Give something. Give, O king; give you too, housewife.
 It is the law that all should give their hand
 When the crow begs. And you who know this law,
 Give what you please, and it shall be sufficient.

And those people who went about collecting for the jackdaw (*κορώνη*) were called *Coronistæ*, as Pamphilus of Alexandria tells us, in his treatise on Names. And the songs which are sung by them are called *coronismata*, as Agnocles the Rhodian tells us, in his *Coronistæ*.

60. There is also another collection made among the Rhodians, the making of which is called *χελιδονίζειν*; and it is mentioned by Theognis, in the second book of his treatise on the Sacrifices in Rhodes, where he writes thus—"There is a species of collecting which the Rhodians call *χελιδονίζειν*, which takes place in the month Boedromion. And it derives its name of *χελιδονίζειν* because the people are accustomed to utter the following song:—

The swallow, the swallow (*χελιδών*) is come,
 Bringing good seasons and a joyful time.
 Her belly is white, her back is black.
 Bring, oh bring, a cake of figs
 Out of your luxurious house,
 Bring a cup of wine,
 And a dish of cheese,
 And a bag of wheat.

Those the good swallow will not despise,
 Nor a cake of eggs.
 Shall we now go, or shall we get something?
 Give something, and we'll go; if you give nothing
 We will not cease to pester you; we'll force the door
 And carry it away, or th' upper lintel,
 Or e'en your wife who sits within the house.
 She is but little, we shall find her light.
 If you give something, let it be worth having.
 Open, then, open the door to the swallow,
 For we are not old men, but only boys.

And Cleobulus the Lindian was the first man who introduced the custom of this collection, at a time when there was a great want in Lindus of a collection of money.

61. But, since we have mentioned the Rhodian histories, I myself am now going to tell you something about fish, from the account given of the beautiful Rhodes, which that delightful writer Lynceus says is full of excellent fish. Ergias the Rhodian, then, in his Account of his own Country, having first made mention of the Phœnicians, who inhabited the island, says—"That Phalanthus, and his friends, having a very strong city in Ialysus, called Achaia, and being very economical of their provisions, held out for a long time against Iphiclus, who besieged them. For they had also a prophecy given them by some oracle, that they should keep the place till crows became white, and till fish were seen in their goblets. They therefore, expecting that these things would never happen, prosecuted the war with less vigour. But Iphiclus, having heard from some one of the oracles of the Phœnicians, and having waylaid a highly-trusted adherent of Phalanthus, whose name was Larcas, as he was going for water, and having entered into a covenant with him, caught some fish at the spring, and putting them into the ewer, gave them to Larcas, and bade him carry the water back, and pour it into the goblet from which he was used to pour out wine for Phalanthus: and he did so. And Iphiclus also caught some crows, and smeared them over with gypsum, and let them fly again. But when Phalanthus saw the crows, he went to his goblet; and when he saw the fish there, he considered that the place no longer belonged to him and his party, and so he sent a herald to Iphiclus, demanding permission to retire, with all his troops, under the protection of a treaty. And when Iphiclus agreed to this, Phalanthus devised the follow-

ing contrivance. Having slain some victims, and taken out the entrails, he endeavoured to put in some silver and gold, and so to carry it away. But when Iphiclus perceived this, he prevented it. And when Phalanthus alleged against him the oath which he had taken, when he swore to allow them to take away whatever they had in their bellies, he met them with a counter device, giving them vessels to go away in, but taking away the rudders, and the oars, and the sails, saying that he had sworn to give them boats, and nothing further. And as the Phœnicians were in great perplexity, they buried a great deal of their riches underground, marking the places where they buried it, that at some future time they might come and take it up again; but they left a great deal for Iphiclus. And so, when the Phœnicians had left the place in this manner, the Greeks became masters of it." And Polyzelus has given the same account, in his History of Rhodian Affairs; and says—"That the only people who knew the secret about the fishes and the crows were Phaces and his daughter Dorcia; and she, being beloved by Iphiclus, and having come to an agreement to marry him through the intervention of her nurse, persuaded the man who brought the water to bring the fish and put them into the goblet; and she herself whitewashed the crows, and let them go."

62. And Creophylus, in his Annals of the Ephesians, says—"Those who colonized Ephesus, being much perplexed for want of a place where they could settle, sent at last to the oracle, and asked where they should build themselves a city; and he told them to build a city in that place which a fish should show them, and to which a wild boar should guide them. Accordingly, it is said that some fishermen were breakfasting at the spot where the fountain called Hypelæus now is, and where the harbour is which is called the sacred harbour; and that one of the fish leaped up with a burning cinder sticking to him, and fell on some of the refuse; and that by this means a thicket was set on fire, in which there happened to be a wild boar; and he, being disturbed by the fire, ran for some distance up the mountain which is called the Rough Mountain, and at last was transfixed by javelins, and fell where the temple of Minerva now stands. And the Ephesians, having crossed over from the island, occupied that for twenty-one years, and in the twenty-second year they founded Trachea and the towns around Coressus, and erected a temple

to Diana in the market-place, and one to the Pythian Apollo overlooking the harbour."

63. Now after this long conversation, all of a sudden there was heard all over the city the music of flutes and the noise of cymbals, and also a great crash of drums, with singing at the same time. And it happened to be the time of a festival which used formerly to be called the Parilia, but which is now called the Romana, in honour of the temple built to the Fortune of the City, by that most excellent and accomplished sovereign Hadrian. And all the inhabitants of Rome (and all the foreigners sojourning in the city) every year keep that day as a remarkable one. Accordingly, Ulpian said,—My friends, what is this?—

Is it a supper or a marriage feast?

For certainly there is no picnic held now.

And when some one replied that every one in the city was dancing (using the verb βαλλίζω) in honour of the goddess, —My fine fellow, said Ulpian, laughing, what Greek in the world ever called this dancing βαλλισμός? You should have said κωμάζουσιν or χορεύουσιν, or, at all events, some word in common use; but you have bought us a name out of the Subura,

And spoilt the wine by pouring in this water.'

And Myrtilus said—But I will prove to you, my dear Epitimaëus,¹ that the word is a genuine Greek word; for you, who want to stop every one's mouth, have not succeeded in convicting any one of ignorance, but have proved yourself to be emptier than a snake's cast-off skin. Epicharmus, my most excellent gentlemen, in his Theori, speaks of the βαλλισμός, and Italy is no great way from Sicily. Accordingly, in that play, the public ambassadors, surveying the offerings at Pytho, and mentioning each one separately, speak as follows:—

Here there are brazen caldrons, brazen goblets,

And spits. And then to see the men with spits

And flutes, too, dancing (βαλλίζοντες), what a sight it was!

And Sophron, in his play which is entitled Nymphoponus, says—

Then he did take it, and proceeded onwards;

The rest did follow dancing (ἐβαλλίζον).

And again he says—

Dancing (βαλλίζοντες) they filled the entrance room with dung.

¹ From ἐπιτιμάω, to rebuke.

And Alexis, in his *Curis*, says—

And now I see a multitude of men
Hastening to a feast, as if a goodly company
Were here invited. May it be my luck
To keep out of your way, my revellers,
After your dancing (*βαλλισμός*) and your feasting both
Have gone off well and are quite finish'd.
For I should never bear my robe off safely,
Unless my wings had grown.

I know, too, that the word is found in other places, and when I recollect the exact passage, I will bring it forward.

64. But we have a right to ask of you, who have quoted to us these lines out of Homer,

But say, yon joyful troop so gaily drest,
Is this a bridal or a friendly feast?—

in what respect the different sorts of feasts, which he calls *εἰλαπίνη* and *ἔρανος*, differ from one another? But, since you are silent, I will tell you; for, as the poet of Syracuse says,—

I by myself am equal to the task
Which formerly it took two men to answer.

The ancients used to call sacrifices, and the more splendid kind of preparations, *εἰλάπιναι*; and those who partook of them they used to call *εἰλαπινασταί*. But those feasts they called *ἔρανοι*, the materials for which were contributed by all who joined in them; and this name was derived from all the guests being friendly together (*ἀπὸ τοῦ συνεράν*) and contributing. And this same *ἔρανος* is also called *θίασος*, and those who partake of it are called *ἐρανισταί* and *συνθιασῶται*. The crowd, also, which follows Bacchus in his festivals is called *θίασος*, as Euripides says—

I see three thiasi of women coming.

And they gave them the name *θίασος* from the word *Θεός*;—and, indeed, the Lacedæmonian form of the word *Θεός* is *σιός*. And the word *εἰλαπίνη* is derived from the preparation and expense gone to for such purposes; for being destructive and extravagant is called *λαφύττειν καὶ λαπάζειν*, from which words the poets have used the word *ἀλαπάζω* for to destroy. And the plunder which is carried off after the sacking of a city they call *λάφυρα*. And accordingly Æschylus and Euripides have given to the more luxurious banquets the name of *εἰλάπιναι*, from the verb *λαπάζω*. There is also a verb, *λάπτω*,

which means to digest one's food, and to become relaxed (*λαγάρως*) by becoming empty. And from this word *λαγάρως* we get the word *λαγών* (the flank), and also *λάγανον* (a thin, broad cake); and from the word *λαπάττω* we get *λαπάρα* (the loins). And the verb *λαφύττω* means, with great freedom and abundance to evacuate and erupt oneself. And the word *δαπανάω* (to spend) is derived from *δάπτω*; and *δάπτω* is akin to *δαψιλής*; on which account we find the verbs *δάπτω* and *δαρδάπτω* applied to those who eat in a voracious and savage manner. Homer says—

Him the fierce dogs and hungry vultures tore (*κατέδαψαν*).

But the word *εὐωχία* (a luxurious feast) is derived not from *ὄχη*, which means nutriment, but from everything going on well (*ἀπὸ τοῦ εὖ ἔχειν*) in such a banquet, in which those who assemble honour the deity, and give themselves up to mirth and relaxation; and from this relaxation (*ἀπὸ τοῦ μεθιέναι*) they call wine *μέθυ*, and the god who gave them wine they call *Methymnæus*, and *Lyæus*, and *Evius*, and *Icius*; just as also they call a man who is not sullen-looking and morose *ἱλαρός*; on which account, too, they pray the deity to be propitious (*ἱλεως*), uttering the ejaculation *ιὴ, ιὴ*. And from this again they call the place where they do this *ἱερόν*. And that they meant very nearly the same thing by *ἱλεως* and *ἱλαρός* is plain from the language used by *Ephippus*, in his play entitled *Traffic*; for he is speaking of a courtesan, and he says—

Then too, when any one is out of humour,
When he comes in she flatters him discreetly,
And kisses him, not pressing his mouth hard
Like some fierce enemy; but just billing towards him
Like some fond sparrow; then she sings and comforts him,
And makes him cheerful (*ἱλαρός*) and dispels all clouds
From off his face, and renders him propitious (*ἱλεως*).

65. But the ancients, who represented the gods under the form of men, arranged all their festivals on a similar principle; for, seeing that it is not possible to divert men from an eagerness for pleasure, but that it is useful and expedient to accustom them to enjoy themselves with moderation and in an orderly manner, they set apart certain times, and, sacrificing first to the gods, they in this way permitted them relaxation and enjoyment, in order that every one, thinking that the gods had come among them, and were present at the

firstfruits and libations, might enjoy himself with order and decency. Accordingly Homer says—

There, too, was Pallas to partake the feast :
and Neptune, too, is represented thus—

The monarch of the main, a heavenly guest,
In Ethiopia graced the genial feast,
There on the world's extremest verge, revered
With hecatombs and prayer in pomp preferr'd,
Distant he lay :¹—

and of Jupiter he says—

The sire of gods and all the ethereal train
On the warm limits of the furthest main
Now mix with mortals, nor disdain to grace
The feast of Ethiopia's blameless race.²

And if a man of more mature age, and devoted to wise and virtuous pursuits, is present, they are ashamed to say or do anything indecorous ; as also Epicharmus says, somewhere or other :—

But when their aged superiors are present,
Young men should silent be.

Therefore, considering that the gods were near to them, they celebrated their festivals in an orderly and temperate manner ; on which account it was not the fashion of the ancients to lie at their meals, but, as Homer says,—

Feasting they sate ;

nor were they accustomed to drink to the extent of drunkenness—

But when they'd eaten thus, and drank their fill,
Each to his room retired, not dreaming ill.

66. But the men of modern times, pretending to be sacrificing to the gods, and inviting their friends and nearest kinsmen to the sacrifice, vent imprecations on their children, and abuse their wives, and treat their slaves with indignity, and threaten the multitude, almost verifying the line of Homer :—

But now with speed let's take a short repast,
And well refresh'd to bloody conflict haste.

Nor do they ever give a thought to what has been said by the poet who wrote the poem entitled Chiron, whether it is Pherecrates, or Nicomachus, the teacher of rhythm, or whatever else his name may have been :—

¹ Hom. Odyss. i. 22.

² Hom. Iliad, i. 424.

When you have ask'd a friend to come to supper,
Do not be angry when you see him come ;
That is the part of an unworthy man ;
But give yourself to happy thoughts of joy,
And study to amuse your friend and guest.

But now men utterly forget all these rules, and they recollect only the lines which follow them, which are all written in imitation of the Great Eoæ which are attributed to Hesiod, and which are also meant as a parody on his great work, *Works and Days* :—

When any of us does celebrate
A sacrifice, and bids his friends to th' feast,
Still, if he come, we're vex'd and look askance,
And wish him to depart without delay.
And he his want of welcome soon perceives
And reassumes his shoes ; when some one rises]
Of the surrounding revellers, and says,
" Here, my friend, do not go ; why won't you drink ?
Take off your shoes." And then the host again
Is angry with the guest who calls him back,
And quotes some scraps of poetry against him,—
" Remember, always speed the parting guest,
And when a man is sleeping let him rest."
Do not we in this manner oft behave
When feasting those we choose to call our friends ?

And, moreover, we add this :—

Let not a numerous party vex your mind,
For more are pleased, and the cost's near the same.

67. And when we are sacrificing to the gods, we spend as little as possible upon our sacrifices, and give them the most ordinary presents ; as the admirable Menander tells us, in his *Drunkenness* :—

We don't do other things as we perform
Our duties to the gods. We sacrifice
One sheep scarce worth ten or a dozen drachmæ ;
But for our flute-women, our perfumes rich,
Our harpers, Thasian and Mendæan wine,
Eels, cheese, and honey to regale ourselves,
We do not a whole talent think too much.
'Tis very well to spend a dozen drachmæ
When we are sacrificing to the gods,
But if you much curtail that slight expense,
Are you not thus dishonouring the gods ?
I, if I were a god, would ne'er allow
A scanty loin of beef to load my altars,
Unless an eel were also sacrificed,
So that Callimedon might die of rage.

68. And the ancients call some feasts ἐπιδόσιμα, that is to say, given into the bargain,—the same which the Alexandrians call ἐξ ἐπιδομάτων. Alexis, at all events, in his Woman at the Well, says—

A. And now the master here has sent a slave
To bring to me a jar of his own wine.

B. I understand; this is ἐπιδόσιμος,
A gift into the bargain, as a makeweight;
I praise the wise old woman.

And Crobylus, in his Supposititious Son, says—

A. Laches, I come to you; proceed.

B. Which way?

A. How can you ask? Why, to my mistress, who
Has a feast ἐπιδόσιμος prepared;
And in her honour only yesterday
You made the guests drink down twelve glasses each.

The ancients, also, were acquainted with the banquets which are now called dole-basket banquets; and Pherecrates mentions them in his Forgetful Man, or the Sea, saying—

Having prepared a small dole-basket supper
He went away to Ophela.

And this clearly points to the dole-basket supper, when a man prepares a supper for himself, and then puts it in a basket, and goes off to sup with some one. And Lysias has used the word σύνδειπνον for a banquet, in his speech against Micinus, on his trial for murder; for he says that he had been invited to a σύνδειπνον: and Plato says—"Those who had made a σύνδειπνον:" and Aristophanes, in his Gerytades, says—

Praising great Æschylus in his σύνδειπνα,
on which account some people wish to write the title of Sophocles's play in the neuter gender, Σύνδειπνον. Some people also use the expression συναγώγιμα δείπνα, picnic feasts; as Alexis does, in his Man fond of Beauty, or the Nymphs, where he says—

Come, sit you down, and call those damsels in;
We've got a picnic here, but well I know
That your's is but a skin-flint disposition.

And Ehippus says, in his Geryones,—

They also celebrate a picnic feast.

They also use the verb συνάγω for to drink with one another, and the noun συναγώγιον for a drinking party. Menander, in his Angry Woman, says—

And for this reason now they drink (συνάγουσι) alone:

and presently afterwards he says—

And so they ended the entertainment (*συναγώγιον*).

And probably the *συναγώγιον* is the same as that which was also called *τὸ ἀπὸ συμβόλων δείπνον*. But what the *συμβολαὶ*, or contributions, are, we learn from Alexis, in his Woman who has taken Mandragora, where he says—

A. I'll come and bring my contributions now.

B. How, contributions?

A. The Chalcidians

Call fringes, alabaster, scent boxes,

And other things of that kind, contributions.

But the Argives, as Hegesander tells us in his Commentaries, (the following are his exact words)—“The Argives call the contributions towards an entertainment which are brought by the revellers, *χῶν*; and each man's share they call *αἶσα*.”

69. And now, since this book also has come to a not unsuitable end, my good friend Timocrates, let us stop our discussion at this point, lest any one should think that we were formerly fishes ourselves, as Empedocles says that he was; for that great natural philosopher says—

For I myself have been a boy, a girl,

A bush, a bird, and fish which roams the sea.

B O O K IX.

1. But now let each becalm his troubled breast,
Wash, and partake serene the friendly feast;
While to renew these topics we delay

Till Heaven's revolving lamp restores the day,

both to you and me, O Timocrates. For when some hams were brought round, and some one asked whether they were tender, using the word *τακερός*,—In what author does *τακερός* occur? said Ulpian: and is there any authority, too, for calling mustard *σίναπι* instead of *νᾶπι*? For I see that that condiment is being brought round in the dishes with the hams. And I see that the word *κωλεός*, a ham, is now used in the masculine gender, and not in the feminine only, as our Attic writers use it. At all events, Epicharmus, in his Megarian Woman, says—

Sausages, cheese, and hams (*κωλεοί*), and artichokes,

But not a single thing that's eatable:

and in his Cyclops he says—

Pig's tripe is good, by Jove, and so is ham (*κωλεός*).

And learn this now from me, O you wise man, that Epicharmus, in this last passage, uses *χορδῇ* for what, in every other place, he calls *ορύα*, tripe. And I see, too, that salt is used in seasoning in other dishes; but of salt which is not seasoned the Cynics are full, among whom we find, in the Corycus of Antiphanes, another Cynic saying—

Of delicacies which the sea produces,
We have but one, but that is constant, salt;
And then¹

I see, too, that brine is mingled with vinegar; and I know, too, that now some of the inhabitants of Pontus prepare the pickle which they call oxygarum, or vinegar pickle, by itself.

2. Zoilus replied to this, and said—Aristophanes, my good friend, in his Lemnian Woman, has used the word *τακερός* for delicate, saying—

Lemnus producing good and delicate (*τακερούς*) beans:

and Pherecrates, in his Crapatalli, says—

To make the vetches delicate (*τακερούς*):

and Nicander the Colophonian has used the word *σίναπι* in his Theriacans, where he said—

A brazen cucumber and mustard too (*σίνηπυ*);

and in his Georgics he writes—

The biting pungent seed of mustard (*σινήπυος*);

and again he says—

Cardamum and the plant which stings the nose,
The black-leav'd mustard (*σίνηπυ*).

And Crates, in his treatise on the Attic Dialect, introduces Aristophanes as saying—

He looked mustard (*σίναπυ*) and drew down his brows, as Seleucus quotes it, in his books on Hellenism. But it is a line out of the Knights, and it ought to be read thus—

καβλεψε νάπυ, not καὶ βλέπε σινάπυ:

for no Attic writer ever used the form *σίναπυ*, although there is a reason for each form. For *νάπυ* may be said, as if it were *νάφυ*, because it has no *φύσις*, or growth. For it is *ἀφνὲς* and little, like the anchovy, which is called *ἀφύη*, and is called *σίναπυ*, because it injures the eyes (*σίνεται τοὺς ὤπας*)

¹ The fragment here given appears to be hopelessly corrupt.

by its smell, as the onion has the name of *κρόμμυον*, because it makes us wink our eyes (*ὅτι τὰς κόρας μύομεν*). And Xenarchus the comic writer says, in his *Scythians*—

This evil is no longer evil ; so

My daughter is corrupted by the stranger.

And that exquisite writer, Aristophanes, mentions salt and vinegar, saying, in the place where he speaks of Sthenelus the tragedian,—

A. How can I swallow Sthenelus's words ?

B. By soaking them in vinegar or white salt.

3. We then, my good friend, have gone along with you in these inquiries. But we have a right to expect an answer from you, in what author the word *παροψίς* is used for a vessel. For when speaking of some victuals of various sorts, which were carefully dressed, and of some other things of this sort, I am aware that Plato, in his *Festivals*, has used the following expressions—

Whence barley-cakes might be got, and *παροψίδες*.

And again, in his *Europa*, speaking at considerable length of some exquisite dish, he has used the following expressions among others—

A. The woman is asleep ;

B. I am aware

That she is doing nothing.

A. The *παροψίδες*

Are all awake ; and there is not a thing

More calculated to give pleasure always.

B. But where are these *παροψίδες*, I pray you ?

And in the passage immediately following, he uses the word *παροψίς*, as if it were equivalent to *παροψώνημα*, a delicacy ; and in his *Phaon* he says—

Other men's things are like *παροψίδες*,

They please a short time, and are quickly spent.

And Aristophanes, in his *Dædalus*, says—

All women have one set of principles,

And have a lover, like a *παροψίς*, ready.

4. So when Ulpian made no reply,—But I, said Leonidas, have a right to speak, since I have been silent a long time. But as Evenus the Parian says—

Many men make a point of contradicting

On every subject equally ; but care not

Whether they rightly contradict or not.

But for such men there's an old answer fitting,
 "That may be your opinion, this is mine."
 But with good arguments one may persuade
 The wise with ease: for always men of sense
 Do prove the easiest pupils.

5. And my excellent friend Myrtilus,—for I have taken the words out of your mouth, Antiphanes,—in his Bœotian, has used this word *παροψίς* for a vessel, where he says—

After she has invited you to supper,
 She sets before you a *παροψίς* full of

And Alexis, in his Hesione, says—

But when he saw two men well loaded with
 The table and conveying it in-doors,
 Groaning beneath a number of *παροψίδες*,
 Looking no more at me, he said

And the man who was the author of the plays which are attributed to Magnes, says in his first Bacchus—

These things are now *παροψίδες* of ill to me.

And Achæus, in his Æthion, a satyric drama, says—

And let these savoury boild and roasted meats
 On the *παροψίδες* be carved in pieces.

And Sotades the comic writer says, in his Man wrongly Ransomed—

I a *παροψίς* seem to Crobylus.
 Him he devours alone, but me he takes
 But as a seasoning to something else.

But the word is used in an ambiguous sense by Xenophon, in the first book of his *Cyropædia*. For the philosopher says, "They brought him *παροψίδας*, and condiments of all sorts, and food of all kinds." And in the works of the author of Chiron, which is usually attributed to Pherecrates, the word *παροψίς* is used for seasoning; and not, as Didymus, in his treatise on Words used in a Corrupted Sense, asserts, for a vessel. For he says—

By Jove, as *παροψίδες* are praised or blamed
 Because of the way in which they flavour meat,
 So Caletas esteems these people nothing.

And Nicophon, in his Sirens, says—

Others may fight the *παροψίς* for their seat.

And Aristophanes says, in his *Dædalus*,—

All women have one set of principles,
 And have a lover, like a *παροψίς*, ready.

And Plato says, in his Festivals,—

Whence barley-cakes may be got, and *παροψίδες*.

But he is speaking here of cooking and seasoning onions. But the Attic writers, O my Syri-Attic friend Ulpian, use *ἔμβαμμα* also in this sense; as Theopompus says, in his Peace:—

Bread's a good thing; but flattery and tricks,
When added as a seasoning (*ἔμβαμμα*) to bread,
Are odious as can be.

6. When speaking of hams, they use the two forms *κωλῆ* and *κωλήν*. Eupolis, in his Autolycus, says—

The legs and hams (*κωλῆνες*) out of the soup.

And Euripides, in his Sciron, says—

Nor hams (*κωλῆνες*) of kids.

But the word *κωλῆ* is contracted from *κωλέα*, as *συκῆ* from *συκέα*, *λεοντῆ* from *λεοντέα*; so *κωλῆ* from *κωλέα*. Aristophanes, in his second Plutus, says—

Alas the ham (*κωλῆς*) which I have just devour'd!

And in his Daitaleis he says—

And the fat hams (*κωλαί*) of tender little pigs
And dainty tit-bits swift to fly.

And in his Storks he says—

The heads of lambs, the hams (*κωλὰς*) of kids.

And Plato, in his Griffins, says—

Fish, and hams (*κωλὰς*), and sausages.

And Ameipsias, in his Connus, says—

The ham (*κωλῆ*) from off the victim, and the ribs,
And the left side o' th' head are usually given.

And Xenophon, in his book on Hunting, says—"The ham (*κωλῆ*) is fleshy, and the loins moist." And Xenophanes the Colophonian, in his Elegies, says—

For having sent a ham (*κωλῆ*) of kid, yon won
A mighty leg of carefully fatted bull,
An honourable present for a man,
Whose glory shall pervade all Greece, and never
Cease while the poets and the songs of Greece
Survive in memory and the mouths of men.

7. And as immediately after this a great quantity of food of all sorts was brought in, we will just mention those dishes which seem most worthy of being remembered; for there

was a great quantity of birds, and of geese, and also of young birds (which some people call *πίποι*), and of pigs, and of those highly-esteemed birds the pheasants. And after I have told you about the vegetables, I will then enumerate to you the other dishes also.

8. First of all, there were turnips; and Apellas, in his treatise on the Cities in Peloponnesus, says that turnips are called *γαστέρες* by the Lacedæmonians: and Nicander the Colophonian, in his Dialects, says that among the Bœotians it is cabbages which are called *γαστέρες*, and that turnips are called in Bœotia *ζεκελτίδες*. But Amerias and Timachidas affirm that it is gourds which are called *ζεκελτίδες*. And Speusippus, in the second book of his treatise on Things resembling one another, says—"The radish, the turnip, the rape, and the nasturtium all resemble each other." But Glaucus, in his Cookery Book, spells the word *ράφης* (rape) with the lene π,—*ράπης*. But these vegetables have nothing else like them, unless, indeed, it be the plant which we call bounias: but Theophrastus does not use the name of bounias, but calls it a sort of male turnip; and perhaps the plant which he means is the bounias. And Nicander, in his Georgics, mentions the bounias—

Sow turnips on a well-roll'd field, that they
May grow as large as the flat dish that holds them.

* * * * *

. For there are two kinds
Which from the radish spring: one long, one firm,
Both seen in well-till'd beds in kitchen gardens.

And the turnips which grow on the banks of the Cephissus are mentioned by Cratis, in his Orators, thus—

And wholly like the turnips of Cephissus.

But Theophrastus says that there are two kinds of turnips, the male and the female, and that they both come from the same seed; but Posidonius the Stoic philosopher, in the twenty-seventh book of his Histories, concerning Dalmatia, says that there are some turnips which grow without any cultivation, and also some carrots that grow wild. But Diphilus the physician, of Siphnos, says—"The turnip has attenuating properties, and is harsh and indigestible, and moreover is apt to cause flatulence: but the vegetable called bounias is superior to that; for it is sweeter in taste and

more digestible, in addition to being wholesome for the stomach and nutritious. But the turnip," he says, "when roasted, is more easily digested, but in this state it attenuates the blood still more." This vegetable is mentioned by Eubulus, in his *Ancylion*, where he says—

I bring this turnip to be roasted now.

And Alexis, in his *Enthusiast*, says—

I speak to Ptolemy, roasting slices of turnip.

But the turnip, when pickled, is more attenuating in its effects than when boiled, especially when it is pickled with mustard, as Diphilus says.

9. Then there was the cabbage. Eudemus the Athenian, in his treatise on Vegetables, says that there are three kinds of cabbage—the kind called the salt-cabbage, and the smooth-leaved-cabbage, and the parsley-cabbage: and that the salt-cabbage is reckoned the finest of all in respect of its delicacy of taste; and it grows in Eretria, and Cyme, and Rhodes, and also in Cnidos and Ephesus: but the smooth-leaved kind is found in every country; and the parsley-cabbage has its name from the curly nature of its leaves, for it is like parsley, both in that respect and in its general thickness. But Theophrastus writes thus—"But of the *πάφᾶνος*,—I mean the cabbage,—there is one kind with curly leaves, and another with smooth leaves, and a third which is wild." And Diphilus the Siphnian says—"The finest and most delicious cabbage grows in Cyme: in Alexandria it is bitter; and the seed which is brought from Rhodes to Alexandria produces sweet cabbage for one year, after which time it degenerates again, from the nature of the soil." And Nicander, in his *Georgics*, says—

The smooth-leaved cabbage sometimes wild is found,

And then the curly many-leaved plants

Are often sown in beds;

There is another kind, of reddish colour,

Like frogs in drought; some of bad colour too

Do come from Cyme, like the dingy soles

Which cobblers often sew on worn-out boots;

And these the ancients do the Prophets call.

But perhaps Nicander calls the cabbage Prophet, as being sacred; since in Hipponax, in his *Iambics*, we find some such lines as these,—

He falling down worshipp'd the seven-leaved cabbage,

To which, before she drank the poison'd draught,

Pandora brought a cake at the Thargelia.

And Ananius says—

And, by the cabbage do I swear, I love thee
By far the most of mortal men. . . .

And Teleclides, in his Prytanes, uses the oath, "Yes, by the cabbages!" and Epicharmus has the same exclamation in his Earth and Sea; and so has Eupolis, in his Dyers; and it appears to have been an Ionian oath: and there is nothing very strange in the fact of some people having sworn by the cabbage, since Zeno the Cittiaean, the founder of the sect of the Stoics, imitating the oath of Socrates, "by the bitch," was used himself to swear "by the caper," as Empodius relates in his *Memorabilia*.

10. And at Athens the cabbage used to be given to women who had just been delivered, as a sort of medicine, having a tendency to add to their nourishment. Accordingly, Ephippus, in his Geryones, says—

What shall next be done?
There is no garland now before the doors,
No savoury smell strikes on my nostril's edge
From Amphidromian festival, in which
The custom is to roast large bits of cheese,
Such as the Chersonesus furnishes,
And then to boil a radish bright with oil,
And fry the breasts of well-fed household lamb,
And to pluck pigeons, thrushes too, and finches,
And to eat squids and cuttle-fish together,
And many polypi with wondrous curls,
And to quaff many goblets of pure wine.

And Antiphanes, in his Parasite, speaks of the cabbage as an economical food, in the following lines, where he says—

And what these things are, you, my wife, know well;
Garlic, and cheese, and cheese-cakes, dainty dishes
Fit for a gentleman; no fish cured and salted,
No joints of lamb well stuff'd with seasoning,
No forced meat of all kinds of ingredients;
No high made dishes, fit to kill a man;
But they will boil some cabbage sweet, ye gods!
And in the dish with it some pulse of peace.

And Diphilus says, in his *Insatiable Man*,—

All sorts of dainties now come round us here,
All of their own accord. There's cabbage fresh,
Well boil'd in oil; and many paunches, and
Dishes of tender meat. No . . . by Jove,
Nor are they like my platters of bruised olives,

And Alcæus, in his Palæstra, says—

And now she's roasted a large dish of cabbage.

And Polyzelus, in his Birth of the Muses, names cabbages; and says—

The close-grown cabbage with its lofty leaves.

11. The next thing to be mentioned is beet-root. Of beet-root (according to the opinion of Theophrastus), the white is more juicy than the black, and it contains less seed, and it is the kind which is called the Sicilian beet. But, says he, the beet called *σειτλῖς* is a different kind from the *τεῦτλον*. On which account, Diphilus the comic poet, in his drama called the Hero, reproaches some one for speaking incorrectly, and for calling *τεῦτλα*, *τευτλίδας*. And Eudemus, in his treatise on Vegetables, says that there are four kinds of *τεῦτλα*: there is the kind which may be pulled, the kind with a stalk, the white kind, and the common kind; and this last is of a brown colour. But Diphilus the Siphnian says that the beet which he calls *σεύτλιον* is more juicy than the cabbage, and is also, in a moderate degree, more nutritious; and it ought to be boiled and eaten with mustard, and that then it has a tendency to attenuate the blood, and to destroy worms; but the white kind is better for the stomach, while the black is more diuretic. He says, also, that their roots are more pleasing to the palate, and more nutritious.

12. Then there is the carrot. "This vegetable," says Diphilus, "is harsh, but tolerably nutritious, and moderately good for the stomach; but it passes quickly through the bowels, and causes flatulence: it is indigestible, diuretic, and not without some influence in prompting men to amatory feelings; on which account it is called a philtre by some people." And Numenius, in his Man fond of Fishing, says—

Of all the plants which grow in fields unsown,
Or which take root in fertile plough'd-up lands
In winter, or when flowering spring arrives,
Such as the thistle dry, or the wild carrot,
Or the firm rape, or lastly, the wild cabbage.

And Nicander, in the second book of his Georgics, says—

Then there is also the deep root of fennel,
And of rock-parsley, and the carrot too,
Which loves dry soils, the sow-thistle, the myrrh plant,
The dog-tongue and the chicory. And with them bruise
The tough hard-tasted leaves of arum, and
The plant which farmers do entitle bird's-milk.

Theophrastus also mentions the carrot; and Phænias, in the fifth book of his treatise on Plants, speaks as follows:—"But as to the nature of the seed, the plant which is called σήψ and the seed of the carrot are much alike." And in his first book he says—"The following plants have seed in pods of umbellated form: the anise, fennel, the carrot, the burparsley, hemlock, coriander, and aconite (which some call mousekiller)." But, since Nicander has mentioned the arum, I must also add that Phænias, in the book which I have just mentioned, writes thus:—"The dracontium, which some call arum or aronia." But Diocles, in the first book of his treatise on the Wholesomes, calls the carrot, not σταφυλῖνος, but ἀσταφύλινος. There is also another kind which is called καρωτὸν, which is a large and well-grown carrot, more juicy than the σταφυλῖνος, and more heating,—more diuretic, very good for the stomach, and very easily digested, as Diphilus assures us.

13. Then there is the κεφαλωτὸν, or leek, which the same Diphilus says is also called πράσιον; and he says that it is superior to the kind called the sliced-leek, and that it has some effect in attenuating the blood, and is nutritious, and apt to cause flatulence. But Epænetus, in his Cookery Book, says that the leeks are also called γηθυλλίδες; and I find this name occurring in Eubulus, in his Pornoboscus, where he says—

I cannot now eat any other loaf,
For I've just had one at Gnathænius',
Whom I found boiling up γηθυλλίδες.

But some say that the γηθυλλῖς is the same as the peculiar kind of leek called γήθιον, which Phrynichus mentions in his Saturn. And Didymus, interpreting that play, says that the γήθιον resembles the leek called the vine-leek, or ἀμπελόπρασον; and he says that they are also called ἐπιθυλλίδες. And Epicharmus also mentions the gethyllides in his Philoctetes, where he says—

Two heads of garlic, two gethyllides.

And Aristophanes, in his second *Æolosicon*, says—

Some roots of leeks (γηθύων), which taste almost like garlic.

And Polemo the geographer, in his book on Samothrace, says that Latona had a longing for the gethyllis, writing as follows:—"Among the Delphians, at the festival which

they call the Theoxenia, there is a rule that whoever brings the largest gethyllis to Latona shall receive a portion of food from off her table; and I myself have seen a gethyllis as big as a turnip or as the round rape. And men say that Latona, when she was pregnant with Apollo, longed for the gethyllis; on which account it is treated with this respect."

14. Next comes the gourd. But as gourds were served round to us in the winter season, every one marvelled, thinking that they were fresh gourds; and we recollected what the beautiful Aristophanes said in his Seasons, praising the glorious Athens in these lines:—

A. There you shall at mid-winter see
 Cucumbers, gourds, and grapes, and apples,
 And wreaths of fragrant violets
 Cover'd with dust, as if in summer.
 And the same man will sell you thrushes,
 And pears, and honey-comb, and olives,
 Beastings, and tripe, and summer swallows,
 And grasshoppers, and bullock's paunches.
 There you may see full baskets pack'd
 With figs and myrtle, crown'd with snow;
 There you may see fine pumpkins join'd
 To the round rape and mighty turnip;
 So that a stranger well may fear
 To name the season of the year.

B. That's a fine thing if all the year
 A man can have whate'er he pleases.

A. Say rather, it's the worst of evils;
 For if the case were different,
 Men would not cherish foolish fancies
 Nor rush into insane expenses.
 But after some short breathing time
 I might myself bear off these things;
 As indeed in other cities,
 Athens excepted, oft I do:
 However, as I tell you now,
 The Athenians have all these things.
 Because, as we may well believe,
 They pay due honour to the gods.
 B. 'Tis well for them they honour you,
 Which brings them this enjoyment, since
 You seek to make their city Egypt,
 Instead of the immortal Athens.

At all events, we were astonished eating cucumbers in the month of January; for they were green, and full of their own peculiar flavour, and they happened to have been dressed by

cooks who above all men knew how to dress and season such things. Laurentius, therefore, asked whether the ancients were acquainted with this vegetable, or with this way of dressing it. And Ulpian said—Nicander the Colophonian, in the second book of his *Georgics*, mentions this way of dressing the vegetable, calling the gourds not *κολόκυνται*, but *σίκυαι*; for, indeed, that was one of their names, as we have said before. And his words are:—

First cut the gourds in slices, and then run
Threads through their breadth, and dry them in the air;
Then smoke them hanging them above the fire;
So that the slaves may in the winter season
Take a large dish and fill it with the slices,
And feast on them on holidays: meanwhile
Let the cook add all sorts of vegetables,
And throw them seed and all into the dish;
Let them take strings of gherkins fairly wash'd,
And mushrooms, and all sorts of herbs in bunches,
And curly cabbages, and add them too.

15. The next thing to be mentioned is poultry. And since poultry was placed on the gourds and on other scraped (*κνιστὰ*) vegetables, (and this is what Aristophanes in his *Delian Woman* says of chopped up vegetables, “*κνιστὰ*, or pressed grapes,”) Myrtilus said,—But now, in our time, we have got into a habit of calling nothing *ὄρνιθας* or *ὄρνιθια* but pullets, of which I see a quantity now being brought round. (And Chrysippus the philosopher, in the fifth book of his *Treatise* on what is Honourable and Pleasant, writes thus—“As some people insist upon it that white pullets are nicer than black ones.”) And the names given to the male fowl are *ἀλεκτρούνες* and *ἀλεκτορίδες*. But anciently, men were accustomed to use the word *ὄρνις*, both in the masculine and feminine gender, and to apply it to other birds, and not to this species in particular to the exclusion of others, as is now done when we speak of buying birds, and mean only poultry. Accordingly, Homer says,

And many birds (*ὄρνιθες πολλοί*) beneath the sun's bright rays.

And in another place he uses the word in the feminine gender, and says—

A tuneful bird (*ὄρνιθι λιγυρῇ*).

And in another place he says—

As the bold bird her helpless young attends,
From danger guards them, and from want defends;
In search of prey she wings the spacious air,
And with untasted food supplies her care,'—

again using *ὄρνις* in the feminine gender. But Menander in his first edition of the *Heiress*, uses the word plainly in the sense in which it is used at the present day; saying—

A cock had loudly crow'd—"Will no one now,"

He cried out, "drive this poultry (*τὰς ὄρνιθας*) from our doors!"

And again, he writes—

She scarcely could the poultry (*τὰς ὄρνεις*) drive away.

But Cratinus, in his *Nemesis*, has used the form *ὀρνίθιον*, saying—

And all the other birds (*ὀρνίθια*).

And they use not only the form *ὄρνις*, but also that of *ὄρνιθα*, in the masculine gender. The same Cratinus says in the same play—

A scarlet winged bird (*ὄρνιθα φοινικόπτερον*).

And again, he says—

You, then, must now become a large bird (*ὄρνιθα μέγαν*).

And Sophocles, in his *Antenoridæ*, says—

A bird (*ὄρνιθα*), and a crier, and a servant.

And Æschylus, in his *Cabiri*, says—

I make you not a bird (*ὄρνιθα*) of this my journey.

And Xenophon, in the second book of his *Cyropædia*, says—"Going in pursuit of birds (*τοὺς ὄρνιθας*) in the severest winter." And Menander, in his *Twin Sisters*, says—

I came laden with birds (*ὄρνεις*).

And immediately afterwards he has

He sends off birds (*ὄρνιθας ἀποστέλλει*).

And that they often used *ὄρνεις* as the plural form we have the evidence of Menander to prove to us: and also Alcman says somewhere or other—

The damsels all with unaccomplish'd ends
Departed; just as frighten'd birds (*ὄρνεις*) who see
A hostile kite which hovers o'er their heads.

And Eupolis, in his *Peoples*, says—

Is it not hard that I should have such sons,
When every bird (*ὄρνεις*) has offspring like its sire?

16. But, on the other hand, the ancients sometimes also

¹ Hom. *Iliad*. ix. 323, Pope's translation.

used the word ἀλεκτροῦν in the feminine gender for a hen. Cratinus, in his Nemesis, says—

This is your work, O Leda. Take you care
To imitate the manners of a hen (ἀλεκτρούνας)
And sit upon this egg, that so you may
Show us from out this shell a noble bird.

And Strattis, in his Men Fond of Cold, says—

And all the hens (αἱ δ' ἀλεκτρούνες ἅπασαι),
And all the pigs are also dead,
And all the little birds around.

And Anaxandrides says, in his Tereus—

They saw the boars their species propagate
With joy, and likewise all the hens (τὰς ἀλεκτρούνας).

And since I have mentioned this comic poet, and as I know, too, that this play of his, namely Tereus, is not reckoned one of his best, I will also bring forward, my friends, for your judgment, what Chamæleou of Heraclea has said about him in the sixth book of his treatise on Comedy; where he uses the following language:—"Anaxandrides once, publishing a dithyrambic poem at Athens, entered the city on a horse, and recited some lines of his Ode. And he was a very fine, handsome man to look at; and he let his hair grow, and wore a purple robe with golden fringes, but being a man of a bitter disposition he was in the habit of behaving in some such manner as this with respect to his comedies. Whenever he did not get the victory he took his play and sent it to the frankincense market to be torn up to pack bunches of frankincense in, and did not revise it as most people did. And in this way he destroyed many clever and elegant plays; being, by reason of his old age, very sulky with the spectators. And he is said to have been a Rhodian by birth, of the city of Camirus: and I wonder therefore how it was that his Tereus got preserved, since it did not obtain the victory; and I feel the same wonder in the case of others by the same author. And Theopompus, in his Peace, also uses the word ἀλεκτρούων for hens, speaking thus—

I am so vex'd at having lost the hen (ἀλεκτρούνα)
Which laid the finest eggs in all the yard.

And Aristophanes, in his Dædalus, says—

She laid a noble egg, like any hen (ἀλεκτρούων).

And in another place he says—

Sometimes we find that hens (*ἀλεκτρούνες*) when driven about,
And frighten'd, lay wind eggs.

And in the Clouds, where he is explaining to the old man the difference between the names, he says—

A. Tell me then, now, what name I ought to give them.

B. Call this, the hen, *ἀλεκτρίαναν*, thus,
And call her mate, the cock, *ἀλέκτορα*.

And we find the cock called *ἀλεκτορίς* and *ἀλέκτωρ*. And Simonides writes—

O tuneful voiced *ἀλέκτωρ*.

And Cratinus, in his Seasons, says—

Like the Persian loud-voiced cock (*ἀλέκτωρ*),
Who every hour sings his song.

And he has this name from rousing us from our beds (*λέκτρον*). But the Dorians, who write *ὄρνις* with a ξ, *ὄρνιξ*, make the genitive with a χ, *ὄρνιχος*. But Aleman writes the nominative with a σ, saying—

The purple bird (*ὄρνις*) of spring.

Though I am aware that he too makes the genitive with a χ, saying—

But yet by all the birds (*ὀρνίχων*).

17. The next thing to be mentioned is the pig, under the name of *δέλφαξ*. Epicharmus calls the male pig *δέλφαξ* in his Ulysses the Deserter, saying—

I lost by an unhappy chance

A pig (*δέλφακα*) belonging to the neighbours,

Which I was keeping for Eleusis

And Ceres's mysterious feast.

Much was I grieved; and now he says

That I did give it to th' Achæans,

Some kind of pledge; and swears that I

Betray'd the pig (*τὸν δέλφακα*) designedly.

And Anaxilus also, in his Circe, has used the word *δέλφαξ* in the masculine gender; and moreover has used it of a full-grown pig, saying—

Some of you that dread goddess will transform

To pigs (*δέλφακας*), who range the mountains and the woods.

Some she will panthers make; some savage wolves,

And terrible lions.

But Aristophanes, in his Fryers, applies the word to female pigs, and says—

The paunch, too, of a sow in autumn born (*δέλφακος ὀπωρίνης*).

And in his Acharnians he says—

For she is young (νέα), but when she is a sow (δελφακουμένα),
You'll see she'll have a large, fat, ruddy tail;
And if you keep her she'll be a noble pig (χοῖρος καλά).

And Eupolis, in his Golden Age, uses it as feminine; and Hipponax wrote—

ὦς Ἐφεσίη δέλφαξ.

And, indeed, it is the female pig which is more correctly called by this name, as having δελφύας, for that word δελφύς means a womb. And it is the word from which ἀδελφός is derived. But respecting the age of these animals, Cratinus speaks in his Archilochi, saying—

These men have δέλφακες, the others χοῖροι.

And Aristophanes the grammarian, in his treatise on Ages, says—“Those pigs which are now come to a compact form, are called δέλφακες; but those which are tender, and are full of juice, are called χοῖροι;” and this makes that line of Homer intelligible—

The servants all have little pigs (χοίρεα) to eat,
But on fat hogs (σύες) the dainty suitors feast.¹

And Plato the comic poet, in his Poet, uses the word in the masculine gender, and says—

He led away the pig (τόν δέλφακα) in silence.

But there was ancient custom, as Androtion tells us, for the sake of the produce of the herds, never to slay a sheep which had not been shorn, or which had never had young, on which account they always ate full-grown animals :

But on fat hogs the dainty suitors feast.

And even to this day the priest of Minerva never sacrifices a lamb, and never tastes cheese. And when, on one occasion, there was a want of oxen, Philochorus says, that a law was passed that they should abstain from slaying them on account of their scarcity, wishing to get a greater number, and to increase the stock by not slaying them. But the Ionians use the word χοῖρος also of the female pig, as Hipponax does, where he says—

With pure libations and the offer'd paunch
Of a wild sow (ἀγρίας χοίρου).

And Sophocles, in his Tænarus, a satyric drama, says—

Should you then guard her, like a chain'd up sow (χοῖρον δεσμίαν)?

¹ Hom. Odyss. xiv. 80.

And Ptolemy, the king of Egypt, in the ninth book of his Commentaries, says—"When I was at Assus, the Assians brought me a pig (χοῖρον) two cubits and a half in height, and the whole of his body corresponding in length to that height; and of a colour as white as snow: and they said that King Eumenes had been very diligent in buying all such animals of them, and that he had given as much as four thousand drachmæ a piece for one." And Æschylus says—

But I will place this carefully fed pig
Within the crackling oven; and, I pray,
What nicer dish can e'er be given to man?

And in another place he says—

A. Is he a white one?

B. Aye, indeed he is

A snow white pig (χοῖρος), and singed most carefully.

A. Now boil him, and take care he is not burnt.

And again in another place he says—

But having kill'd this pig (χοῖρον τόνδε), of the same litter
Which has wrought so much mischief in the house,
Pushing and turning ev'rything upside down.

And these lines have all been quoted by Chamæleon, in his Commentary on Æschylus.

18. But concerning the pig, that it is accounted a sacred animal among the Cretans, Agathocles the Babylonian, in the first book of his account of Cyzicus, speaks as follows—"They say that Jupiter was born in Crete, on the mountain Dicte; on which mountain a mysterious sacrifice used to take place. For it is said that a sow allowed Jupiter to suck its udder. And that she going about with her constant grunting, made the whining of the infant inaudible to those who were looking for him. On which account all the Cretans think that that animal is to be worshipped; and nothing, it is said, can induce them to eat its flesh. And the Praisians also sacrifice to a sow; and this is a regular sacrifice among that people before marriage. And Neanthes of Cyzicus gives a similar account, in the second book of his treatise on Mysteries.

Achæus the Eretrian mentions full-grown sows under the name of πεταλίδες ὕες in Æthon, a satyric drama, where he says—

And I have often heard of full-grown sows
Under this shape and form.

But he has given the name of *πεταλίδες* by a metaphor from heifers. For they are called *πέτηλοι*, or spreading, from their horns, when they have spreading horns. And Eratosthenes has spoken of pigs in the same way as Achæus has in his *Anterinnys*, and has called them *λαρινοί*, using this word metaphorically, which properly belongs to fatted oxen; which were called so from the verb *λαρινεύομαι*, which is a word of the same meaning as *σιτίζομαι*, to be fed up. And Sophron uses the word—

βόες δὲ λαρινεύονται·

or perhaps it comes from *Larina*, a small town of Epirus, or from the name of the herdsman, which may have been *Larinus*.

19. And once when a pig was served up before us, the half of which was being carefully roasted, and the other half boiled gently, as if it had been steamed, and when all marvelled at the cleverness of the cook, he being very proud of his skill, said—And, indeed, there is not one of you who can point out the place where he received the death wound; or where his belly was cut so as to be stuffed with all sorts of dainties. For it has thrushes in it, and other birds; and it has also in it parts of the abdomens of pigs, and slices of a sow's womb, and the yolks of eggs, and moreover the entrails of birds, with their ovaries, those also being full of delicate seasoning, and also pieces of meat shred into thin shavings and seasoned with pepper. For I am afraid to use the word *ισίκια* before Ulpian, although I know that he himself is very fond of the thing. And, indeed, my favourite author Paxamus speaks of it by this name, and I myself do not care much about using no words but such as are strictly Attic. Do you, therefore, show me now how this pig was killed, and how I contrived to roast half of him and to boil the other side.—And 'as we kept on examining him, the cook said,—But do you think that I know less about my business than the ancient cooks, of whom the comic poets speak? for Posidippus, in his *Dancing Women*, speaks as follows—and it is a cook who is represented as making the following speech to his pupils—

20. My pupil Leucon, and the rest of you,
 You fellow servants—for there is no place
 Unfit to lecture upon science in;

Know that in the cookery no seasoning
 Is equal to the sauce of impudence.
 And, if I must confess the whole o' the truth,
 You'll find this quality of great use everywhere.
 See now, this tribune, who displays a breast-plate
 All over scales, or dragon wrought in steel,
 Appears some Briareus ; but when th' occasion
 Calls for his might, he proves a very hare.
 So when a cook with helpers and attendants
 Comes to some stranger, and his pupils brings,
 Calling the servants of the house mere humbugs,
 Mere cummin splitters, famine personified ;
 They all crouch down before him : but if you bear
 Yourself with honesty and spirit towards him,
 He'll fly half flay'd with fear. Do you remember,
 And, as I bade you, give fair room for boasting,
 And take you care to know the taste of the guests ;
 For as in any other market, so
 This is the goal which all your art should seek,
 To run straight into all the feasters' mouths
 As into harbour. At the present moment
 We're busied about a marriage feast—
 An ox is offer'd as the choicest victim ;
 The father-in-law is an illustrious man,
 The son-in-law a person of like honour ;
 Their wives are priestesses to the good goddess,
 Corybantes, flutes, a crowd of revellers
 Are all assisting at the festival.
 Here's an arena for our noble art.
 Always remember this.

And concerning another cook (whose name is Seuthes) the same poet speaks in the following manner—

Seuthes, in the opinion of those men,
 Is a great bungler. But I'd have you know,
 My excellent friend, the case of a good cook
 Is not unlike that of a general.
 The enemy are present,—the commander,
 A chief of lofty genius, stands against them,
 And fears not to support the weight of war :—
 Here the whole band of revellers is the enemy,
 It marches on in close array, it comes
 Keen with a fortnight's calculation
 Of all the feast : excitement fires their breasts,
 They're ready for the fray, and watch with zeal
 To see what will be served up now before them.
 Think now, that such a crowd collected sits
 To judge of your performance.

21. Then you know there is a cook in the Synephebi of Euphron ; just hear what a lecture he gives—

When, Carion, you a supper do prepare,
 For those who their own contributions bring,
 You have no time to play, nor how to practise
 For the first time the lessons you've received.
 And you were yesterday in danger too;
 For not one single one of all your tENCHES
 Had any liver, but they all were empty.
 The brain was decomposed too.—But you must,
 O Carion, when at any future time
 You chance a band like this to thus encounter,
 As Dromon, Cerdon, and Soterides,
 Giving you all the wages that you ask'd,
 Deal with them fairly. Where we now are going
 To a marriage feast, there try experiments.
 And if you well remember all my rules,
 You are my real pupil; and a cook
 By no means common: 'tis an opportunity
 A man should pray for. Make the best of it,
 The old man is a miser, and his pay
 Is little. If I do not find you eating up
 The very coals, you're done for. Now go in;
 For here the old man comes himself, behold
 How like a skin-flint usurer he looks!

22. But the cook in Sosipater's *Liar* is a great sophist, and in no respect inferior to the physicians in impudence. And he speaks as follows—

- A. My art, if you now rightly do consider it,
 Is not, O Demylus, at all an art
 To be consider'd lightly;—but alas,
 'Tis too much prostituted; and you'll find
 That nearly all men fear not to profess
 That they are cooks, though the first principles
 Of the great art are wholly strange to them;
 And so the whole art is discredited.
 But when you meet an honest, genuine cook,
 Who from his childhood long has learnt the art,
 And knows its great effects, and has its rules
 Deep buried in his mind; then, take my word,
 You'll find the business quite a different thing.
 There are but three of us now left in Greece;
 Boidion, and Chariades, and I;
 The rest are all the vilest of the vile.

B. Indeed?

A. I mean it. We alone preserve
 The school of Sicon: he was the great teacher
 Of all our art: he was the first who taught us
 To scan the stars with judgment: the great Sicon!
 Then, next to this he made us architects:
 He open'd too the paths of physical knowledge;
 And after this he taught us all the rules.

Of military science; for all these
 Were but preliminaries accessory
 To the preeminent, god-like art of cooking.

B. I think you mean to choke me, my good friend.

A. Not I; but till the boy comes back from market
 I'll stir you up a little with some rules
 About your art, since we can never have
 A more convenient time for talking of it.

B. Oh, by Apollo, you're a zealous man.

A. Listen, my friend. In the first place, a cook
 Must the sublimer sciences have learnt:
 He must know when the stars do set and rise,
 And why. Moreover, when the sun returns,
 Causing the long and short days on the earth;
 And in what figures of the zodiac
 He is from time to time. For, men do say
 All fish, and every meat and herb we eat,
 Have different qualities at different seasons
 Of the revolving year; and he who knows
 The principles and reasons of these things
 Will use each meat when it is most in season;
 And he who knows them not, but acts at random,
 Is always laugh'd at most deservedly.
 Perhaps, too, you don't know wherein the science
 Of th' architect can bear on this our art.

B. Indeed I wonder'd what it had to do with it.

A. I'll tell you:—rightly to arrange the kitchen,
 To let in just the light that's requisite,
 To know the quarter whence the winds blow most,
 Are all of great importance in this business—
 For smoke, according to which way it goes,
 Makes a great difference when you dress a dinner.

B. That may be; but what need is there, I pray,
 For cooks to have the science of generals?

A. Order is a prevailing principle
 In every art; and most of all in ours:
 For to serve up and take away each dish
 In regular order, and to know the time
 When quick t' advance them, and when slowly bring,
 And how each guest may feel towards the supper,
 And when hot dishes should be set before him,
 When warm ones, and when regular cold meat
 Should be served up, depends on various branches
 Of strategetic knowledge, like a general's.

B. Since then you've shown me what I wish'd to know,
 May you, departing now, enjoy yourself.

23. And the cook in the Milesians of Alexis is not very
 different from this, for he speaks as follows—

A. Do you not know, that in most arts and trades
 'Tis not th' artificer who alone has pow'r

O'er their enjoyment? Those who use them too
Contribute all their part, if well they use them.

B. How so? Let me, O stranger, understand.

A. The duty of the cook is but to dress
And rightly season meat; and nothing more.
If, then, the man who is to eat his meat,
And judge of it, comes in proper time,
He aids the cook in that his business.
But if he come too late, so that the joint
Already roasted must be warm'd again,
Or if he come too soon, so that the cook
Is forced to roast the meat with undue haste,
He spoils the pleasure which he might have had
From the cook's skill by his unpunctuality.
I class a cook among philosophers;
You're standing round; my fire is alight;
See how the numerous dogs of Vulcan's pack
Leap to the roof;
. You know what happens next:
And so some unforeseen necessity
Has brought on us alone this end of life.

24. But Euphron, whom I mentioned a little while ago, O judges, (for I do not hesitate to call you judges, while awaiting the decision of your sense,) in his play called the Brothers, having represented a certain cook as a well-educated man of extensive learning, and enumerating all the artists before his time, and what particular excellence each of them had, and what he surpassed the rest in, still never mentioned anything of such a nature as I have frequently prepared for you. Accordingly, he speaks as follows—

I have, ere this, had many pupils, Lycus,
Because I've always had both wit and knowledge;
But you, the youngest of them all, are now
Leaving my house an all-accomplish'd cook
In less than forty weeks. There was the Rhodian
Agis, the best of cooks to roast a fish;
Nereus, the Chian, could a conger boil
Fit for the gods: Charides, of Athens,
Could season forcemeat of the whitest hue:
Black broth was first devised by Lamprias;
Sausages rich we owe to Aphthonetus;
Euthunus taught us to make lentil soup;
Aristion made out whole bills of fare
For those who like a picnic entertainment.
So, like those grave philosophers of old,
These are our seven wisest of all cooks.
But I, for all the other ground I saw

Had been pre-occupied by former artists,
 First found out how to steal; in such a way
 That no one blamed me, but all sought at once
 To engage my aid. And you, perceiving too
 This ground already occupied by me,
 Invented something new yourself—'tis this:—
 Five days ago the Tenians, grey old men,
 After a tedious voyage o'er the sea,
 Did hold a sacrifice: a small thin kid:
 Lycus could crih no portion of that meat,
 Nor could his master. You compell'd the men
 To furnish two more kids. For as they long
 And oft survey'd the liver of the victims,
 You, letting down one unperceived hand,
 Were impudent enough to throw the kidneys
 Into the ditch: you raised a mighty tumult:
 "The victim has no kidneys," they exclaim'd,
 And all look'd downcast at th' unusual want.
 They slew another, and again I saw
 You eat the heart from out this second victim.
 You surely are a mighty man; you know it—
 For you alone have found a way to hinder
 A wolf (*λύκον*) from opening his mouth in vain.
 And yesterday you threw some strings of sansages
 (Which you had sought all day) into the fire,
 And sang to the dichordon. And I witness'd
 That play of yours; but this is merely sport.

25. I wonder if it was any of these second seven wise men who contrived this device about the pig, so as to stuff his inside without cutting his throat, and so as to roast one side of him and boil the other at the same time. And as we now urged and entreated him to explain this clever device to us, he said,—I will not tell you this year, I swear by those who encountered danger at Marathon, and also by those who fought at Salamis. So when he had taken such an oath as that, we all thought we ought not to press the man; but all began to lay hands on the different dishes which were served up before us. And Ulpian said,—I swear by those who encountered danger at Artemisium, no one shall taste of anything before we are told in what ancient author the word *παραφέρω* is used in the sense of serving up. For as to the word *γεύματα*, I think I am the only person who knows anything about that. And Magnus said, Aristophanes in his *Proagon* says—

¹ This is very obscure and corrupt. Casaubon suspects the genuineness of the last four lines altogether.

Why did you not desire him to place
The goblets on the board (*παραφέρειν*)?

And Sophron, in his *Female Actresses*, uses the word in a more general sense, where he says—

O Cocoas, bring (*πράφερε*) me now a goblet full.

And Plato, in his *Lacedæmonians*, says—

Let him bring forward (*παραφέρειτω*).

And Alexis, in his *Pamphila*, says—

He laid the table, then he placed on it (*παραφέρων*)

Good things in wagon loads.

But concerning the word *γεύματα*, meaning anything which is tasted, food, the exclusive knowledge about which you have claimed for yourself, it is time for you now to tell us, O Ulpian, what you do know. For as to the verb *γεῦσαι*, we have that in *Eupolis*, in his *Goats*, where he says—

Take now of this, and taste (*γεῦσαι*) it.

And Ulpian said, *Ephippus* in his *Peltastes* says—

There there were stations for the horses and asses,
And wine to drink (*γεύματα οἶνων*).

And *Antiphanes*, in his *Twins*, says—

Now he drinks wine (*οἶνονγευστέι*) and walks about in splendour,
Wreathed with flowery garlands.

26. On this the cook said—I, then, will relate to you now, not an ancient contrivance, but a device of my own, in order that the flute-player may escape being beaten; (for *Eubulus*, in his *Lacedæmonians* or *Leda*, says—

But I have heard of this, I swear by Vesta,
That when the cook at home makes any blunder,
The flute-player is always beaten for it.

And *Philyllius*, or whoever the poet may have been who wrote the play of *The Cities*, says—

Whatever blunders now the cook may make,
The flute-player receives the stripes for them.)

And I mean the device about the pig half-roasted, half-boiled, and stuffed, without having had any apparent incision made in him. The fact is, the pig was stuck with a very short wound under his shoulder; (and he showed the wound.) Then when the greater part of the blood had flowed from it, all the entrails, with the intestines, I washed (and the word *ἐξάψεις*, O you revellers who think so much of words, means

not only a taking out, but also the entrails themselves) carefully in wine several times, and hung the pig up by his feet. Then again I washed him in wine; and having boiled up beforehand all the seasonings which I have spoken of with a good deal of pepper, I pushed them in at his mouth, pouring in afterwards a quantity of broth very carefully made. And after this I plastered over one-half of the pig, as you see, with a great quantity of barleymeal, having soaked that in wine and oil. And then I put it in an oven, placing under it a brazen table, and I roasted it at a gentle fire, so as not to burn it, nor, on the other hand, to take it away before it was quite done. And when the skin began to get roasted and brown, I conjectured that the other side was boiled enough. And so then I took off the barleymeal, and brought it up in that condition and set it before you.

27. But as to the word *ἐξαιρέσις*, my excellent friend Ulpian, Dionysius the comic poet, in his drama called Things having the same Name, speaks thus, representing a cook speaking to his pupils—

Come now, O Dromon, if you aught do know,
 Wise or accomplish'd in your business,
 Or fit to charm the eyes, reveal it straight
 To me your master. For I ask you now
 For a brief exhibition of your skill.
 I'm leading you into an enemy's country;
 Come gaily to the charge. They'll weigh the meat
 And count the joints they give you, and they'll watch you:
 But you, by boiling them to pieces, will
 Not only make them tender, but confuse
 The number of the pieces, so as quite
 To upset all their calculations.
 They bring you a fine fish;—his trail is yours.
 And if you filch a slice, that, too, is yours.
 While we are in the house: when we've got out
 It then belongs to me. Th' *ἐξαιρέσις*,
 And all the other parts, which can't be counted,
 In which you cannot easily be found out,
 Which may be class'd as parings and as scrapings,
 Shall make a feast for you and me to-morrow.
 And let the porter share in all your spoils,
 That you may pass his gate with his good-will.
 Why need I say much to a prudent man?
 You are my pupil, I am your preceptor,
 Remember this, and come along with me.

28. And so when we had all praised the cook for the

readiness of his discourse, and for the exceeding perfection of his skill, our excellent entertainer Laurentius said—And how much better it is for cooks to learn such things as these, than as they do with one whom I could mention of our fellow-citizens, who having had his head turned by riches and luxury, compelled his cooks to learn the dialogues of the incomparable Plato, and when they were bringing in dishes to say, “One, two, three, but where is the fourth, O most excellent Timæus, of those who were guests yesterday, but who are hosts to-day?” Then another made answer, “An illness has overtaken him, O Socrates,”—and so they went through the whole dialogue in this manner, so that those who were at the feast were very indignant, and so that that all-accomplished man was laughed at and insulted every day, and that on this account many most respectable men refused all invitations to his entertainments. But these cooks of ours, who are perhaps just as well instructed in these things as he was, give us no little pleasure. And then the slave who had been praised for his cleverness as a cook, said,—Now what have my predecessors ever devised or told us of a similar kind to this? and is not my behaviour moderate enough, since I do not boast myself? And yet Corœbus the Elean, who was the first man who ever was crowned as victor in the Olympic games, was a cook; and yet he was not as proud of his skill and of his art as the cook in Straton in the Phœnicides, concerning whom the man who had hired him speaks thus—

29. 'Tis a male sphinx, and not a cook, that I
Seem to have introduced into my house.
For by the gods I swear there's not one thing
Of all he says that I can understand,
So full is he of fine new-fangled words.
For when he first came in, he, looking big,
Ask'd me this question—“How many μέρονες¹ now
Have you invited here to dinner? Tell me.”—
“How many μέρονες have I ask'd to dinner?”—
“You're angry.”—“Do you think that I'm a man
To have acquaintance with your μέρονες?
It is a fine idea, to make a banquet
And ask a lot of μέρονες to eat it.”
“Then do you mean there'll be no δαιτύμων (guest)?”
“No Dætymon that I know of.”—Then I counted—

¹ Μέρονες means properly men speaking articulately, in contradistinction to brutes. It is a favourite word with Homer.

There'll be Philinus, and Niceratus,
 And Moschion, and this man too, and that—
 And so I counted them all name by name;
 But there was not a Dætymon among them.
 "No Dætymon will come," said I. "What! no one?"
 Replied he in a rage, as though insulted
 That not a Dætymon had been invited.
 "Do you not slay that tearer up of th' earth,"
 Said he, "the broad-brow'd ox?" "In truth, not I;
 I've got no ox to kill, you stupid fellow."
 "Then you will immolate some sheep?" "Not I,
 By Jove; nor ox, nor sheep, but there's a lamb."
 "What! don't you know, said he, that lambs are sheep?"
 "Indeed," said I, "I neither know nor care
 For all this nonsense. I'm but country bred;
 So speak more plainly, if you speak at all."
 "Why, don't you know that this is Homer's language?"
 "My good cook, Homer was a man who had
 A right to call things any names he pleased;
 But what, in Vesta's name, is that to us?"
 "At least you can't object when I quote him."
 "Why, do you mean to kill me with your Homer?"
 "No, but it is my usual way of talking."
 "Then get another way, while here with me."
 "Shall I," says he, "for your four dirty drachmas,
 Give up my eloquence and usual habits?"
 Well, bring me here the οὐλόχυται." "Oh me!
 What are οὐλόχυται?" "Those barley-cakes."
 "You madman, why such roundabout expressions?"
 "Is there no sediment of the sea at hand?"
 "Sediment? Speak plain; do tell me what you want
 In words I understand." "Old man," says he,
 "You are most wondrous dull; have you no salt?
 That's sediment, and that you ought to know;
 Bring me the basin."—So they brought it. He
 Then slew the animals, adding heaps of words
 Which not a soul of us could understand,
 Μίστυλλα, μοίρας, δίπτυχ', ὀβελοῦς¹—
 So that I took Philetas' Lexicon down,
 To see what each of all these words did mean.
 And then once more I pray'd of him to change,
 And speak like other men; by earth I swear,
 Persuasion's self could not have work'd on him.

30. But the race of cooks are really very curious for the most part about the histories and names of things. Accordingly the most learned of them say, "The knee is nearer than

¹ These are words applied by Homer to sacrifices.—Μοῖρα is a portion, and ὀβελός a spit; but μίστυλλα is only a word derived from Homer's verb μιστύλλω, (from which Æmilianus, a friend of Martial, called his cook *Mistyllus*;) and δίπτυχα is used by Homer as an adverb.

the leg,"—and, "I have travelled over Asia and Europe:" and when they are finding fault with any one they say, "It is impossible to make a Peleus out of an Ceneus."—And I once marvelled at one of the old cooks, after I had enjoyed his skill and the specimens of his art which he had invented. And Alexis, in his Caldron, introduces one speaking in the following manner—

A. He boil'd, it seem'd to me, some pork, from off
A pig who died by suffocation.

B. That's nice.

A. And then he scorch'd it at the fire.

B. Never mind that; that can be remedied.

A. How so?

B. Take some cold vinegar, and pour it
Into a plate. Dost heed me? Then take up
The dish while hot and put it in the vinegar;
For while 'tis hot 'twill draw the moisture up
Through its material, which is porous all;
And so fermenting, like a pumice-stone,
'Twill open all its spongy passages,
Through which it will imbibe new moisture thoroughly.
And so the meat will cease to seem dried up,
But will be moist and succulent again.

A. O Phœbus, what a great physician's here!
O Glaucias!—I will do all you tell me.

B. And serve them, when you do serve them up,
(Dost mark me?) cold; for so no smell too strong
Will strike the nostrils; but rise high above them.

A. It seems to me you're fitter to write books
Than to cook dinners; since you quibble much
In all your speeches, jesting on your art.

31. And now we have had enough of cooks, my feasters; lest perhaps some one of them, pluming himself and quoting the Morose Man of Menander, may spout such lines as these—

No one who does a cook an injury
Ever escapes unpunish'd; for our art
Is a divine and noble one.

But I say to you, in the words of the tuneful Diphilus—

I place before you now a lamb entire,
Well skewer'd, and well cook'd and season'd;
Some porkers in their skins, and roasted whole;
And a fine goose stuff'd full, like Dureus.

32. We must now speak of the goose. For as many geese were served up very excellently dressed, some one said, Look at the fat geese (*στευτοὶ χήνες*). And Ulpian said, Where do you ever find the expression *στευτὸς χήν*? And Plutarch

answered him:—Theopompus the Chian, in his History of Greece, and in the thirteenth book of his History of the Affairs and Exploits of Philip, says that the Egyptians sent to Agesilaus the Lacedæmonian, when he arrived in Egypt, some fatted (σιτευτοὺς) calves and geese (χῆνας). And Epigenes the comic poet says in his Bacchanalian Women—

But if a person were to take me like
A fatted goose (χῆνα σιτευτόν).

And Archestratus, in that celebrated poem of his, says—

And at the same time dress the young of one
Fat goose (σιτευτοῦ χῆνος), and let him too be roasted thoroughly.

But we have a right now, O Ulpian, to expect you to tell us, you who question everybody about everything, where this very costly dish of the livers of geese has been mentioned by any ancient writer. For Cratinus is a witness that they were acquainted with people whose business it was to feed geese, in his Dionysalexander, where he says—

Geese-feeders, cow-herds

And Homer uses the word χῆν in both the masculine and feminine gender; for he says—

Αἰετὸς ἀργὴν χῆνα φέρων—An eagle carrying off a lazy goose.

And again he says—

And as he seized a fine home-fatten'd goose (χῆνα ἀτιταλλομένην).

And in another place he says—

I've twenty geese, fond of the lucid stream,
Who in my house eat wheat, and fatten fast.

And Eupolis mentions the livers of geese (and they are thought an excessive delicacy at Rome), in his Women Selling Garlands, where he says—

If you have not a goose's liver or heart.

33. There were also heads of pigs split in half and served up as a dish. And this dish is mentioned by Crobylus, in his Son falsely held to be Supposititious—

There came in half a head of a young pig,
A tender dish; and I did stick to it
So close, by Jove, that I left none of it.

After these things there was served up a haricot, called κρεωκάκκαβος. And this dish consists of meat chopped up with blood and fat, in a sauce richly sweetened: and Aristophanes the Grammarian says that it was the Achæans who

gave this name to the dish. But Anticlides, in the seventy-eighth book of his Returns, says, "Once when there was a design on the part of the Erythreans to put the Chians to death by treachery at a banquet, one of them having learnt what was intended to be done, said—

O Chians, wondrous is the insolence

Which now has seized the Erythreans' hearts.

Flee when you've done your pork—don't wait for beef.

And Aristomenes, in his Jugglers, makes mention in the following terms of boiled meat, which he calls *ἀναβραστὰ κρέα*—

* * * *

They used also to eat the testicles of animals, which they called *νέφροι*.—Philippodes, in his Renovation, speaking of the gluttony of Gnathæna the courtesan, says—

Then, after all these things, a slave came in,

Bearing a large dish full of testicles;

And all the rest of the girls made prndish faces,

But fair Gnathæna, that undoer of men,

Laughed, and said, "Capital things are testicles,

I swear by Ceres." So she took a pair

And ate them up: so that the guests around

Fell back upon their chairs from laughing greatly.

34. And when some one said that a cock dressed with a sauce of oil and vinegar (*ὀξύλιπαρον*) was a very good bird, Ulpian, who was fond of finding fault, and who was reclining on a couch by himself, eating little, but watching the rest of the guests, said—What is that *ὀξύλιπαρον* you speak of? unless indeed you give that name to the small figs called *κόττανα* and *lepidium*, which are both national food of mine.—But Timocles, he replied, the comic poet, in his play called *The Ring*, mentions *ὀξύλιπαρον*, saying—

And sharks and rays and all the other fish,

Which may be dressed in sauce of *ὀξύλιπαρον*.

And Alexis has called some men *ἀκρολίπαροι*, fat on the surface, in his *Wicked Woman*, saying—

Fat on the surface, but the rest of their body

Is all as dry as wood.

And once when a large fish was served up in sour pickle (*ὀξάλμη*), and somebody said that every fish (*ὀψάριον*) was best when dressed in this kind of pickle, Ulpian, picking out the small bones, and contracting his brows, said,—Where do you find the word *ὀξάλμη*? And as to *ὀψάριον*, I am quite sure that that is a word used by no living author. However,

at that time the guests all desired him to settle that as he pleased, and themselves preferred eating; while Cynulcus quoted these lines out of the Breezes of Metagenes—

But, my friend, now let us dine,
After that ask what you choose;
For at present I'm so hungry,
I can't recollect a thing.

But Myrtilus in a pleasant manner declared that he subscribed to Ulpian's sentiments, so as to be willing to have nothing to eat, as long as he might talk; and said;—Cratinus, in his Ulysseses, has mentioned *ὀξάλαμη*, in the following lines—

And in return for this I now will take
All you my brave companions; and will pound,
And boil, and broil, and roast you thoroughly,
In pickle, sour pickle (*ὀξάλαμη*), garlic pickle,
Soaking you thoroughly in each by turns.
And that one which does seem most fairly roasted
I'll do the honour to devour myself.

And Aristophanes, in his Wasps,—

Breathe on me, and then put me in hot pickle (*ὀξάλαμη*).

35. And of living people we ourselves use the word *ὀψάριον*. Plato does so too; speaking of fish in his Pisander, he says—

A. Now eating

B. What on earth?

A. Why, all there is;

Fish (*ὀψάριον*).

B. You were sick, and did they give you this?

A. But I, the other day, eating a crab

And Pherecrates, in his Deserters, says—

Some one has served us up this dish of fish (*τ' ὀψάριον*).

And Philemon, in his Treasure, says—

It is not right to cheat us in this way,
Nor to have worthless fish (*ὀψάρια*).

And Menander, in his Carthaginian, says—

I offered Boreas much frankincense,
And yet I did not catch one single fish (*ὀψάριον*),
So I must now cook lentils for my supper.

And in his Ephesian he says—

Having some fish (*ὀψάριον*) for breakfast.

And then he goes on to say—

Some fishmonger

Sold me some tench for four drachmas a-piece.

And Anaxilas, in his *Hyacinthus the Pander*, says—

I now, O Dion, will buy you some fish (ὀψάριον).

And a few lines afterwards he writes—

Now dress, O boy, the fish (τοὐψάριον) for us.

And in the *Anagyrus of Aristophanes* we read—

Unless on all occasions you do soothe me

With dainty dishes of fish (ὀψάριον).

Where, however, perhaps we must take ὀψάρια as used synonymously with προσοψωνήματα, for made dishes in general. For Alexis, in his *Woman Sitting up all Night*, represents a cook as speaking in the following terms:—

A. Do you prefer your high made dishes hot,
Or cold, or something just between the two?

B. Cold.

A. Are you sure, my master? only think;
The man has not one notion how to live?
Am I to serve you everything up cold?

B. By no means.

A. Will you, then, have all things hot?

B. O Phœbus!

A. Then, if neither hot nor cold,
They surely must be just between the two;
And none of all my fellows can do this.

B. I dare say not, nor many other things
Which you can do.

A. I'll tell you now, for I
Give all the guests an opportunity
To practise a wise mixture of their food.
Have you not, I adjure you by the gods,
Just slain a kid?

B. Don't cut me, cut the meat:—
Boys, bring the kid.

A. Is there a kitchen near?

B. There is.

A. And has it got a chimney too?
For this you do not say.

B. It has a chimney.

A. But if it smokes, it will be worse than none.

B. The man will kill me with his endless questions.

36. These passages I have quoted to you on the part of us who are still alive, my well-fed friend Ulpian. For you too, as it seems to me, agree so far with Alexis as to eat no living animals. And Alexis, in his *Attic Woman*, speaks in the following manner—

The man who first did say that no philosopher
Would eat of living things, was truly wise.

For I am just come home, and have not bought
 A living thing of any kind. I've bought
 Some fish, but they were dead, and splendid fish.
 Then here are joints of well-fed household lamb,
 But he was kill'd last week. What else have I?
 Oh, here's some roasted liver. If there be
 A man who can this liver prove to have
 Or soul or voice or animation,
 I will confess I've err'd and broken the law.

So now after all this let us have some supper. For just see, while I am talking to you, all the pheasants have flown by me, and are gone out of reach, disregarding me, because of your unseasonable chattering. But I should like you to tell me, my master Myrtilus, said Ulpian, where you got that word *ὀλβιογάστωρ*, and also whether any ancient author mentions the pheasant, and I—

Rising at early morn to sail

not through the Hellespont, but into the market-place, will buy a pheasant which you and I may eat together.

37. And Myrtilus said,—On this condition I will tell you. Amphis uses the word *ὀλβιογάστωρ* in his *Gynæcomania*, where he speaks as follows:—

Eurybates, you hunter of rich smells,

You surely are the most well-fed (*ὀλβιογάστωρ*) of men.

And as for the bird called the pheasant, that delicious writer Aristophanes mentions it in his play called *The Birds*. There are in that play two old Athenians, who, from their love of idleness, are looking for a city where there is nothing to do, that they may live there; and so they take a fancy to the life among the birds. And accordingly they come to the birds: and when all of a sudden some wild bird flies towards them, they, alarmed at the sight, comfort one another, and say a great many things, and among them they say this—

A. What now is this bird which we here behold?

Will you not say?

B. I think it is a pheasant.

And I also understand the passage in the *Clouds* to refer to birds, and not to horses as many people take it—

The Phasian flocks, bred by Leogoras.

For it is very possible that Leogoras may have bred horses and pheasants too. And Leogoras is also turned into ridicule as a gourmand by Plato in his *Very Miserable Man*.

And Mnesimachus, in his play called Philip, (and Mnesimachus is one of the poets of the Middle Comedy,) says—

And as the proverb runs, it is more rare
Than milk of birds, or than a splendid pheasant
Artistically pluck'd.

And Theophrastus the Eresian, a pupil of Aristotle, mentions them in the third book of his Treatise on Animals, speaking nearly as follows—“There is also some such difference as this in birds. For the heavy birds which are not so well suited for flying, such as the woodcock, the partridge, the cock, and the pheasant, are very well adapted for walking and have thick plumage.” And Aristotle, in the eighth book of his History of Animals, writes thus:—“Now of birds there are some which are fond of dusting themselves, and some which are fond of washing, and some which neither dust nor wash themselves. And those which are not good flyers, but which keep chiefly on the ground, are fond of dusting themselves; such as the common fowl, the partridge, the woodcock, the pheasant, the lark.” Speusippus also mentions them in the second book of his treatise on Things Resembling one another. And the name these men give the pheasant is *φασιανὸς*, not *φασιανικός*.

38. But Agatharchides of Cnidos, in the thirty-fourth book of his History of the Affairs of Europe, speaking of the river Phasis, writes as follows:—“But the great multitude of the birds called pheasants (*φασιανοὶ*) come for the sake of food to the places where the mouths of the rivers fall into the sea.” And Callixenus the Rhodian, in the fourth book of his Account of Alexandria, describing a procession which took place in Alexandria, when Ptolemy who was surnamed Philadelphus was king, mentions, as a very extraordinary circumstance connected with these birds—“Then there were brought on in cases parrots, and peacocks, and guinea-fowl, and pheasants, and an immense number of Æthiopian birds.” And Artemidorus the pupil of Aristophanes, in his book entitled The Glossary of Cookery, and Pamphilus the Alexandrian, in his treatise on Names and Words, represents Epænetus as saying in his Cookery Book that the pheasant is also called *τατύρας*. But Ptolemy Euergetes, in the second book of his Commentaries, says that the pheasant is called *τέταπτος*. Now this is what I am able to tell you about the pheasant, which I have seen

brought up on your account, as if we all had fevers. But you, if you do not, according to your agreement, give me to-morrow what you have covenanted to, I do not say that I will prosecute you in the public courts for deceit, but I will send you away to live near the Phasi, as Polemon, the Describer of the World, wished to drown Ister the pupil of Callimachus, the historian, in the river of the same name.

39. The next thing to be mentioned is the woodcock. Aristophanes, in his *Storks*, says—

The woodcock, most delicious meat to boil,
Fit dish for conqueror's triumphal feast.

And Alexander the Myndian says that it is a bird a little larger than a partridge, and spotted all over the back, about the colour of earthenware, but a little more ruddy. And it is caught by the hunters, because it is a heavy flyer in consequence of the shortness of its wings; and it is a bird fond of dusting itself, and very prolific, and it feeds on seeds.¹ But Socrates, in his treatise on Boundaries, and Places, and Fire, and Stones, says,—“The woodcock having been transported into Egypt from Lydia, and having been let loose in the woods there, for some time uttered a sound like a quail: but after the river got low, and a great scarcity arose, in which a great many of the natives of the country died, they never ceased uttering, as they do to this day, in a voice more distinct than that of the very clearest speaking children, ‘Three-fold evils to the wicked doers.’ But when they are caught it is not only impossible to tame them, but they even cease to utter any sound at all; but if they are let go again, they recover their voice.” And Hipponax mentions them thus—

Not eating woodcocks or the timid hare.

And Aristophanes, in his *Birds*, mentions them also. And in his *Acharnians* he speaks of them as being very common in the district about Megara. And the Attic writers circumflex the noun in a manner quite contrary to analogy. For words of more than two syllables ending in *as*, when the final *a* is long, are barytones; as for instance, ἀκάμας, Σακάδας, ἀδάμας. And we ought also to read the plural ἀττάγαι, and not ἀτταγῆνες.

¹ I have translated ἀτταγῆς the woodcock, because that is always considered to be the bird meant, but it is plain that the description here given does not apply in the least to the woodcock. In some particulars it is more like the landrail.

40. There is also a bird called the porphyriou. And it is well known that this bird is mentioned by Aristophanes. And Polemo, in the fifth book of his treatise addressed to Antigonus and Adæus, says that the bird called the porphyriou, when it is kept in a house, watches those women who have husbands very closely; and has such instantaneous perception of any one who commits adultery, that, when it perceives it, it gives notice of it to the master of the house, cutting its own existence short by hanging itself. And, says he, it never partakes of food before it has walked all round the place seeking for some spot which may suit it; and then it dusts itself there, and washes itself, and after that it feeds. And Aristotle says that it has cloven feet, and that it is of a dark blue colour, with long legs, with a beak of a scarlet colour beginning at its very head; of about the size of a cock of the common poultry breed; and it has a small gullet, on which account it seizes its food with its foot, and divides it into diminutive morsels. And it drinks greedily; and it has five toes on each foot, of which the middle one is the largest. But Alexander the Myndian, in the second book of his treatise on the History of Birds, says that the bird comes originally from Libya, and that it is sacred to the gods of Libya.

There is also another bird called the porphyris. Callimachus, in his treatise on Birds, says that the porphyris is different from the porphyriou, and enumerates the two birds separately. And he says that the porphyriou takes its food while hiding itself in darkness, so that no one may see it; for it hates those who come near its food. And Aristophanes also mentions the porphyris in his drama entitled *The Birds*. And Ibycus speaks of some birds which he calls lathiporphyrides, and says; "There are some variegated ducks with purple necks which frequent the highest branches of the trees; and the birds called lathiporphyrides with variegated necks, and king-fishers with extended wings." And in another place he says—

You're always bearing me aloft, my mind,
Like some bold porphyris, with out-stretch'd wings.

41. The next bird is the partridge. A great many authors mention this bird, as also does Aristophanes. And some of

them in the oblique cases shorten the penultima of the noun; as Archilochus does where he writes—

πτάσσουνταν ὥς τε πέρδικα,

in the same way as ὄρνυγα and χοίνικα have the penultima short. But it is usually made long by the Attic writers. Sophocles, in his Camici, says—

A man arrived, who in the famous hills

Of Attica is a namesake of the partridge (πέρδικος).

And Pherecrates, or whoever it was who wrote the Chiron, says—

He goes against his will, like any partridge (πέρδικος τρόπον).

And Phrynichus, in his Tragedians, says—

And Cleombrotus the son of Perdix (Πέρδικος),

(for the bird is sometimes cited as a model of lasciviousness).

Nicophon, in his Handicraftsmen, says—

The hepseti, and all those partridges (περδικας).

But Epicharmus, in his Revellers, uses the word with the penultima short, where he says—

They brought in cuttle-fish, who swim the deep,

And partridges (πέρδικας) who fly in lofty air.

And Aristotle gives the following account of the bird—

“The partridge is a land bird, with cloven feet; and he lives fifteen years: but the female lives even more. For among all birds the female lives longer than the male. It lays eggs, and hatches its young itself, as the common hen does. And when it is aware that it is being hunted, it comes away from its nest, and rolls near the legs of the huntsman, giving him a hope that he may catch it; and so it deceives him, until its young have flown away, and then it flies away itself also.

42. “But it is a very ill-disposed and cunning animal; and moreover it is much devoted to amatory enjoyments; on which account it breaks the eggs of its hen, that it may not be deprived of her while she is hatching them; and therefore the hen, knowing this, runs away and hides her eggs.” And Callimachus gives the same account in his treatise on Birds. And the single birds fight with one another, and the one which is defeated becomes the mate of the conqueror. But Aristotle says that they all in turn use the bird which has been defeated as their mate, and that the tame birds also

take the wild ones for their mates. And the bird which is defeated by the other patiently allows itself to be treated by him as his mate. And this happens at a particular time of the year, as is also stated by Alexander the Myndian. And they lay their eggs on the ground, both the cocks and the hens making themselves separate nests. And the leader of the wild birds attacks the decoy partridge, and when he is taken, another comes forward to fight the decoy bird; and this is done whenever the bird used for the decoy is a cock bird; but when a hen is employed for the purpose, then she crows till the leader of the wild birds meets her, and the rest of the wild birds assemble and drive him away from the hen, because he is attending to her and not to them; on which account sometimes he advances without making any noise, in order that no other bird may hear his voice and come to fight him. And sometimes the hen also checks the crowing of the cock as he comes up:¹ and very often when she is sitting on her nest she gets off it on perceiving the cock approaching the decoy bird, and remains there to receive his embraces in order to draw him away from the decoy bird. And so very eager to propagate their species are both quails and partridges, that they fall into the hands of the hunters on that account, sitting on the tiles. They say, too, that when hen partridges are taken out to hunt, even when they see or smell a cock standing or flying down the wind, become pregnant, and some say that they immediately begin to lay eggs. And about breeding time they fly about with their mouths open, putting out their tongues, both hens and cocks. And Clearchus says, in his treatise on Panic Fear,—“Sparrows and partridges, and also the common barn-door fowl and the quail, are eager to propagate their species, not only the moment that they see the hen, but even as soon as they hear her voice. And the cause of this is the excessive impression made on their minds by amatory pleasures and proximity. And you may see more easily all that takes place with respect to the propagation of their species if you put a looking-glass opposite to them. For they run forward, being deceived by the appearance, and behave as if they saw a hen, and so are caught. Only the common poultry cock does not

¹ Schweighaeuser thinks, with apparent reason, that there is some corruption in the text here.

do so. But the perception of the reflected image operates on them only so far as to make them wish to fight." And this is the statement of Clearchus.

43. Partridges are by some people called *κάκκαβαι*, as, for instance, by Alcman, who speaks as follows—

Alcman, too, began the strain;
And he introduced into the language
The compound name of *κακκαβίδες* :

showing plainly enough that he had learnt to compound the word from the noise made by partridges. On which account also Chamæleon of Pontus said that the discovery of music was originally made by the ancients from the birds singing in desert places; by imitation of whom they arrived at the art of music; but it is not all partridges who make the noise called *κακκαβίζειν*, or cackling. At all events, Theophrastus, in his treatise on the Different Noises made by Animals of the same Species, says—"The partridges in Attica, near Corydallus, on the side towards the city, cackle; but those on the other side twitter." And Basilis, in the second book of his History of India, says—"The diminutive men in those countries which fight with cranes are often carried by partridges." And Menecles, in the first book of his Collectanea, says—"The pygmies fight both with partridges and with cranes." But there is a different kind of partridge found in Italy, of a dark colour on its wings, and smaller in size, with a beak inclining in the smallest possible degree to a red colour. But the partridges about Cirrha are not at all nice to eat as to their flesh, on account of the nature of their food. But the partridges in Boeotia either do not cross into Attica at all, or else, whenever they do, they are easily recognised by their voices, as we have previously mentioned. But the partridges which are found in Paphlagonia, Theophrastus says, have two hearts. But those in the island of Sciathos feed on cockles. And sometimes they have as many as fifteen or sixteen young at a time; and they can only fly short distances, as Xenophon tells us in the first book of his Anabasis, where he writes,—
"But if any one rouses the bustard suddenly it is easy to catch him; for they can only fly a short distance, like partridges, and they very soon tire; but their flesh is very delicious."

44. And Plutarch says that Xenophon is quite correct

about the bustard ; for that great numbers of these birds are brought to Alexandria from the adjacent parts of Libya ; being hunted and caught in this manner. The animal is a very imitative one, the bustard ; being especially fond of imitating whatever it sees a man do ; and accordingly it does whatever it sees the hunters do. And they, standing opposite to it, anoint themselves under the eyes with some unguent, having prepared other different unguents calculated to close up the eyes and eyelids ; and these other unguents they place in shallow dishes near the bustards. And so the bustards, seeing the men anoint themselves under the eyes, do the same thing also themselves, taking the unguents out of these dishes ; and by this means they are quickly caught. And Aristotle writes the following account of them :—" It is a migratory bird, with cloven feet, and three toes ; of about the size of a large cock, of the colour of a quail, with a long head, a sharp beak, a thin neck, large eyes, a bony tongue, and it has no crop." But Alexander the Myndian says that it is also called *λαγυδιάς*. And he says, also, that it ruminates, and that it is very fond of the horse ; and that if any one puts on a horse's skin he can catch as many as he pleases ; for they come up to him then of their own accord. And presently, in another passage, Aristotle tells us, " The bustard is something like the owl, but it is not a bird which flies by night ; and it has large feathers about its ears, on which account it is called *ὄρος*, from *ὄρα* ; and it is about the size of a pigeon, and a great imitator of mankind ; and accordingly it is caught by dancing opposite to them." And it is in shape something like a man, and it is an imitator of whatever man does. On which account the comic poets call those people who are easily taken in by any one whom they chance to meet, a bustard. Accordingly, in hunting them, the man who is cleverest at it, stands opposite to them and dances ; and the birds, looking at the man dancing, move like puppets pulled by strings ; and then some one comes behind them, and, without being perceived, seizes on them while they are wholly occupied with the delight they derive from the imitation.

45. They say, also, that the screech-owl does the same thing : for it is said that they also are caught by dancing. And Homer mentions them. And there is a kind of dance,

which is called σκῶψ, or the screech-owl, from them ; deriving its name from the variety of motion displayed by this animal. And the screech-owls also delight in imitation, and it is from their name that we say that those men σκῶπτουσι, who keep looking at the person whom they wish to turn into ridicule, and mock all his conduct by an exact imitation, copying the conduct of those birds. But all the birds whose tongues are properly formed, and who are capable of uttering articulate sounds, imitate the voices of men and of other birds ; as the parrot and the jay. The screech-owl, as Alexander the Myndian says, is smaller than the common owl, and he has whitish spots on a leaden-coloured plumage ; and he puts out two tufts of feathers from his eyebrows on each temple. Now Callimachus says that there are two kinds of screech-owls, and that one kind does screech, and the other does not—on which account one kind is called σκῶπες, and the other kind is called ἀείσκωπες, and these last are of a grey colour.

But Alexander the Myndian says that the name is written in Homer, κῶπες without the σ, and that that was the name which Aristotle gave them ; and that they are constantly seen, and that they are not eatable ; but that those which are only seen about the end of autumn for a day or two are eatable. And they differ from the ἀείσκωπες in their speed, and they are something like the turtle-dove and the pigeon in pace. And Speusippus, in the second book of his treatise on Things Resembling one another, also calls them κῶπες without the σ. But Epicharmus writes σκῶπας, epopses and owls. And Metrodorus, in his treatise on Custom and Habituation, says, that the screech-owl is caught by dancing opposite to it.

46. But since, when we were talking of partridges, we mentioned that they were exceedingly amorous birds, we ought also to add, that the cock of the common poultry fowl is a very amorous bird too ; at all events Aristotle says, that when cocks are kept in the temples as being dedicated to the Gods, the cocks who were there before treat any new comer as a hen until another is dedicated in a similar manner. And if none are dedicated, then they fight together, and the one which has defeated the other works his will on the one which he has defeated. It is related, also, that a cock, whenever he goes in at any door whatever, always stoops his crest, and that

one cock never yields to another without a battle; but Theophrastus says, that the wild cocks are still more amorous than the tame ones. He says, also, that the cocks are most inclined to pursue the hens the moment they leave their perch in the morning, but the hens prefer it as the day advances.

Sparrows, also, are very amorous birds; on which account Terpsicles says, that those who eat sparrows are rendered exceedingly prone to amorous indulgences; and perhaps it is from such an idea that Sappho represents Venus as being drawn by sparrows yoked in her chariot; for they are very amorous birds, and very prolific. The sparrow has about eight young ones at one hatching, according to the statement of Aristotle. And Alexander the Myndian says that there are two kinds of sparrows, the one a tame species, and the other a wild one; and he adds that the hen-sparrow is weaker in other respects, and also that their beaks are of a more horny colour, and that their faces are not very white, nor very black; but Aristotle says that the cock-sparrow never appears in the winter, but that the hen-sparrows remain, drawing his conclusions as to what he thinks probable from their colour; for their colour changes, as the colour of blackbirds and of coots does, who get whiter at certain seasons. But the people of Elis call sparrows *δείρηται*, as Nicander the Colophonian tells us in the third book of his treatise on Different Dialects.

47. We must also speak of the quail; they are called *ὄρνυες*. And here the rearises a general question about words ending in *υξ*, why the words with this termination do not all have the same letter as the characteristic of the genitive case. I allude to *ὄρνυξ* and *ὄνυξ*. For the masculine simple nouns ending in *ξ* when the vowel *υ* precedes *ξ*, and when the last syllable begins with any one of the immutable consonants or those which are characteristic of the first¹ conjugation of barytone verbs, make the genitive with *κ*; as *κῆρυξ* *κῆρυκος*, *πέλυξ* *πέλυκος*, *ἔρυνξ* *ἔρυκος*, *βέβρυξ*, *βέβρυκος*; but those which have not this characteristic make the genitive with a *γ*, as *ὄρνυξ* *ὄρνυγος*, *κόκκυξ* *κόκκυγος*, *ὄρνυξ* *ὄρνυγος*; and there is one word with a peculiar inflexion, *ὄνυξ* *ὄνυχος*; and as a general rule, in the nominative case plural, they follow the genitive case singular in having the same characteristic of the

¹ Athenæus here does not arrange his conjugations as we do; nor is it very plain what he means by an immutable consonant.

last syllable. And the case is the same if the last syllable does not begin with a consonant at all.

But with respect to the quail Aristotle says, "The quail is a migratory bird, with cloven feet, and he does not make a nest, but lies in the dust; and he covers over his hole with sticks for fear of hawks; and then the hen lays her eggs in the hole." But Alexander the Myndian says, in the second book of his treatise on Animals, "The female quail has a thin neck, not having under its chin the same black feathers which the male has. And when it is dissected it is found not to have a large crop, but it has a large heart with three lobes; it has also its liver and its gall-bladder united in its intestines, but it has but a small spleen, and one which is not easily perceived; and its testicles are under its liver, like those of the common fowl." And concerning their origin, Phano-demus, in the second book of his History of Attica, says:—"When Erysichthon saw the island of Delos, which was by the ancients called Ortygia, because of the numerous flocks of quails which came over the sea and settled in that island as one which afforded them good shelter" And Eudoxus the Cnidian, in the first book of his Description of the Circuit of the Earth, says that the Phœnicians sacrifice quails to Hercules, because Hercules, the son of Asteria and Jupiter, when on his way towards Libya, was slain by Typhon and restored to life by Iolaus, who brought a quail to him and put it to his nose, and the smell revived him. For when he was alive he was, says Eudoxus, very partial to that bird.

48. But Eupolis uses the word in its diminutive form, and in his play called Cities, calls them *ὀρτύγια*, speaking as follows:—

A. Tell me now, have you ever bred any *ὀρτυγες*?

B. I've bred some small *ὀρτύγια*. What of that?

And Antiphanes, in his play called The Countryman, speaks as follows, using also the form *ὀρτύγιον*:—

For what now could a man like you perform,

Having the soul of a quail (*ὀρτυγίου*)?

It is an odd expression that Pratinas uses, who in his *Dymænæ*, or the *Caryatides*, calls the quail a bird with a sweet voice, unless indeed quails have voices in the Phliasian or Lacedæmonian country as partridges have; and perhaps it is from this, also, that the bird called *σίαλις* has its name, as

Didymus says. For nearly all birds derive their names from the sounds which they make.

There is also a bird called the *ὀρνυγομήτρα* (which is mentioned by Crates in his *Chirons*, where he says,

The *ὀρνυγομήτρα* came from Ithaca.)

And Alexander the Myndian also mentions it, and says that in size it is nearly equal to a turtle-dove; that it has long legs, a slender body, and is very timid. And with respect to the hunting for quails, Clearchus the Solensian mentions some very singular circumstances, in his book which is entitled “A Treatise on those things which have been asserted on Mathematical Principles in Plato’s *Polity*,” where he writes as follows—“Quails, about breeding time, if any one puts a looking-glass opposite to them, and a noose in front of it, run towards the bird which is seen in the looking-glass; and so fall into the noose.” And about the birds called jackdaws he makes a similar statement, saying—“And a very similar thing happens to the jackdaws, on account of their naturally affectionate disposition towards each other. For they are a most exceedingly cunning bird; nevertheless when a bowl full of oil is placed near them, they stand on the edge of the bowl, and look down, and then rush down towards the bird which appears visible in the liquid. In consequence of which, when they are soaked through with the oil, their wings stick together and cause them to be easily captured.” And the Attic writers make the middle syllable of the oblique cases of *ὄρνυξ* long, like *δοίδῦκα*, and *κῆρῦκα*; as Demetrius Ixion tells us, in his treatise on the Dialect of the Alexandrians. But Aristophanes, in his *Peace*, has used the word with the penultima short for the sake of the metre, writing—

The tame domestic quails (*ὄρνυγες οἰκογενεῖς*).

There is also a bird called *χέννιον*, which is a small kind of quail, which is mentioned by Cleomenes, in his letter to Alexander, where he expresses himself in the following manner—“Ten thousand preserved coots, and five thousand of the kind of thrush called *tylas*, and ten thousand preserved *χέννια*.” And Hipparchus, in his *Egyptian Iliad*, says—

I cannot fancy the Egyptian life,
Plucking the *chennia*, which they salt and eat.

49. And even swans in great plenty were not wanting

to our banquets. And Aristotle speaks in the following manner of this bird—"The swan is a prolific bird, and a quarrelsome one. And, indeed, they are so fond of fighting that they often kill one another. And the swan will fight even the eagle; though he does not begin the battle himself. And they are tuneful birds, especially towards the time of their death. And they also cross the seas singing. And they are web-footed, and feed on herbage." But Alexander the Myndian says, that though he followed a great many swans when they were dying, he never heard one sing. And Hegesianax of Alexandria, who arranged the book of Cephalion, called the History of Troy, says that the Cynus who fought with Achilles in single combat, was fed in Leucophrys by the bird of the same name, that is, by the swan. But Boius, or Boio, which Philochorus says was his proper name, in his book on the Origin of Birds, says that Cynus was turned into a bird by Mars, and that when he came to the river Sybaris he was cooped with a crane. And he says, also, that the swan lines his nest with that particular grass which is called lygæa.

And concerning the crane (*γέπavos*), Boius says that there was among the Pygmies a very well known woman whose name was Gerana. And she, being honoured as a god by her fellow-countrymen, thought lightly of those who were really gods, and especially of Juno and Diana. And accordingly Juno, being indignant, metamorphosed her into an unsightly bird, and made her hostile to and hated by the Pygmies who had been used to honour her. And he says, also, that of her and Nicodamas was born the land tortoise. And as a general rule, the man who composed all these fables asserts that all the birds were formerly men.

50. The next bird to be mentioned is the pigeon. Aristotle says, that there is but one genus of the pigeon, but five subordinate species; writing thus—"The pigeon, the *cenas*, the *phaps*, the dove, and the turtle-dove." But in the fifth book of his treatise on the Parts of Animals, he makes no mention of the *phaps*, though Æschylus, in his tragedy called *Proteus*, does mention that bird in the following line—

Feeding the wretched miserable *phaps*,
Entangled as to its poor broken sides
Within the winnowing spokes.

And in his *Philoctetes* he uses the word in the genitive case plural, *φαβῶν*. "The *œnas*, then," says Aristotle, "is something larger than the pigeon, and it has a puce-coloured plumage; but the phaps is something between the pigeon and the *œnas*. And the species called phassa is about as large as the common cock, but of the colour of ashes; and the turtle-dove is less than all the other species, and is of a cinder-colour. And this last is only seen in the summer, and during the winter it keeps in its hole. Now, the phaps and the common pigeon are always to be seen, but the *œnas* is only visible in the autumn. And the species called the phassa is said to be longer lived than any of the others; for it lives thirty or forty years. And the cock birds never leave the hens to the day of their death, nor do the hens ever desert the cock: but when one dies the other remains solitary: and crows, and ravens, and jackdaws all do the same thing. And in every kind of the genus pigeon, both male and female sit on the eggs in turn; and when the chickens are hatched, the cock bird spits upon them to prevent their being fascinated. And the hen lays two eggs, the first of which produces a cock and the second a hen. And they lay at every season of the year; so that they lay ten or eleven times a year; and in Egypt they lay twelve times; for the hen conceives again the very next day to that in which it lays." And further on, in the same book, Aristotle says that the kind called *περιστερά* differs from the *πελειὰς*, and the *πελειὰς* is the least of the two. And the *πελειὰς* is easily tamed; but the *περιστερά* is black, and small, and has red rough legs; on which account no one keeps them. But he mentions a peculiarity of the species called *περιστερά*, that they kiss one another when courting, and that if the males neglect this, the hens do not admit their embraces. However, old doves do not go through this formality; but omit the kisses and still succeed in their suit, but the younger ones always kiss before they proceed to action. And the hens, too, make love to one another, when there is no cock at hand, kissing one another beforehand. But still, as there are no real results, the eggs which they lay never produce chickens. The Dorians, however, consider the *πελειὰς* and the *περιστερά* as identical; and Sophron uses the two words as synonymous in his *Female Actresses*. But Callimachus, in his treatise on Birds, speaks of the *pyrallis*, the

dove, the wood-pigeon, and the turtle-dove, as all different from one another.

51. But Alexander the Myndian says, that the pigeon never lifts up his head when it drinks, as the turtle-dove does; and that it never utters any sound in the winter except when it is very fine weather. It is said, also, that when the species called *cœnas* has eaten the seed of the mistletoe, and then leaves its droppings on any tree, mistletoe after that grows upon that tree. But Daïmachus, in his history of India, says that pigeons of an apple-green colour are found in India. And Charon of Lampsacus, in his history of Persia, speaking of Mardonius, and of the losses which the Persian army sustained off Mount Athos, writes as follows—"And that was the first time that white pigeons were ever seen by the Greeks; as they had never existed in that country." And Aristotle says, that the pigeons, when their young are born, eat a lot of earth impregnated with salt, and then open the mouths of their young and spit the salt into them; and by this means prepare them to swallow and digest their food.

And at Eryx in Sicily, there is a certain time which the Sicilians call The Departure, at which time they say that the Goddess is departing into Africa: and at this time all the pigeons about the place disappear, as if they had accompanied the Goddess on her journey. And after nine days, when the festival called *καταγώγια*, that is to say The Return, is celebrated, after one pigeon has first arrived, flying across the sea like an *avant-courier*, and has flown into the temple, the rest follow speedily. And on this, all the inhabitants around, who are comfortably off, feast; and the rest clap their hands for joy. And at that time the whole place smells of butter, which they use as a sort of token of the return of the Goddess. But Autocrates, in his history of Achaia, says that Jupiter once changed his form into that of a pigeon, when he was in love with a maiden in Ægium, whose name was Phthia. But the Attic writers use the word also in the masculine gender, *περιστερός*. Alexis, in his *People Running together*, says—

For I am the white pigeon (*περιστερός*) of Venus;
But as for Bacchus, he knows nothing more
Than how to get well drunk; and nothing cares
Whether 'tis new wine that he drinks or old.

But in his play of the Rhodian, or the Woman Caressing, he uses the word in the feminine gender; and says in that passage that the Sicilian pigeons are superior to all others—

Breeding within some pigeons from Sicily,
The fairest shaped of all their species.

And Pherecrates, in his Painters, says—

Send off a pigeon (περιστερὸν) as a messenger.

And in his Petale he uses the diminutive form περιστέριον, where he says,—

But now, my pigeon, fly thou like Callisthenes,
And bear me to Cythera and to Cyprus.

And Nicander, in the second book of his Georgics, mentions the Sicilian doves and pigeons, and says,—

And do you in your hall preserve a flock
Of fruitful doves from Sicily or Dracontium,
For it is said that neither kites nor hawks
Incline to hurt those choice and sacred birds.

52. We must also mention ducks. The male of these birds, as Alexander the Myndian says, is larger than the female, and has a more richly coloured plumage: but the bird which is called the glaucion, from the colour of its eyes, is a little smaller than the duck. And of the species called boscades the male is marked all over with lines, and he also is less than the duck; and the males have short beaks, too small to be in fair proportion to their size: but the small diver is the least of all aquatic birds, being of a dirty black plumage, and it has a sharp beak, turning upwards towards the eyes, and it goes a great deal under water. There is also another species of the boscades, larger than the duck, but smaller than the chenalopex: but the species which are called phascades are a little larger than the small divers, but in all other respects they resemble the ducks. And the kind called uria are not much smaller than the duck, but as to its plumage it is of a dirty earthenware colour, and it has a long and narrow beak: but the coot, which also has a narrow beak, is of a rounder shape, and is of an ash colour about the stomach, and rather blacker on the back. But Aristophanes, in his Acharnians, in the following lines, mentions the duck and the diver, from whose names (νήττα and κολυμβὰς) we get the verbs νήχομαι, to swim, and κολυμβάω, to dive, with a great many other water birds—

Ducks too, and jackdaws, woodcocks too, and coots,
And wrens, and divers.

And Callimachus also mentions them in his treatise on Birds.

53. We often also had put before us the dish called parastatæ, which is mentioned by Epænetus in his Cookery Book, and by Semaristus in the third and fourth books of his treatise on Synonymes. And it is testicles which are called by this name. But when some meat was served up with a very fragrant sauce, and when some one said,—Give me a plate of that suffocated meat, that Dædalus of names, Ulpian, said—I myself shall be suffocated if you do not tell me where you found any mention of meat of that kind; for I will not name them so before I know. And he said, Strattis, in his Macedonians or Cinesias, has said—

Take care, and often have some snffocated meat.

And Eubulus, in his Catacollomenos, says—

And platters heap'd with quantities of meat
Suffocated in the Sicilian fashion.

And Aristophanes, in his Wasps, has said—

Some suffocated meat in a platter.

And Cratinus, in his Delian Women, says—

And therefore do you take some meat and pound it,
Having first neatly suffocated it.

And Antiphanes, in his Countryman, says—

And first of all

I bring you the much-wish'd-for barley-cake,
Which the all-genial mother Ceres gives
A joyful gift to mortals; and besides,
Some tender limbs of suffocated goats
Set round with herbs, a young and tender meat.

B. How say you?

A. I am going through a tragedy
Of the divinest Sophocles.

54. And when some sucking-pigs were carried round, and the guests made an inquiry respecting them, whether they were mentioned by any ancient author, some one said—Phe-recrates, in his Slave turned Tutor, says—

I stole some sucking-pigs not fully grown.

And in his Deserters he says—

Are you not going to kill a sucking-pig?

And Alcæus, in his Palæstra, says—

For here he is himself, and if I grunt
One atom more than any sucking-pig

And Herodotus, in his first book, says that in Babylon there is a golden altar, on which it is not lawful to sacrifice anything but sucking-pigs. Antiphanes says in his Philetærus—

There's here a pretty little cromaciscus
Not yet wean'd, you see.

And Heniochus, in his Polyeuctus, says—

The ox was brazen, long since past all boiling,
But he perhaps had taken a sucking-pig,
And slaughter'd that.

And Anacreon says—

Like a young sucking kid, which when it leaves
Its mother in the wood, trembles with fear.

And Crates, in his Neighbours, says—

For now we constantly have feasts of lovers,
As long as we have store of lambs and pigs
Not taken from their dams.

And Simonides represents Danae as speaking thus over Perseus—

O my dear child, what mis'ry tears my soul !
But you lie sleeping,
You slumber with your unwean'd heart.

And in another place he says of Archemorus—

Alas the wreath ! They wept the unwean'd child,
Breathing out his sweet soul in bitter pangs.

And Clearchus, in his Lives, says that Phalaris the tyrant had arrived at such a pitch of cruelty, that he used to feast on sucking children. And there is a verb *θησθαι*, which means to suck milk, (Homer says—

Hector is mortal, and has suck'd the breast ;)

because the mother's breast is put into the mouth of the infant. And that is the derivation of the word *τήθος*, breast, from *τίθηναι*, to place, because the breasts are thus placed in the children's mouths.

After she'd lull'd to sleep the new-born kids,
As yet unweaned from their mother's breast.

55. And when some antelopes were brought round, Palamedes of Elea, the collector of words, said—It is not bad meat that of the antelopes (*δόρκωνες*). And Myrtilus said to him—The word is only *δορκάδες*, not *δόρκωνες*. Xenophon,

in the first book of his *Anabasis*, says, "And there were in that part bustards and *δορκάδες*."

56. The next thing to be mentioned is the peacock. And that this is a rare bird is shown by what Antiphanes says in his *Soldier*, or *Tychon*, where his words are—

And then some man brought in one single pair
Of peacocks to the city; 'twas a sight
Wondrous to see; now they're as thick as quails.

And Eubulus says in his *Phoenix*—

The peacock is admired for his rarity.

"The peacock," says Aristotle, "is cloven-footed, and feeds on herbage; it begins to breed when it is three years old, at which age it also gets the rich and varied colours of its plumage; and it sits on its eggs about thirty days, and once a-year it lays twelve eggs, and it lays these not all at once, but at intervals, laying every third day. But the first year of a hen's laying she does not lay more than eight eggs; and she sometimes lays wind eggs like the common hen, but never more than two; and she sits upon her eggs and hatches them very much in the same way as the common hen does." And Eupolis, in his *Deserters from the Army*, speaks of the peacock in the following terms—

Lest I should keep in Pluto's realm,
A peacock such as this, who wakes the sleepers.

And there is a speech extant, by Antiphanes the orator, which is entitled, *On Peacocks*. And in that speech there is not one express mention of the name peacock, but he repeatedly speaks of them in it as birds of variegated plumage, saying—"That Demus, the son of Pyrilampes, breeds these birds, and that out of a desire to see these birds, a great many people come from Lacedæmon and from Thessaly, and show great anxiety to get some of the eggs." And with respect to their appearance he writes thus—"If any one wishes to remove these birds into a city, they will fly away and depart; and if he cuts their wings he takes away their beauty. For their wings are their beauty, and not their body." And that people used to be very anxious to see them he tells us subsequently in the same book, where he says; "But at the time of the festival of the new moon, any one who likes is admitted to see them, but on other days if any one comes and wishes to see them he is never allowed to do so; and this is not a

custom of yesterday, or a recent practice, but one which has subsisted for more than thirty years."

57. "But the Athenians call the word *ταῶς*," as Tryphon tells us, "circumflexing and aspirating the last syllable. And they read it spelt in this way in the Deserters from the Army of Eupolis, in the passage which has been already quoted, and in the Birds of Aristophanes—

Are you then Tereus? are you a bird or a peacock (*ταῶς*)?

And in another passage he writes—

A bird then; what kind? is it not a peacock (*ταῶς*)?

But in the dative they say *ταῶνι*, as Aristophanes does in the same play. But it is quite impossible in the Attic or Ionic dialects that, in nouns which have more than one syllable, the last syllable beginning with a vowel should be aspirated; for it is quite inevitable that it should be pronounced with a lene breathing, as *νεῶς*, *λεῶς*, *Τυνδάρεως*, *Μενέλεως*, *λειπόνεως*, *εἴνεως*, *Νεϊλεως*, *πρᾶος*, *ύίος*, *Κεῖος*, *Χίος*, *δίος*, *χρεῖος*, *πλεῖος*, *λεῖος*; *λαιός*, *βαιός*, *φαιός*, *πηός*, *γός*, *θοός*, *ρόος*, *ζωός*. For the aspirate is fond of beginning a word, and is by nature inclined to the lead, and is never included in the last part of a word. And the name *ταῶς* is derived from the extension (*τάσις*) of the wings." And Seleucus, in the fifth book of his treatise on Hellenisms, says: "The peacock, *ταῶς*:—but the Attics, contrary to all rule, both aspirate and circumflex the last syllable; but the aspirate is only attached to the first vowel when it begins a word in the simple pronunciation of the word, and there taking the lead, and running on more swiftly, it has the first place in the word. Accordingly, the Athenians, in consequence of this arrangement, observing the inherent character of this breathing, do not put it *on* vowels, as they do often accents and breathings, but put it before them. And I think that the ancients used to mark the aspirate by the character H, on which account the Romans write the letter H at the beginning of all aspirated nouns, showing its predominant nature; and if this be the proper character of the aspirate, it is plain that it is contrary to all reason and analogy that the word *ταῶς* has any breathing at all marked upon it by the Attic writers."

58. And as at the banquet a great many more discussions arose about each of the dishes that were served up;—But I,

said Laurentius, according to the example of our most excellent friend Ulpian, will myself also say something to you (for we are feeding on discussions). What do you think of the grouse? And when some one said,—He is a species of bird; (but it is the custom of the sons of the grammarians to say of anything that is mentioned to them in this way, It is a species of plant, a species of bird, a species of stone;) Laurentius said—And I, my good friend, am aware that the admirable Aristophanes, in his *Birds*, mentions the grouse in the following lines—

With the porphyryon and the pelican,
And pelecinnus, and the phlexis too,
The grouse and peacock.

But I wish to learn from you whether there is any mention of the bird in any other author. For Alexander the Myndian, in the second book of his treatise on Winged Animals, speaks of it as a bird of no great size, but rather as one of the smaller birds. For his words are these—"The grouse, a bird about the size of rook, of an earthenware colour, variegated with dirty coloured spots, and long lines, feeding on fruit; and when it lays its eggs it cackles (*τερράζει*), from which it derives its name (*τέρραξ*)." And Epicharmus, in his *Hebe's Wedding*, says—

For when you've taken quails and sparrows too,
And larks who love to robe themselves in dust,
And grouse, and rooks, and beauteous fig-peckers.

And in another passage he says—

There were the herons with their long bending necks,
A numerous flock; and grouse, and rooks besides.

But since none of you have anything to say on the subject (as you are all silent), I will show you the bird itself; for when I was the Emperor's Procurator in Mysia, and the superintendent of all the affairs of that province, I saw the bird in that country. And learning that it was called by this name among the Mysians and Pæonians, I recollected what the bird was by the description given of it by Aristophanes. And believing that this bird was considered by the all-accomplished Aristotle worthy of being mentioned in that work of his worth many talents (for it is said that the Stagirite received eight hundred talents from Alexander as his contribution towards perfecting his *History of Animals*), when I found that there was no mention of it in this work, I was delighted at having the

admirable Aristophanes as an unimpeachable witness in the matter. And while he was saying this, a slave came in bringing in the grouse in a basket; but it was in size larger than the largest cock of the common poultry, and in appearance it was very like the porphyryon; and it had wattles hanging from its ears on each side like the common cock; and its voice was loud and harsh. And so after we had admired the beauty of the bird, in a short time one was served up on the table dressed; and the meat of him was like that of the ostrich, which we were often in the habit of eating.

59. There was a dish too called loins (*ψύαι*). The poet who wrote the poem called *The Return of the Atridae*, in the third book says—

And with his rapid feet Hermioneus
Caught Nisus, and his loins with spear transfix'd.

And Simaristus, in the third book of his *Synonymes*, writes thus: "The flesh of the loins which stands out on each side is called *ψύαι*, and the hollows on each side they call *κύβοι* and *γάλλιαι*." And Clearchus, in the second book of his treatise on *The Joints in the Human Body*, speaks thus: "There is flesh full of muscle on each side; which some people call *ψύαι*, and others call *ἀλώπεκες*, and others *νευρόμητραι*." And the admirable Hippocrates also speaks of *ψύαι*; and they get this name from being easily wiped (*ἀπὸ τοῦ ῥαδίως ἀποψᾶσθαι*), or as being flesh lightly touching (*ἐπαπαύουσα*) the bones, and lying lightly on the surface of them. And Euphron the comic poet mentions them in his *Theori*—

There is a lobe and parts, too, called *ψύαι*;
Learn to cut these before you view the sacrifice.

60. There is a dish too made of udder. Teleclides, in his *Rigid Men*, says—

Since I'm a female, I must have an udder.

Herodotus, in the fourth book of his *History*, uses the same term when speaking of horses; but it is rare to find the word (*οὔθαρ*) applied to the other animals; but the word most commonly used is *ὑπογάστριον*, as in the case of fishes. Strattis, in his *Atalanta*, says—

The *ὑπογάστριον* and the extremities
Of the large tunny.

And Theopompus, in his *Callæschrus*, says—

A. And th' *ὑπογάστρια* of fish.

B. O, Ceres!

But in the Sirens he calls it not *ὑπογάστρια*, but *ὑπήτρια*, saying—

Th' *ὑπήτρια* of white Sicilian tunnies.

61. We must now speak of the hare; concerning this animal Archestratus, that author so curious in his dishes, speaks thus—

Many are the ways and many the recipes
For dressing hares; but this is best of all,
To place before a hungry set of guests,
A slice of roasted meat fresh from the spit,
Hot, season'd only with plain simple salt,
Not too much done. And do not you be vex'd
At seeing blood fresh trickling from the meat,
But eat it eagerly. All other ways
Are quite superfluons, such as when cooks pour
A lot of sticky clammy sauce upon it,
Parings of cheese, and lees, and dregs of oil,
As if they were preparing cat's meat.

And Naucrates the comic poet, in his *Persia*, says that it is an uncommon thing to find a hare in Attica: and he speaks thus—

For who in rocky Attica e'er saw
A lion or any other similar beast,
Where 'tis not easy e'en to find a hare?

But Alcæus, in his *Callisto*, speaks of hares as being plentiful, and says—

You should have coriander seed so fine
That, when we've got some hares, we may be able
To sprinkle them with that small seed and salt.

62. And Tryphon says,—“Aristophanes, in his *Danaides*, uses the form *λαγών* in the accusative case with an acute accent on the last syllable, and with a *ν* for the final letter, saying—

And when he starts perhaps he may be able
To help us catch a hare (*λαγών*).

And in his *Daitaleis* he says—

I am undone, I shall be surely seen
Plucking the fur from off the hare (*λαγών*).

But Xenophon, in his treatise on Hunting, writes the accusative *λαγῶν* without the *ν*, and with a circumflex accent. But among us the ordinary form of the nominative case is *λαγός*; and as we say *ναός*, and the Attics *νεὼς*, and as we say *λαός*, and the Attics *λεὼς*; so, while we call this animal *λαγός*, they call him *λαγῶς*. And as for our using the form *λαγόν* in the accusative case singular, to that we find a corresponding

nominative plural in Sophocles, in his *Amycus*, a satyric drama; where he enumerates—

Cranes, crows, and owls, and kites, and hares (*λαγολ*).

But there is also a form of the nominative plural corresponding to the accusative *λαγών*, ending in *ω*, as found in the *Flatterers of Eupolis*—

Where there are rays, and hares (*λαγῶ*), and light-footed women.

But some people, contrary to all reason, circumflex the last syllable of this form *λαγῶ*; but it ought to have an acute accent, since all the nouns which end in *ος*, even when they are changed into *ως* by the Attic writers, still preserve the same accent as if they had undergone no alteration; as *ναός*, *νεώς*; *κάλος*, *κάλως*. And so, too, Epicharmus used this noun, and Herodotus, and the author of the poem called the *Helots*. Moreover, *λαγός* is the Ionic form—

Rouse the sea-hare (*λαγός*) before you drink the water; and *λαγῶς* the Attic one. But the Attic writers use also the form *λαγός*; as Sophocles, in the line above quoted—

Cranes, crows, and owls, and hares (*λαγολ*).

There is also a line in Homer, where he says—

ἡ πτῶκα λαγῶν.

Now, if we have regard to the Ionic dialect, we say that *ω* is interpolated; and if we measure it by the Attic dialect, then we say the *ο* is so: and the meat of the hare is called *λαγῶα κρέα*.

63. But Hegesander the Delphian, in his Commentaries, says that in the reign of Antigonus Gonatas, there were such a number of hares in the island of *Astypalæa*, that the natives consulted the oracle on the subject. And the *Pythia* answered them that they ought to breed dogs, and hunt them; and so in one year there were caught more than six thousand. And all this immense number arose from a man of the island of *Anaphe* having put one pair of hares in the island. As also, on a previous occasion, when a certain *Astypalæan* had let loose a pair of partridges in the island of *Anaphe*, there came to be such a number of partridges in *Anaphe*, that the inhabitants ran a risk of being driven out of the island by them. But originally *Astypalæa* had no hares at all, but only partridges. And the hare is a very prolific animal, as *Xenophon* has told us, in his treatise on *Hunting*; and *Herodotus*

speaks of it in the following terms—"Since the hare is hunted by everything—man, beast, and bird—it is on this account a very prolific animal; and it is the only animal known which is capable of superfetation. And it has in its womb at one time one litter with the fur on, and another bare, and another just formed, and a fourth only just conceived." And Polybius, in the twelfth book of his History, says that there is another animal like the hare which is called the rabbit (κοῦνικλος); and he writes as follows—"The animal called the rabbit, when seen at a distance, looks like a small hare; but when any one takes it in his hands, there is a great difference between them, both in appearance and taste: and it lives chiefly underground." And Posidonius the philosopher also mentions them in his History; and we ourselves have seen a great many in our voyage from Dicæarchia¹ to Naples. For there is an island not far from the mainland, opposite the lower side of Dicæarchia, inhabited by only a very scanty population, but having a great number of rabbits. And there is also a kind of hare called the Chelidonian hare, which is mentioned by Diphilus, or Calliades, in his play called Ignorance, in the following terms—

What is this? whence this hare who hears the name
Of Chelidonian? Is it grey hare soup,
Mimarcys call'd, so thick with blood?

And Theophrastus, in the twentieth book of his History, says that there are hares about Bisaltia which have two livers.

64. And when a wild boar was put upon the table, which was in no respect less than that noble Calydonian boar which has been so much celebrated,—I suggest to you now, said he, O my most philosophical and precise Ulpian, to inquire who ever said that the Calydonian boar was a female, and that her meat was white. But he, without giving the matter any long consideration, but rather turning the question off, said—But it does seem to me, my friends, that if you are not yet satisfied, after having had such plenty of all these things, that you surpass every one who has ever been celebrated for his powers of eating,—and who those people are you can find out by inquiry. But it is more correct and more consistent with etymology to make the name σὺς, with a σ; for the animal has its name from rushing (σεύομαι) and going on

¹ The same as Puteoli.

impetuously; but men have got a trick of pronouncing the word without the σ , υ s; and some people believe that it is called $\sigma\upsilon\nu$, by being softened from $\theta\upsilon\nu$, as if it had its name from being a fit animal to sacrifice ($\theta\upsilon\epsilon\iota\nu$). But now, if it seems good to you, answer me who ever uses the compound word like we do, calling the wild boar not $\sigma\upsilon\varsigma$ $\acute{\alpha}\gamma\pi\iota\omicron\varsigma$, but $\sigma\upsilon\acute{\alpha}\gamma\gamma\omicron\varsigma$? At all events, Sophocles, in his *Lovers of Achilles*, has applied the word $\sigma\upsilon\acute{\alpha}\gamma\gamma\omicron\varsigma$ to a dog, as hunting the boar ($\alpha\pi\omicron\tau\omicron\upsilon\sigma\iota\varsigma$ $\acute{\alpha}\gamma\gamma\epsilon\upsilon\epsilon\iota\nu$), where he says—

And you, Syagre, child of Pelion.

And in Herodotus we find Syagrus used as a proper name of a man who was a Lacedæmonian by birth, and who went on the embassy to Gelon the Syracusan, about forming an alliance against the Medes; which Herodotus mentions in the seventh book of his History. And I am aware, too, that there was a general of the Ætolians named Syagrus, who is mentioned by Phylarchus, in the fourth book of his History. And Democritus said—You always, O Ulpian, have got a habit of never taking anything that is set before you until you know whether the existing name of it was in use among the ancients. Accordingly you are running the risk, on account of all these inquiries of yours, (just like Philetas of Cos, who was always investigating all false arguments and erroneous uses of words,) of being starved to death, as he was. For he became very thin by reason of his devotion to these inquiries, and so died, as the inscription in front of his tomb shows—

Stranger, Philetas is my name, I lie
Slain by fallacious arguments, and cares
Protracted from the evening through the night.

65. And so that you may not waste away by investigating this word $\sigma\upsilon\acute{\alpha}\gamma\gamma\omicron\varsigma$, learn that Antiphanes gives this name to the wild boar, in his *Ravished Woman* :—

This very night a wild boar ($\sigma\upsilon\acute{\alpha}\gamma\gamma\omicron\nu$) will I seize,
And drag into this house, and a lion and a wolf.

And Dionysius the tyrant, in his *Adonis*, says—

Under the arched cavern of the nymphs
I consecrate

A wild boar ($\sigma\upsilon\acute{\alpha}\gamma\gamma\omicron\nu$) as the first-fruits to the gods.

And Lynceus the Samian, in his epistle to Apollodorus, writes thus—“That you may have some goat’s flesh for your children, and some meat of the wild boar ($\tau\alpha$ $\sigma\upsilon\acute{\alpha}\gamma\gamma\iota\alpha$) for your-

self and your friends." And Hippolochus the Macedonian, whom we have mentioned before now, in his epistle to the above-named Lynceus, mentioned many wild boars (*σάγγρων*). But, since you have turned off the question which was put to you about the colour of the Calydonian boar, and whether any one states him to have been white as to his flesh, we ourselves will tell you who has said so; and you yourself may investigate the proofs which I bring. For some time ago, I read the dithyrambics of Cleomenes of Rhegium; and this account is given in that ode of them which is entitled Meleager. And I am not ignorant that the inhabitants of Sicily call the wild boar (which we call *σάγγρος*) *ἀσχέδωρος*. And Æschylus, in his Phorcides, comparing Perseus to a wild boar, says—

He rush'd into the cave like a wild boar (*ἀσχέδωρος ὤς*).

And Sciras (and he is a poet of what is called the Italian comedy, and a native of Tarentum), in his Meleager, says—

Where shepherds never choose to feed their flocks,
Nor does the wild boar range and chase his mate.

And it is not wonderful that Æschylus, who lived for some time in Sicily, should use many Sicilian words.

66. There were also very often kids brought round by the servants, dressed in various ways; some of them with a great deal of assafoetida, which afforded us no ordinary pleasure; for the flesh of the goat is exceedingly nutritious. At all events, Clitomachus the Carthaginian, who is inferior to no one of the new Academy for his spirit of philosophical investigation, says that a certain Theban athlete surpassed all the men of his time in strength, because he ate goat's flesh; for the juice of that meat is nervous and sticky, and such as can remain a long time in the substance of the body. And this wrestler used to be much laughed at, because of the unpleasant smell of his perspiration. And all the meat of pigs and lambs, while it remains undigested in the system, is very apt to turn, because of the fat. But the banquets spoken of by the comic poets rather please the ears by sweet sounds, than the palate by sweet tastes; as, for instance, the feast mentioned by Antiphanes, in his Female Physician—

A. But what meat do you eat with most delight?

B. What meat?—why if you mean as to its cheapness,
There's mutton ere it bears you wool or milk,
That is to say, there's lamb, my friend; and so

There's also meat of goats which give no milk,
That is to say, of kids. For so much profit
Is got from these when they are fully grown,
That I put up with eating cheaper kinds.

And in his Cyclops he says—

These are the animals which the earth produces,
Which you will have from me : the ox of th' herd,
The goat which roves the woods, the chamois which
Loves the high mountain tops, the fearless ram,
The hog, the boar, the sucking-pig besides,
And hares, and kids
Green cheese, dry cheese, and cut and pounded cheese,
Scraped cheese, and chopp'd cheese, and congeal'd cheese

67. And Mnesimachus, in his Horse-breeder, provides the following things for dinner—

Come forth, O Manes, from the chamber
Deck'd with the lofty cypress roof;
Go to the market, to the statues
Of Maia's son, where all the chiefs
Of the tribes meet, and seek the troop
Of their most graceful pupils, whom
Phidon is teaching how to mount
Their horses, and dismount from them.
I need not tell you now their names.
Go; tell them that the fish is cold,
The wine is hot, the pastry dry,
The bread dry, too, and hard. The chops
Are burnt to pieces, and the meat
Taken from out the brine and dish'd.
The sausages are served up too;
So is the tripe, and rich black puddings.
Those who 're in-doors are all at table,
The wine cups all are quickly drain'd,
The pledge goes round; and nought remains;
But the lascivious drunken cordax.¹
The young men all are waxing wanton,
And ev'rything's turn'd upside down.
Remember what I say, and bear
My words in mind.
Why stand yon gaping like a fool?
Look here, and just repeat the message
Which I've just told you; do,—I will
Repeat it o'er again all through.
Bid them come now, and not delay,
Nor vex the cook who's ready for them.
For all the fish is long since boil'd,
And all the roast meat's long since cold.

¹ The cordax was a lascivious dance of the old comedy; to dance it off the stage was considered a sign of drunkenness and indecency.

And mention o'er each separate dish;—
 Onions and olives, garlic too,
 Cucumbers, cabbages, and broth,
 Fig-leaves, and herbs, and tunny cutlets,
 Glanis and rhinè, shark and conger,
 A physcinius whole, a tunny,
 A coracinus whole, a thunnis,
 A small anchovy, and a tench,
 A spindle-fish, a tail of dog-fish,
 A carcharias and a torpedo;
 A sea-frog, lizard, and a perch,
 A trichias and a physcis too,
 A brinchus, mullet, and sea-cuckoo.
 A turtle, and besides a lamprey,
 A phagrus, lebias, and grey mullet,
 A sparus, and æolias,
 A swallow, and the bird of Thrace,
 A sprat, a squid, a turbot, and
 Dracænides, and polypi,
 A cuttle-fish, an orphus too;
 A crab, likewise an escharus,
 A needle-fish, a fine anchovy,
 Some cestres, scorpions, cels, and loaves.
 And loads of other meat, beyond
 My calculation or my mention.
 Dishes of goose, and pork, and beef,
 And lamb, and mutton, goat and kid;
 Of poultry, ducks and partridges,
 And jays, and foxes. And what follows
 Will be a downright sight to see,
 So many good things there will be.
 And all the slaves through all the house
 Are busy baking, roasting, dressing,
 And plucking, cutting, heating, boiling,
 And laughing, playing, leaping, feasting,
 And drinking, joking, scolding, pricking.
 And lovely sounds from tuneful flutes,
 And song and din go through the house,
 Of instruments both wind and string'd.
 Meantime a lovely scent of cassia,
 From Syria's fertile land, does strike
 Upon my sense, and frankincense,
 And myrrh, and nard * * *
 * * *
 Such a confusion fills the house
 With every sort of luxury.

68. Now, after all this conversation, there was brought in the dish which is called Rhoduntia; concerning which that wise cook quoted numbers of tragedies before he would tell us what he was bringing us. And he laughed at those who

professed to be such admirable cooks, mentioning whom, he said—Did that cook in the play of Anthippus, the comic poet, ever invent such a dish as this?—the cook, I mean, who, in the Veiled Man, boasted in this fashion:—

A. Sophon, an Ararnanian citizen,
And good Democritus of Rhodes, were long
Fellow-disciples in this noble art,
And Labdacus of Sicily was their tutor.
These men effaced all vulgar old recipes
Out of their cookery books, and took away
The mortar from the middle of the kitchen.
They brought into disuse all vinegar,
Cummin, and cheese, and assafoetida,
And coriander seed, and all the sauces
Which Saturn used to keep within his cruets.
And the cook who employ'd such means they thought
A humbug, a mere mountebank in his art.
They used oil only, and clean plates, O father,
And a quick fire, wanting little bellows:
With this they made each dinner elegant.
They were the first who banish'd tears and sneezing,
And spitting from the board; and purified
The manners of the guests. At last the Rhodian,
Drinking some pickle by mistake, did die;
For such a draught was foreign to his nature.

B. 'Twas likely so to be.

A. But Sophon still
Has all Ionia for his dominions,
And he, O father, was my only tutor.
And I now study philosophic rules,
Wishing to leave behind me followers,
And new discover'd rules to guide the art.
B. Ah! but, I fear, you'll want to cut me up,
And not the animal we think to sacrifice.
A. To-morrow you shall see me with my books,
Seeking fresh precepts for my noble art;
Nor do I differ from th' Aspendian.
And if you will, you too shall taste a specimen
Of this my skill. I do not always give
The self-same dishes to all kinds of guests;
But I regard their lives and habits all.
One dish I set before my friends in love,
Another's suited to philosophers,
Another to tax-gatherers. A youth
Who has a mistress, quickly will devour
His patrimonial inheritance;
So before him I place fat cuttle-fish
Of every sort; and dishes too of fish
Such as do haunt the rocks, all season'd highly

With every kind of clear transparent sauce.
 For such a man cares nought about his dinner,
 But all his thoughts are on his mistress fix'd,
 Then to philosophers I serve up ham,
 Or pettitoes ; for all that crafty tribe
 Are wonderful performers at the table.
 Owls, eels, and spars I give the publicans,
 When they're in season, but at other times
 Some lentil salad. And all funeral feasts
 I make more splendid than the living ones.
 For old men's palates are not critical ;
 At least not half so much as those of youths.
 And so I give them mustard, and I make them
 Sauces of pungent nature, which may rouse
 Their dormant sense, and make it snuff the air ;
 And when I once behold a face, I know
 The dishes that its owner likes to eat.

69. And the cook in the Thesmophorus of Dionysius, my revellers, (for it is worth while to mention him also,) says—

You have said these things with great severity,
 (And that's your usual kindness, by the Gods) ;
 You've said a cook should always beforehand
 Know who the guests may be for whom he now
 Is dressing dinner. For he should regard
 This single point—whom he has got to please
 While seasoning his sauces properly ;
 And by this means he'll know the proper way
 And time to lay his table and to dress
 His meats and soups. But he who this neglects
 Is not a cook, though he may be a seasoner.
 But these are different arts, a wondrous space
 Separates the two. It is not every one
 That's called a general who commands an army,
 But he who can with prompt and versatile skill
 Avail himself of opportunities,
 And look about him, changing quick his plans,
 He is the general. He who can't do this
 Is only in command. And so with us.
 To roast some beef, to carve a joint with neatness,
 To boil up sauces, and to blow the fire,
 Is anybody's task ; he who does this
 Is but a seasoner and broth-maker :
 A cook is quite another thing. His mind
 Must comprehend all facts and circumstances :
 Where is the place, and when the time of supper ;
 Who are the guests, and who the entertainer ;
 What fish he ought to buy, and when to buy it.
 For all these things
 You'll have on almost every occasion ;
 But they're not always of the same importance,

Nor do they always the same pleasure give.
 Arcestratus has written on this art,
 And is by many people highly thought of,
 As having given us a useful treatise;
 But still there's much of which he's ignorant,
 And all his rules are really good for nothing,
 So do not mind or yield to all the rules
 Which he has laid down most authoritatively,
 For a more empty lot of maxims you
 Will hardly find. For when you write a book
 On cookery, it will not do to say,
 "As I was just now saying;" for this art
 Has no fix'd guide but opportunity,
 And must itself its only mistress be.
 But if your skill be ne'er so great, and yet
 You let the opportunity escape,
 Your art is lost, and might as well be none.

B. O man, you're wise. But as for this man who
 You just now said was coming here to try
 His hand at delicate banquets, say, does he
 Forget to come?

A. If I but make you now
 One forced meat ball, I can in that small thing
 Give you a specimen of all my skill.
 And I will serve you up a meal which shall
 Be redolent of the Athenian breezes.

* * * * *

Dost fear that I shall fail to lull your soul
 With dishes of sufficient luxury?

70. And to all this Æmilianus makes answer—

My friend, you've made a speech quite long enough
 In praising your fav'rite art of cookery;—

as Hegesippus says in his Brethren. Do you then—

Give us now something new to see beyond
 Your predecessor's art, or plague us not;
 But show me what you've got, and tell its name.

And he rejoins—

You look down on me, since I am a cook.

But perhaps—

What I have made by practising my art—

according to the comic poet Demetrius, who, in his play
 entitled *The Areopagite*, has spoken as follows—

What I have made by practising my art
 Is more than any actor e'er has gain'd,—
 This smoky art of mine is quite a kingdom.
 I was a caper-pickler with Seleucus,
 And at the court of the Sicilian king,

Agathocles, I was the very first
 To introduce the royal dish of lentils.
 My chief exploit I have not mention'd yet :
 There was a famine, and a man named Lachares
 Was giving an entertainment to his friends ;
 Whom I recovered with some caper-sauce.

Lachares made Minerva naked, who caused him no inconvenience ; but I will now strip you who are inconveniencing me, said Æmilianus, unless you show me what you have got with you. And he said at last, rather unwillingly, I call this dish the Dish of Roses. And it is prepared in such a way, that you may not only have the ornament of a garland on your head, but also in yourself, and so feast your whole body with a luxurious banquet. Having pounded a quantity of the most fragrant roses in a mortar, I put in the brains of birds and pigs boiled and thoroughly cleansed of all the sinews, and also the yolks of eggs, and with them oil, and pickle-juice, and pepper, and wine. And having pounded all these things carefully together, I put them into a new dish, applying a gentle and steady fire to them. And while saying this, he uncovered the dish, and diffused such a sweet perfume over the whole party, that one of the guests present said with great truth—

The winds perfumed the balmy gale convey
 Through heav'n, through earth, and all the ærial way ;

so excessive was the fragrance which was diffused from the roses.

71. After this, some roasted birds were brought round, and some lentils and peas, saucepans and all, and other things of the same kind, concerning which Phœnias the Eresian writes thus, in his treatise on Plants—"For every leguminous cultivated plant bearing seed, is sown either for the sake of being boiled, such as the bean and the pea, (for a sort of boiled soup is made of these vegetables,) or else for the sake of extracting from them a farinaceous flour, as, for instance, the aracus ; or else to be cooked like lentils, as the aphace and the common lentil ; and some again are sown in order to serve as food for fourfooted animals, as, for instance, the vetch for cattle, and the aphace for sheep. But the vegetable called the pea is mentioned by Eupolis, in his Golden Age. And Heliodorus, who wrote a description of the whole world, in the first book of his treatise on the Acropolis, said—"After the manner in

which to boil wheat was discovered, the ancients called it *πίανον*, but the people of the present day name it *όλόπυρον*."

Now, after this discussion had continued a long time, Democritus said—But at least allow us to have a share of these lentils, or of the saucepan itself, lest some of you get pelted with stones, like Hegemon the Thasian. And Ulpian said,—What is the meaning of this pelting (*βαλλήτης*) with stones? for I know that in my native city, Eleusis, there is a festival celebrated which is called *βαλλήτης*, concerning which I will not say a word, unless I get a reward from each of you. But I, said Democritus, as I am not a person who makes speeches by the hour for hire, like the Prodeipnus of Timon, will tell you all I know about Hegemon.

72. Chamæleon of Pontus, in the sixth book of his treatise concerning ancient Comedy, says—"Hegemon of Thasos, the man who wrote the Parodies, was nicknamed The Lentil, and in one of his parodies he wrote—

While I revolved these counsels in my mind,
Pallas Minerva, with her golden sceptre,
Stood by my head, and touched me, and thus spake—
O thou ill-treated Lentil, wretched man,
Go to the contest: and I then took courage.

And once he came into the theatre, exhibiting a comedy, having his robe full of stones; and he, throwing the stones into the orchestra, caused the spectators to wonder what he meant. And presently afterwards he said—

These now are stones, and let who chooses throw them;
But Lentil's good alike at every season.

But the man has an exceedingly high reputation for his parodies, and was exceedingly celebrated for reciting his verses with great skill and dramatic power; and on this account he was greatly admired by the Athenians. And in his *Battle of the Giants*, he so greatly delighted the Athenians, that they laughed to excess on that day; and though on that very day the news of all the disasters which had befallen them in Sicily had just arrived, still no one left the theatre, although nearly every one had lost relations by that calamity; and so they hid their faces and wept, but no one rose to depart, in order to avoid being seen by the spectators from other cities to be grieved at the disaster. But they remained listening to the performance, and that too, though

Hegemon himself, when he heard of it, had resolved to cease his recitation. But when the Athenians, being masters of the sea, brought all the actions at law concerning the islands or the islanders into the city, some one instituted a prosecution against Hegemon, and summoned him to Athens to answer it. And he came in court, and brought with him all the workmen of the theatre, and with them he appeared, entreating Alcibiades to assist him. And Alcibiades bade him be of good cheer, and ordered all the workmen to follow him; and so he came to the temple of Cybele, where the trials of prosecutions were held; and then wetting his finger with his mouth, he wiped out the indictment against Hegemon. And though the clerk of the court and the magistrate were indignant at this, they kept quiet for fear of Alcibiades, for which reason also the man who had instituted the prosecution ran away."

73. This, O Ulpian, is what we mean by pelting (*βαλλήνεις*), but you, when you please, may tell us about the *βαλλήνεις* at Eleusis. And Ulpian replied,—But you have reminded me, my good friend Democritus, by your mention of saucepans, that I have often wished to know what that is which is called the saucepan of Telemachus, and who Telemachus was. And Democritus said,—Timocles the comic poet, and he was also a writer of tragedy, in his drama called *Lethe*, says—

And after this Telemachus did meet him,
And with great cordiality embraced him,
And said, "Now lend me, I do beg, the saucepans
In which you boil'd your beans." And scarcely had
He finish'd saying this, when he beheld
At some small distance the renowned Philip,
Son of Chærephilus, that mighty man,
Whom he accosted with a friendly greeting,
And then he bade him send some wicker baskets.

But that this Telemachus was a citizen of the borough of Acharnæ, the same poet shows us in his *Bacchus*, where he says—

- A. Telemachus th' Acharnian still is speaking,
And he is like the new-bought Syrian slaves.
- B. How so, what does he do? I wish to know.
- A. He bears about with him a deadly dish.

And in his *Icarians*, a satyric drama, he says—

So that we'd nothing with us; I myself,
Passing a miserable night, did first

Sleep on the hardest bed; and then that Licu,
 Thudippus, did congeal us all with fear;
 Then hunger pinch'd us
 And so we went unto the fiery Dion.
 But even he had nought with which to help us;
 So running to the excellent Telemachus,
 The great Achærnian, I found a heap
 Of beans, and seized on some and ate them up.
 And when that ass Cephisodorus saw us,
 He by a most unseemly noise betray'd us.

From this it is plain that Telemachus, being a person who was constantly eating dishes of beans, was always celebrating the festival Pyanepsia.

74. And bean soup is mentioned by Heniochus the comic writer, in his play called the Wren, where he says—

- A. I often, by the Gods I swear, consider
 In my own mind how far a fig surpasses
 A cardamm. But you assert that you
 Have held some conversation with this Pauson,
 And you request of me a difficult matter.
 B. But having many cares of divers aspects,
 Just tell me this, and it may prove amusing;
 Why does bean soup so greatly fill the stomach,
 And why do those who know this Pauson's habits
 Dislike the fire? For this great philosopher
 Is always occupied in eating beans.

75. So after this conversation had gone on for some time, water for the hands was brought round; and then again Ulpian asked whether the word *χέρνιβον*, which we use in ordinary conversation, was used by the ancients; and who had met with it; quoting that passage in the Iliad—

He spoke, and bade the attendant handmaid bring
 The purest water of the living spring,
 (Her ready hands the ewer (*χέρνιβον*) and basin held,)
 Then took the golden cup his queen had fill'd.

But the Attic writers say *χέρνιβον*, as Lysias, for instance, in his speech against Alcibiades, where he says, "With all his golden wash-hand basins (*χέρνιβόις*) and incense-burners;" but Eupolis uses the word *χειρόνιπτρον*, in his Peoples—

And he who runs up first receives a basin (*χειρόνιπτρον*),
 But when a man is both a virtuous man
 And useful citizen, though he surpass
 In virtue all the rest, he gets no basin (*χειρόνιπτρον*).

But Epicharmus, in his Ambassadors for a Sacred Purpose, uses the word *χέρνιβον* in the following lines:—

A harp, and tripods, chariots too, and tables
Of brass Corinthian, and wash-hand basins (χειρόνιβα),
Cups for libations, brazen caldrons too.

But it is more usual to say κατὰ χεῖρὸς ὕδωρ (water to be poured over the hands), as Eupolis does say in his Golden Age, and Ameipsias in his Sling, and Alcæus in his Sacred Wedding: and this is a very common expression. But Philyllius, in his Auge, says κατὰ χειρῶν, not χεῖρὸς, in these lines:—

And since the women all have dined well,
'Tis time to take away the tables now,
And wipe them, and then give each damsel water
To wash her hands (κατὰ χειρῶν), and perfumes to anoint them.

And Menander, in his Pitcher, says—

And they having had water for their hands (κατὰ χειρῶν λαβόντες),
Wait in a friendly manner.

76. But Aristophanes the grammarian, in his Commentary on the Tablets of Callimachus, laughs at those who do not know the difference between the two expressions, κατὰ χεῖρὸς and ἀπονύψασθαι; for he says that among the ancients the way in which people washed their hands before breakfast and supper was called κατὰ χεῖρὸς, but what was done after those meals was called ἀπονύψασθαι. But the grammarian appears to have taken this observation from the Attic writers, since Homer says, somewhere or other—

Marshall'd in order due, to each a sewer
Presents, to bathe his hands (νύψασθαι), a radiant ewer;
Luxuriant then they feast.

And somewhere else he says—

The golden ewer a maid obsequious brings,
Replenish'd from the cool translucent springs,
With copious water the bright vase supplies,
A silver laver of capacious size;
They wash (ὕδωρ ἐπὶ χεῖρας ἔχευαν). The tables in fair order spread,
They heap the glittering canisters with bread.

And Sophron, in his Female Actresses, says—

O hard-work'd Cæcoa, give us water for our hands (κατὰ χεῖρὸς),
And then prepare the table for our food.

And among both the tragic and comic writers the word χερνίβα is read with an acute accent on the penultima. By Euripides, in his Hercules—

Which great Alcmena's son might in the basin (χερνίβα) dip.

And also by Eupolis, in his Goats—

Here make an end of your lustration (χερνίβα).

And *χέρνιψ* means the water into which they used to dip a firebrand which they took from the altar on which they were offering the sacrifice, and then sprinkling the bystanders with it, they purified them. But the accusative *χέρνιβα* ought to be written with an acute accent on the antepenultima; for all compound words like that, ending in *ψ*, derived from the perfect passive, preserve the vowel of the penultima of that perfect tense. And if the perfect ends its penultimate syllable with a double *μμ*, then the derivative has a grave on the ultima, as *λέλειμμαι αἰγίλιψ*, *τέτριμμαι οἰκότριψ*, *κέκλεμμαι βοόκλεψ* (a word found in Sophocles and applied to Mercury), *βέβλεμμαι κατώβλεψ* (a word found in Archelaus of the Chersonese, in his poem on Things of a Peculiar Nature: and in the oblique cases such words keep the accent on the same syllable. And Aristophanes, in his *Heroes*, has used the word *χερνίβιον*.

77. And for washing the hands they also used something which they called *σμήμα*, or soap, for the sake of getting off the dirt; as Antiphanes mentions in his *Corycus*—

A. But while I'm listening to your discourse,
Bid some one bring me water for my hands.

B. Let some one here bring water and some *σμήμα*.

And besides this they used to anoint their hands with perfumes, despising the crumbs of bread on which men at banquets used to wipe their hands, and which the Lacedæmonians called *κυνάδες*,¹ as Polemo mentions in his *Letter on Mean Appellations*. But concerning the custom of anointing the hands with perfumes, Epigenes or Antiphanes (whichever was the author of the play called the *Disappearance of Money*) speaks as follows:—

And then you'll walk about, and, in the fashion,
Will take some scented earth, and wash your hands.

And Philoxenus, in his play entitled the *Banquet*, says—

And then the slaves brought water for the hands (*γίπτρα κατὰ χειρῶν*),
And soap (*σμήμα*) well mix'd with oily juice of lilies,
And poured o'er the hands as much warm water
As the guests wish'd. And then they gave them towels
Of finest linen, beautifully wrought,
And fragrant ointments of ambrosial smell,
And garlands of the flow'ring violet.

¹ As being thrown to the dogs; from *κυνῶν*, a dog.

And Dromo, in his Female Harp-player, says—

And then, as soon as we had breakfasted,
One handmaid took away the empty tables,
Another brought us water for our hands;
We wash'd, and took our lily wreaths again,
And crown'd our heads with garlands.

78. But they called the water in which they washed either their hands or their feet equally ἀπώνιπτρον; Aristophanes says—

Like those who empty slops (ἀπώνιπτρον) at eventide.

And they used the word λεκάνη, or basin, in the same way as they used χειρόνιπτρον (a wash-hand basin); but the word ἀπόνιμμα is used in a peculiar sense by the Attic writers only for the water used to do honour to the dead, and for purifying men who have incurred some religious pollution. As also Clidemus tells us, in his book entitled Exegeticus; for he, having mentioned the subject of Offerings to the Dead, writes as follows:—"Dig a trench to the west of the tomb. Then look along the side of the trench towards the west. Then pour down water, saying these words,—'I pour this as a purifying water for you to whom it is right to pour it, and who have a right to expect it.' Then after that pour perfume." And Dorotheus gives the same instructions; saying, that among the hereditary national customs of the people of Thyatira, these things are written concerning the purification of suppliants,—“Then having washed your hands yourself, and when all the rest of those who have joined in disembowelling the victim have washed theirs, take water and purify yourselves, and wash off all the blood from him who is to be purified: and afterwards stir the purifactory water, and pour it into the same place.”

79. But the cloth of unbleached linen with which they used to wipe their hands was called χειρόμακτρον, which also, in some verses which have been already quoted, by Philoxenus of Cythera, was called ἔκτριμμα. Aristophanes, in his Cook's Frying, says—

Bring quickly, slave, some water for the hands (κατὰ χεῖρὸς),
And bring at the same time a towel (χειρόμακτρον) too.

(And we may remark here, that in this passage he uses the expression κατὰ χεῖρὸς with reference to washing the hands after eating; not, as Aristophanes the grammarian says, that

the Athenians used the expression *κατὰ χειρὸς* before eating, but the word *νίψασθαι* after eating.) Sophocles, in his *Cenomaus*, says—

Shaved in the Scythian manner, while his hair
Served for a towel, and to wipe his hands in.

And Herodotus, in the second book of his History, speaks in a similar manner. But Xenophon, in the first book of his *Cyropædia*, writes—"But when you have touched any one of these things, you immediately wipe your hands in a towel, as if you were greatly annoyed at their having been polluted in such a manner." And Polemo, in the sixth book of his books addressed to Antigonus and Adæus, speaks of the difference between the two expressions *κατὰ χειρὸς* and *νίψασθαι*. And Demonicus, in his *Acheloniæ*, uses the expression *κατὰ χειρὸς*, of water used before a meal, in these lines:—

But each made haste, as being about to dine
With one who 'd always a good appetite,
And who had also but Bæotian manners.
And so they all neglected washing their hands (*κατὰ χειρὸς*),
Because they could do that when they had dined.

And Cratinus also mentions towels, which he calls *ὠμόλινον*, in his *Archilochi*,—

With her hair cover'd with a linen towel,
Token of slovenly neglect.

And Sappho, in the fifth book of her Melodies addressed to Venus, when she says—

And purple towels o'er your knees I'll throw,
And do not you despise my precious gifts
* * * * *

speaks of these towels as a covering for the head; as Hecataeus shows, or whoever else it was who wrote those Descriptions of the World in the book entitled *Asia*,—"And the women wear towels (*χειρόμακτρα*) on their heads." And Herodotus, in his second book, says, "And after this they said that this king descended down alive into the lower regions, which the Greeks call *Αἴδης*, and that there he played at dice with Ceres, and that sometimes he won and sometimes he lost; and that after that he returned to earth with a gold-embroidered towel, which he had received as a present from her."

80. And Hellanicus, in his Histories, says that the name of the boy who, when he had given Hercules water to wash his hands, and poured it over his hands from the basin, was

afterwards slain by Hercules with a blow of his fist, (on which account Hercules left Calydon,) was Archias; but in the second book of the Phoronis he calls him Cherias: but Herodorus, in the seventeenth book of his account of the Exploits of Hercules, calls him Eunomus. And Hercules also, without intending it, killed Cyathus, the son of Pyles and brother of Antimachus, who was acting as his cupbearer, as Nicander relates in the second book of his History of Ceta; to whom also he says that a temple was dedicated by Hercules in the Proschium, which to this day is called the Temple of the Cupbearer.

But we will stop this conversation at this point, and begin the next book with an account of the voracity of Hercules.

BOOK X.

1. But a wise poet should behave
 Like one who gives a splendid feast;
 And so if he is wise should he
 Seek the spectators to delight,
 So that each one, when he departs,
 May think that he has drunk and eaten
 Exactly what he'd most have wish'd;
 Not that there should have been but one
 Dish for all sorts of appetites,
 Or but one kind of writing for all tastes.

These, my good friend Timocrates, are the words of Astydamas the tragedian, in his satyric drama of Hercules. Come, let us now proceed to mention what is consistent with what we have said before, to show how great an eater Hercules was. And this is a point in his character mentioned by nearly all poets and historians. Epicharmus, in his Busiris, says—

For if you were to see him eat, you would
 Be frighten'd e'en to death; his jaws do creak,
 His throat with long deep-sounding thunder rolls,
 His large teeth rattle, and his dog-teeth crash,
 His nostrils hiss, his ears with hunger tremble.

And Ion, in his Omphale, having mentioned his voracity, adds—

And then, excited by th' applause, he rose
 And swallow'd all the logs and burning coals.

But Ion borrowed all this from Pindar, who said¹—
 * * * *

And they say that he was a man of such excessive voracity, that they gave him the cormorant, amongst birds which should be sacred to him, which is called the ox-eater, on account of its voracity.

2. And Hercules is represented as having entered into a contest with Lepreus in respect of their mutual powers of eating, Lepreus having been the challenger: however, Hercules gained the victory. But Zenodotus, in the second book of his *Epitomes*, says that Lepreus was the son of Caucon, who was the son of Neptune and Astydamia; and that he ordered Hercules to be thrown into prison, when he demanded of Augeas the reward which was due to him for his labours. But Hercules, when he had completed his labours, came to the house of Caucon, and at the entreaty of Astydamia, he became reconciled to Lepreus. And after this Lepreus contended with Hercules in throwing the quoit, and in drawing water, and also as to which would eat a bull with the greatest rapidity; and in all these things he was defeated. And after that he armed himself, and challenged Hercules to single combat, and was slain in the battle. But Matris, in his panegyric on Hercules, says, that Hercules was also challenged by Lepreus to a contest as to who could drink most, and that Lepreus was again defeated. And the Chian orator, Caucalus, the brother of Theopompus the historian, relates the same story in his panegyric on Hercules.

3. Homer, too, represents Ulysses as a great eater, and a very voracious man, when he says—

What histories of toil I could declare,
 But still long-wearied nature wants repair.
 Spent with fatigue and shrunk with pining fast,
 My craving bowels still require repast;
 Howe'er the noble suffering mind may grieve,
 Its load of anguish, and disdain to live,
 Necessity demands our daily bread;
 Hunger is insolent and will be fed.

For in these lines his gluttony appears prodigious, when it induces him on so unseasonable an occasion to utter apophthegms about his stomach. For he ought, if he had been ever so hungry, to have endured it, or at all events to have

¹ The passage from Pindar is hopelessly corrupt.

been moderate in his food. But this last passage shows the extreme voracity and gluttony of the man—

For all my mind is overwhelm'd with care,
But hunger is the worst of griefs to bear ;
Still does my stomach bid me eat and drink,
Lest on my sorrows I too deeply think.
Food makes me all my sufferings forget,
And fear not those which may surround me yet.

For even the notorious Sardanapalus would hardly have ventured to give utterance to such sentiments as those. Moreover, when Ulysses was an old man—

Voraciously he endless dishes ate,
And quaff'd unceasing cups of wine. . . .

4. But Theagenes of Thasos, the athlete, ate a bull single-handed, as Posidippus tells us in his Epigrams.

And as I'd undertaken, I did eat
A Thracian bull. My own poor native land
Of Thasos could not have purvey'd a meal
Sufficient for the hunger of Theagenes.
I ate all I could get, then ask'd for more.
And, therefore, here you see, I stand in brass,
Holding my right hand forth ; put something in it.

And Milo of Crotona, as Theodorus of Hierapolis tells us in his book upon Games, ate twenty minæ¹ weight of meat, and an equal quantity of bread, and drank three chœs² of wine. And once at Olympia he took a four year old bull on his shoulders, and carried it all round the course, and after that he killed it and cut it up, and ate it all up by himself in one day. And Titormus the Ætolian had a contest with him as to which could eat an ox with the greatest speed, as Alexander the Ætolian relates. But Phylarchus, in the third book of his Histories, says that Milo, while lying down before the altar of Jupiter, ate a bull, on which account Dorieus the poet made the following epigram on him :—

Milo could lift enormous weights from earth,
A heifer four years old, at Jove's high feast,
And on his shoulders the huge beast he bore,
As it had been a young and little lamb,
All round the wondering crowd of standers by.
But he did still a greater feat than this,

¹ A mina was something less than a pound.

² A χœvs was something under three quarts.

Before the altar of Olympian Jove ;
 For there he bore aloft an untamed bull
 In the procession, then he cut it up,
 And by himself ate every bit of it.

But Astydamos the Milesian, having gained the victory at Olympia three times in the pancratium, being once invited to supper by Ariobarzanes the Persian, when he had come, offered to eat everything that had been prepared for the whole party, and did eat it. And when, Theodorus relates, the Persian entreated him to do something suitable to his enormous strength, he broke off a large brazen ornament in the shape of a lentil from the couch and crushed it in his hand. And when he died, and when his body was burnt, one urn would not contain his bones, and scarcely two could do so. And they say that the dinner which he ate by himself at Ariobarzanes's table had been prepared for nine persons.

5. And there is nothing unnatural in such men as those being very voracious ; for all the men who practise athletic exercises, learn with these gymnastic exercises also to eat a great deal. On which account Euripides says, in the first edition of his *Autolycus*—

For when there are ten thousand ills in Greece,
 There's none that's worse than the whole race of athletes.
 For, first of all, they learn not to live well,
 Nor could they do so ; for could any man
 Being a slave to his own jaws and appetite
 Acquire wealth beyond his father's riches ?
 How could a man like that increase his substance ?
 Nor yet can they put up with poverty,
 Or e'er accommodate themselves to fortune ;
 And so being unaccustom'd to good habits,
 They quickly fall into severe distress.—
 In youth they walk about in fine attire,
 And think themselves a credit to the city ;
 But when old age in all its bitterness
 Overtakes their steps, they roam about the streets,
 Like ragged cloaks whose nap is all worn off.
 And much I blame the present fashions, too,
 Which now in Greece prevail ; where many a feast
 Is made to pay great honour to such men,
 And to show false respect to vain amusements.
 For though a man may wrestle well, or run,
 Or throw a quoit, or strike a heavy blow,
 Still where's the good his country can expect
 From all his victories and crowns and prizes ?
 Will they fight with their country's enemies

With quoit in hand? Or will their speed assist
 To make the hostile bands retreat before them?
 When men stand face to face with th' hostile sword
 They think no more of all these fooleries.
 'Twere better to adorn good men and wise
 With these victorious wreaths; they are the due
 Of those who govern states with wisdom sound,
 And practise justice, faith, and temperance;
 Who by their prudent language ward off evils,
 Banishing wars and factions. These are the men,
 Who're not alone a grace and ornament
 To their own land, but to the whole of Greece.

6. Now Euripides took all this from the Elegies of Xenophanes the Colophonian, who has spoken in this way—

But if a man, in speed of foot victorious,
 Or in the contests of the pentathlon,
 Where is the sacred grove of Jupiter,
 Near to the sacred streamlets of Olympia;
 Or as a wrestler, or exchanging blows
 And painful struggles as a hardy boxer,
 Or in the terrible pancratium,
 He surely is a noble citizen,
 And well he does deserve the honours due
 Of a front seat at games and festivals,
 And at the public cost to be maintain'd;
 And to receive a public gift of honour,
 Which shall become an heirloom to his children.
 And such shall be his honours, even if
 He wins by horses, not by his own strength.
 And still I think he does not equal me;
 For wisdom far exceeds in real value
 The bodily strength of man, or horses' speed;
 But the mob judges of such things at random;
 Though 'tis not right to prefer strength to sense:
 For though a man may a good boxer be,
 Or pentathlete, or never-conquer'd wrestler,
 Or if he vanquish all in speed of foot—
 Which is the most important of all contests—
 Still for all this his city will enjoy
 No better laws through his great strength or speed;
 And 'tis small cause for any lasting joy,
 That one of all her citizens should gain
 A prize on Pisa's banks; for such achievements
 Fill not the country's granaries with corn.

And Xenophanes contends at great length, and with great earnestness and variety of argument, in favour of the superior advantage of his own wisdom, running down athletic exercises as useless and unprofitable. And Achæus the Eretrian, speaking of the good constitution of the athletes, says—

For naked they did wave their glistening arms,
 And move along exulting in their youth,
 Their valiant shoulders swelling in their prime
 Of health and strength; while they anoint with oil
 Their chests and feet and limbs abundantly,
 As being used to luxury at home.

7. But Heraclitus, in his *Entertainer of Strangers*, says that there was a woman named Helena, who ate more than any other woman ever did.¹ And Posidippus, in his *Epigrams*, says that Phuromachus was a great eater, on whom he wrote this epigram:—

This lowly ditch now holds Phuromachus,
 Who used to swallow everything he saw,
 Like a fierce carrion crow who roams all night.
 Now here he lies wrapp'd in a ragged cloak.
 But, O Athenian, whoe'er you are,
 Anoint this tomb and crown it with a wreath,
 If ever in old times he feasted with you.
 At last he came sans teeth, with eyes worn out,
 And livid swollen eyelids; clothed in skins,
 With but one single cruse, and that scarce full;
 For from the gay Lenæan games he came,
 Descending humbly to Calliope.

But Amarantus of Alexandria, in his treatise on the Stage, says that Herodorus, the Megarian trumpeter, was a man three cubits and a half in height; and that he had great strength in his chest, and that he could eat six chœnixes¹ of bread, and twenty litræ of meat, of whatever sort was provided for him, and that he could drink two choes of wine; and that he could play on two trumpets at once; and that it was his habit to sleep on only a lion's skin, and when playing on the trumpet he made a vast noise. Accordingly, when Demetrius, the son of Antigonus, was besieging Argos, and when his troops could not bring the helepoleis against the walls on account of its weight, he, giving the signal with his two trumpets at once, by the great volume of sound which he poured forth, instigated the soldiers to move forward the engine with great zeal and earnestness; and he gained the prize in all the games ten times; and he used to eat sitting down, as Nestor tells us in his *Theatrical Reminiscences*. And there was a woman, too, who played on the trumpet, whose

¹ It is not quite certain what was the size of the chœnix; some make it about a pint and a half, while others make it nearly four pints. The *λίτρα* is only the Greek form of the Roman *libra*, and was a little more than three-quarters of a pound.

name was Aglais, the daughter of Megacles, who, in the first great procession which took place in Alexandria, played a processional piece of music ; having a head-dress of false hair on, and a crest upon her head, as Posidippus proves by his epigrams on her. And she, too, could eat twelve litræ of meat and four choenixes of bread, and drink a choeus of wine, at one sitting.

8. There was, besides, a man of the name of Lityerses, a bastard son of Midas, the king of Celænæ in Phrygia, a man of a savage and fierce aspect, and an enormous glutton ; and he is mentioned by Sositheus the tragic poet, in his play called *Daphnis* or *Lityersa* ; where he says—

He'll eat three asses' panniers, freight and all,
Three times in one brief day ; and what he calls
A measure of wine is a ten-amphoræ cask ;
And this he drinks all at a single draught.

And the man mentioned by Pherecrates, or Strattis, whichever was the author of the play called *The Good Men*, was much such another ; the author says—

A. I scarcely in one day, unless I'm forced,
Can eat two bushels and a half of food.

B. A most unhappy man ! how have you lost
Your appetite, so as now to be content
With the scant rations of one ship of war ?

And Xanthus, in his *Account of Lydia*, says that Cambles, who was the king of the Lydians, was a great eater and drinker, and also an exceeding epicure ; and accordingly, that he one night cut up his own wife into joints and ate her ; and then, in the morning, finding the hand of his wife still sticking in his mouth, he slew himself, as his act began to get notorious. And we have already mentioned Thys, the king of the Paphlagonians, saying that he too was a man of vast appetite, quoting Theopompus, who speaks of him in the thirty-fifth book of his *History* ; and Archilochus, in his *Tetrameters*, has accused Charilas of the same fault, as the comic poets have attacked Cleonymus and Pisander. And Phœnicides mentions Chærippus in his *Phylarchus* in the following terms—

And next to them I place Chærippus third ;
He, as you know, will without ceasing eat
As long as any one will give him food,
Or till he bursts,—such stowage vast has he,
Like any house.

9. And Nicolaus the Peripatetic, in the hundred and third book of his History, says that Mithridates, the king of Pontus, once proposed a contest in great eating and great drinking (and the prize was a talent of silver), and that he himself gained the victory in both; but he yielded the prize to the man who was judged to be second to him, namely, Calomodrys, the athlete of Cyzicus. And Timocreon the Rhodian, a poet, and an athlete who had gained the victory in the pentathlon, ate and drank a great deal, as the epigram on his tomb shows—

Much did I eat, much did I drink, and much
Did I abuse all men; now here I lie;—
My name Timocreon, my country Rhodes.

And Thrasyarchus of Chalcedon, in one of his Prefaces, says that Timocreon came to the great king of Persia, and being entertained by him, did eat an immense quantity of food; and when the king asked him, What he would do on the strength of it? he said that he would beat a great many Persians; and the next day, having vanquished a great many, one after another, taking them one by one, after this, he beat the air with his hands; and when they asked him what he wanted, he said that he had all those blows left in him if any one was inclined to come on. And Clearchus, in the fifth book of his Lives, says, that Cantibaris the Persian, whenever his jaws were weary with eating, had his slaves to pour food into his mouth, which he kept open as if they were pouring it into an empty vessel. But Hellanicus, in the first book of his Deucalionia, says that Erysichthon, the son of Myrmidon, being a man perfectly insatiable in respect of food, was called Æthon. And Polemo, in the first book of his Treatise addressed to Timæus, says that among the Sicilians there was a temple consecrated to gluttony, and an image of Ceres Sito;¹ near which, also, there was a statue of Himalis,² as there is at Delphi one of Hermuchus,³ and as at Scolum, in Bœotia, there are statues of Megalartus⁴ and Megalomazus.

¹ Sito is from σῖτος, food.

² It is uncertain what this name means, or how it should be spelt. Some write it Simalis.

³ This name appears to mean, "having unexpected gain," ἐρμαῖον ἔχων.

⁴ Megalartus, from μέγας, large, and ἄρτος, a loaf. Megalomazus, from μέγας, great, and μάζα, a barley-cake.

10. And Alcman the poet records himself to have been a great eater, in his third book of Odes, when he says—

And presently I will bestow
On you a large round dish well fill'd ;
And even now 'tis on the fire,
Full of pulse-broth, which e'en the glutton
Alcman would like to feast on warm,
After the wintry solstice sets in ;
For he for dainties does not care,
But loves the common people's dishes,
As long as they are full enough.

And in his fifth book he also displays his love of eating, speaking thus—

God has bestow'd on man three various seasons,
The summer, and the winter, and the autumn ;
And a fourth too, the spring, when men can dance,
But scarce are able to get much to eat.

And Anaxilas the comic poet, speaking in his play called Chrysochous of a man named Ctesias, says—

You now have nearly all things, save the art
Of Ctesias himself ; for wise men say,
That he does recognise nought but the beginning
Of a rich banquet, and denies the end.

And in his Rich Men he says—

A. Others may also burst when fed too well
Not Ctesias alone.—

B. What should hinder it ?

A. For he, as wise men say, loves the beginning
Of any feast, but ne'er can make an end of it.

And in his play called The Graces he includes a man called Cranaus in his list of great eaters ; saying—

Men do not come and ask at random now,
Does Cranaus eat less than Ctesias ?
Or do they both keep constantly devouring ?

And Philetærus, in his Atalante, says—

If it were needful, I could run more stadia
Than e'er were run by Sotades ; I surpass
E'en Taureas himself in these my labours ;
And out-run Ctesias himself in eating.

And Anaxippus, in his Thunderbolt, says—

A. For now I see Damippus here approaching
From the palæstra.

B. What ! that man of stone ?

Him whom your friends e'en now, from his great strength,
Surname the Thunderbolt?

A. Most probably;
For I think he will overturn all tables
Which he once strikes with his consuming jaw.

And in these lines the comic poet shows that it was from this man that he had given his play the title of *The Thunderbolt*. And Theophilus, in his *Epidaurus*, says—

There was a Mantinean centurion,
Atrestides his name; who of all men
That ever lived could eat the greatest quantity.

And, in his *Pancratiast*, he introduces the athlete as eating a great deal, where he says—

A. Of boil'd meat about three minæ weight.
B. Now mention something else.

A. A fine pig's face;
A ham; four pettitoes;—

B. Oh, Hercules!
A. Three calves' feet, and one hen.

B. Oh, Phœbus, oh!
What else?

A. Two minæ weight of figs: that's all.
B. And how much did you drink?

A. Twelve measures only
Of unmix'd wine.

B. Oh, Bacchus! oh, Sabazius!

11. And whole nations also have been ridiculed by the comic poets for their gluttony; as the Bœotians, for instance. Accordingly, Eubulus says, in his *Antiopa*—

We are courageous men to toil and eat,
And to endure sharp pain; the Attic race
Is quick and eloquent, and they eat little;
But the Bœotians eat enormously.

And in his *Europa* he says—

Go now and build up the Bœotian city,
Where the men eat all day and never tire.*

And in his *Ionian* he says—

He is so thorough a Bœotian
In all his manners, that, like them, 'tis said
He's never tired nor content with eating.

And in his *Cercopes* he says—

And after that I came to Thebes, where men
Spend the whole night in feasts and revelry;
And each man has a privy at his doors,
Which is a great boon to an o'er-fed man;

For men who have got a long way to go,
And who eat much and bite their weary lips,
Are some of the most ludicrous of sights.

And in his Mysians he represents some one as making the following speech to Hercules—

You leaving, as you say, the Theban plain,
Where valiant men sit eating all the day,
Being all throat, and close beside the privy.

Diphilus, in his Boeotian, says—

That man can eat, beginning before dawn,
Or come again and eat till the following day.

Mnesimachus, in his Busiris, says—

. For I am a Boeotian,
Who do not eat much else, except these things.

Alexis, in his Trophonius, says—

And now that you may not be found out thus,
And spoken of as men of Boeotia,
By those whose wont it is to run you down,
As men unequal'd in creating noise,
And knowing nothing else save how to eat
And drink unceasingly the whole night long;
Strip yourselves quick, and all prepare for action.

And Achæus, in his Contests, says—

A. Are you now speaking to the spectators here,
Or to the body of competitors?

B. To those who eat much, as men training do.

A. Whence do the strangers come from?

B. They're Boeotians.

And very likely it is because of all this that Eratosthenes, in his Epistles, says, that Pempelus, when he was asked, "What sort of people the Boeotians appeared to him?" answered, "That they only spoke just as vessels might be expected to speak, if they had a voice, of how much each of them could hold." And Polybius of Megalopolis, in the twentieth book of his Histories, says that "the Boeotians, having gained great glory at the battle of Leuctra, after that relaxed their courage again, and turned to feasting and drunkenness, and to making parties for eating among friends; and many of them, even of those who had children, spent the greater part of their substance on their feasts; so that there were a great number of Boeotians who had more invitations to supper than there were days in the month. On which account the Megarians, hating

such a system as that, abandoned their alliance, and joined themselves to the Achæans.

12. The people of Pharsalus also are ridiculed by the comic poets as being enormous eaters; accordingly Mnesimachus, in his Philip, says—

A. Has any man of the Pharsalians come,
That he may eat up e'en our very tables?

B. There's no one come at all.

A. So much the better;
Perhaps they have all gone somewhere else to eat
Some city of Achaïa ready roasted.

And that it was a general imputation on all the Thessalians, that they were great eaters, Crates tells us in his Lamia, saying—

Great words three cubits long,
Cut into huge Thessalian slices thus :—

and he by this alludes to the Thessalians as cutting their meat into overgrown pieces. And Philetærus, in his Lampbearers, says also—

And a huge piece of pork, enough to break
One's arm, cut in the coarse Thessalian fashion.

They used to speak also of a Thessalian mouthful, as something enormous. Hermippus says in his Fates—

But Jupiter, considering nought of this,
Wink'd, and made up a huge Thessalian mouthful.

And such great bits of meat Aristophanes, in his Men Frying, calls Capanic, saying—

What is all this
To the great Lydian and Thessalian hanquets?

And presently he says—

More splendid (*καπανικώτερα*) far than the Thessalian :
meaning big enough to load a wagon. For the Thessalians use the word *καπάνη* as equivalent to *ἀπὴνῃ*. Xenarchus, in his Scythians, says—

A. They kept to seven Capanæ for the games
At Pisa.

B. What do you mean?

A. In Thessaly
They call their carts Capanæ.

B. I understand.

13. And Hecatæus says that the Egyptians were great bread-eaters, eating loaves of rye, called *κυλλήστιες*, and

bruising barley to extract a drink from it; and on this account Alexis, in his treatise on Contentment, says that Bocchoris and his father Neochabis were contented with a moderate quantity of food; as Lycon of Iasus relates in his treatise on Pythagoras. But he did not abstain from animal food, as Aristoxenus tells us; and Apollodorus the Arithmetician says, that he even sacrificed a hecatomb when he found out that in a right-angled triangle, the square of the side subtending the right angle is equal to the squares of the two sides containing it—

When the illustrious Pythagoras
Discover'd that renowned problem which
He celebrated with a hecatomb.

But Pythagoras was a very sparing drinker, and lived in a most frugal manner, so that he often contented himself with honey by itself. And nearly the same thing is told us of Aristides, and of Epaminondas, and of Phocion, and of Phormio, the generals. But Manius Curius, the Roman general, lived on turnips all his life; and once, when the Sabines sent him a large sum of gold, he said he had no need of gold while he ate such food as that. And this story is recorded by Megacles in his treatise on Illustrious Men.

14. And there are many people who approve of moderate meals, as Alexis tells us in his *Woman in Love*—

But I am content with what is necessary,
And hate superfluous things; for in excess
There is not pleasure, but extravagance.

And in his *Liar* he says—

I hate excess; for those who practise it
Have only more expense, but not more pleasure.

And in his *Foster Brothers* he says—

How sweet all kinds of moderation are!
I now am going away, not empty, but
In a most comfortable state,—for wise
Mnesitheus tells us that 'tis always right
To avoid extravagance in everything.

And Ariston the philosopher, in the second book of his *Amatory Similitudes*, says that Polemo, the Academic philosopher, used to exhort those who were going to a supper, to consider how they might make their party pleasant, not only for the present evening, but also for the morrow. And Timotheus, the son of Conon, being once taken by Plato from

a very sumptuous and princely entertainment to one held at the Academy, and being there feasted in a simple and scholar-like manner, said that those who supped with Plato would be well the next day also. But Hegesander, in his Commentaries, says that on the next day Timotheus, meeting with Plato, said, "You, O Plato, sup well, more with reference to the next day than to the present one!" But Pyrrho the Elean, when on one occasion one of his acquaintances received him with a very sumptuous entertainment, as he himself relates, said, "I will for the future not come to you if you receive me in this manner; that I may avoid being grieved by seeing you go to a great expense for which there is no necessity, and that you, too, may not come to distress by being overwhelmed by such expenses; for it is much better for us to delight one another by our mutual companionship and conversation, than by the great variety of dishes which we set before one another, of which our servants consume the greater part."

15. But Antigonus of Carystus, in his Life of Menedemus, relating the way in which the banquets of that philosopher are managed, says, that he used to dine with one or two companions at most; and that all the rest of his guests used to come after they had supped. For in fact, Menedemus's supper and dinner were only one meal, and after that was over they called in all who chose to come; and if any of them, as would be the case, came before the time, they would walk up and down before the doors, and inquire of the servants who came out what was being now served up, and how far on the dinner had proceeded. And if they heard that it was only the vegetables or the cured fish that was being served up, they went away; but if they were told that the meat was put on the table, then they went into the room which had been prepared for that purpose. And in the summer a rush mat was spread over each couch, and in the winter a fleece. But every one was expected to bring his own pillow; and the cup, which was brought round to each person, did not hold more than one cotyla. And the dessert was lupins or beans as a general rule; but sometimes some fruits, such as were in season, were brought in; in summer, pears or pomegranates; and in spring, pulse; and in winter, figs. And we have a witness as to these things, Lycophron the Chalcidian, who

wrote a satyric drama entitled *Menedemus*, in which *Silenus* says to the satyrs—

O cursed sons of a most excellent father,
I, as you see, have quite a fancy for you :
For, by the gods I swear, that not in *Caria*,
Nor in fair *Rhodes*, nor royal *Lydia*,
Have I e'er eaten so superb a supper ;
Phœbus Apollo ! what a feast it was.

And a little further on, he says—

And the boy brought us round a scanty cup
Of wine that might be worth five pence a bottle—
Awfully flat ; and then that cursed thing,
That hang-dog lupin, danced upon the board,
A fitting meal for parasites and beggars.

And presently afterwards, he says that philosophical disquisitions were carried on during the entertainment—

And for dessert,
We had some learned conversation.

It is also related that those who met in this way very often kept on conversing to such a time that “the bird which calls the morn still caught them talking, and they were not yet satisfied.”

16. But *Arcesilaus*, when giving a supper to some people, when the bread fell short, and his slave made him a sign that there were no loaves left, burst out laughing, and clapped his hands ; and said, “What a feast we have here, my friends ! We forgot to buy loaves enough ; run now, my boy :”—and this he said, laughing ; and all the guests who were present burst out laughing, and great amusement and entertainment were excited, so that the very want of bread was a great seasoning to the feast. And at another time, *Arcesilaus* ordered *Apelles*, one of his friends, to strain some wine ; and when he, not being used to doing so, shook some of the wine and spilt some, so that the wine appeared much thicker than usual, he laughed, and said, “But I told a man to strain the wine who has never seen anything good any more than I myself have ; so do you now get up, *Aridices* ; and do you go away and tap the casks that are outside.” And this good-humour of his so pleased and excited the mirth of those present, that they were all filled with joy.

17. But those of the present day who give entertainments, especially the inhabitants of the beautiful *Alexandria*, cry out,

and make a noise, and curse the cup-bearer, the steward, and cook ; and the slaves are all crying, being beaten with fists and driven about in every direction. And not only do the guests who are invited sup with great discomfort and annoyance, but even if there is any sacrifice going on, the god himself would veil his face and go away, leaving not only the house, but even the entire city, in which such things take place. For it is absurd for a man, proclaiming that people should all confine themselves to words of good omen, to curse his wife and his children ; and such a man as that would say to the guests—

And now then let us hasten to the feast,
That we may plan the movements of the war ;—

for such a man's house—

Is redolent of frankincense,
And pæans too, and groans at the same time.

Now, when all this had been said, one of the guests who were present said,—We ought, then, when we consider these things, to guard against indulging our appetites too much ;

For a frugal supper breeds no drunkenness,
as Amphis says, in his Pan : nor does it produce insolence or insulting conduct ; as Alexis testifies in his Ulysses Weaving, where he says—

For many a banquet which endures too long,
And many and daily feasts, are wont t' engender
Insult and mockery ; and those kind of jests
Give far more pain than they do raise amusement.
For such are the first ground of evil-speaking ;
And if you once begin t' attack your neighbour,
You quickly do receive back all you bring,
And then abase and quarrels surely follow ;
Then blows and drunken riot. For this is
The natural course of things, and needs no prophet.

18. And Mnesimachus, in his Philip, on account of the immoderate indulgence in suppers of people of his time, introduces an entertainment which professes to be a preparation for war, and which really is what that admirable writer Xenophon calls a workshop of war. And he speaks thus—

Know you now with what men you must fight ?
With us, who sup upon well-sharpen'd swords,
And swallow lighted firebrands for dainties :
And then, for our dessert, our slaves bring in,
After the first course, Cretan bows and arrows ;

And, 'stead of vetches, broken heads of spears,
 And fragments of well-batter'd shields and breastplates ;
 And at our feet lie slings, and stones, and bows,
 And on our heads are wreaths of catapults.

And Phoenix the Colophonian says—

A cask of wine shall be our sword—a cup
 Shall be our spear—our hair shall arrows be ;
 Goblets shall be our enemies—wine our horses—
 Ointments and perfumes our war-cry fierce.

And in the Parasite, Alexis, speaking of some very voracious person, says—

And all the younger men do call him parasite,
 Using a gentler name ; but he cares not.
 And Telephus in speechless silence sits,
 Making but signs to those who ask him questions ;
 So that the inviter often offers prayers
 To the great Samothracian gods o' the sea,
 To cease their blowing, and to grant a calm ;
 For that young man's a storm to all his friends.

And Diphilus, in his Hercules, speaking of some similar kind of person, says—

Do you not now behold me drunk and merry,
 Well fill'd with wine, and all inflamed with anger ?
 Have not I just devour'd a dozen cakes,
 Every one larger than a good-sized shield ?

On which account, Bion of the Borysthenes said, cleverly enough, that “ A man ought not to derive his pleasures from the table, but from meditation ; ” and Euripides says—

I pleased my palate with a frugal meal ;
 signifying that the pleasure derived from eating and drinking is chiefly limited to the mouth. And Æschylus, in his Phineus, says—

And many a most deceitful meal they snatch'd
 Away from hungry jaws, in haste t' enjoy
 The first delight of the too eager palate.

And in his Sthenebœa, Euripides speaks of frugality thus—

A life at sea is a much troubled life,
 Not reinforced with pleasures of the table,
 But like a stable on the shore. The sea itself
 Is a moist mother, not a nurse on land ;
 'Tis her we plough ; from this our food, procured
 With nets and traps, comes daily home to us.

19. For the belly is a great evil to man ; concerning which Alexis speaks, in his Men Dying together—

And hence you well may see how great an evil
 The belly is to man ; what lessons strange
 It teaches, and what deeds it forces on us.
 If there were any power which could take
 This part alone from out our bodies, then
 No one would any more do injury
 Or insult to his neighbour. But from this
 Flow all the ills that harass human life.

And Diphilus, in his Parasite, says—

Well did that wise Euripides oft speak,
 And this does seem his wisest word of all—
 “ But want compels me and my wretched belly ;”
 For there is nought more wretched than the belly :
 And into that you pour whate’er you have,
 Which you do not in any other vessel.
 Loaves you perhaps may in a wallet carry,—
 Not soup, or else you’ll spoil it. So again,
 You put cakes in a basket, but not pulse ;
 And wine into a bladder, but not crabs ;
 But into this accursed belly, men
 Put every sort of inconsistent thing.
 I add no more ; since it is plain enough
 That all men’s errors are produced by it.

And Crates the Cynic, as Sosicrates tells us in his Successions, reproached Demetrius Phalereus for sending him a wallet of bread with a flagon of wine. “ I wish,” said he, “ that the fountains bore bread.” And Stilpo did not think himself guilty of intemperance when, having eaten garlic, he went to sleep in the temple of the Mother of the Gods ; but all who eat of that food were forbidden even to enter into it. But when the goddess appeared to him in his sleep, and said, “ O Stilpo, do you, though you are a philosopher, transgress the law ?” he thought that he made answer to her (still being asleep), “ Do you give me something better to eat, and I will not eat garlic.”

20. After this, Ulpian said,—Since we have feasted (*δεδείπναμεν*) And Alexis, in his *Curis*, has used this expression, where he says—

Since we have long since supp’d (*δεδείπναμεν*) ;
 and so has Eubulus, in his *Procris*—

But we have not yet supp’d (*δεδείπναμεν*) ;
 and in another passage he says—

A man who ought long since to have had supper (*δεδείπναι*),

And Antiphanes, in his *Leonidas*, says—

He will be here before we've finish'd supper (*δεδειπνάναι*).

And Aristophanes, in his *Proagon*, says—

It's time for me to go now to my master,
For by this time I think they all have supp'd (*δεδειπνάναι*).

And in his *Danaides* he says—

You now are insulting me in a drunken manner
Before you've supp'd (*δεδειπνάναι*).

And Plato, in his *Sophist*, and Epicrates of Ambracia (and this last is a poet of the middle comedy), in his *Amazons*, says—

For these men seem to me to have had their supper (*δεδειπνάναι*)
In capital season.

And, on the same principle, Aristophanes has given us the form *ἡρίσταμεν*, in his *Men* *Frying*—

We've drank our fill, my men, and well have dined (*ἡρίσταμεν*).

And Hermippus, in his *Soldiers*, says—

To dine (*ἀριστάναι*), and come to this man's house.

And Theopompus, in his *Callæschrus*, says—

We've dined (*ἡρίσταμεν*);—for I must this discourse cut short.

But, in his *Politician*, Antipho has used the word *καταριστᾶν*, saying—

When any one has all consumed in dinners (*κατηρίστηκεν*)
His own estate, and that of all his family.

And Amphis has used the word *παραδεδειπνημένος*, in his *Vagabond*, saying—

The boys who long ago have lost their dinner (*παραδεδειπνημένοι*).

21. "Let us, then, now," as Plato says in his *Philebus*, "pray to the gods, and pour libations to them, whether it be Bacchus, or Vulcan, or whoever else of the gods it may be, who has had the honour of having our cups mixed for his sake. For there are two fountains by us, as if we were cup-bearers to mix the wine: and a person might compare a fountain of pleasure to honey; but the fountain of wisdom, which is a sober and wine-eschewing spring, to that of some hard but wholesome water, which we must be very earnest to mix as well as possible." It is, then, time for us now to drink wine; and let some one of the slaves bring us goblets from the sideboard, for I see here a great variety of beautiful and variously-ornamented drinking-cups. Accordingly, when a

large cup had been given to him, he said,—But, O boy, draw out and pour into my cup a liquor with not quite so much water in it; not like the man in the comic poet Antiphanes, who, in the *Twins*, says—

He took and brought me an enormous cup,
And I pour'd into it unmixed wine,
Not to the honour of a boy, but all
My cups, and they were numberless, I quaff'd
To all the gods and goddesses of heaven.
Then, after them, I drank twice as much more
To the great goddess and the noble king.

So do you now, O boy, pour me out something stronger; for I do not prescribe to you the exact number of *cyathi*.¹ But I will show you that the words *κύαθος* and *ἀκρατέστερον* (wine with less water in it) are both used: and then, too, I will give you a lecture about cupbearers.

22. But, first of all, I will speak about the habit of drinking strong drinks, with reference to which we find the word *ζωρότερον*. Antiphanes, in his *Milanion*, says—

I think this man does drink the cup of health,
Making his cupbearer shun too much water (*ζωροτέρῳ χρώμενον οἶνοχόῳ*).

And in his *Lampon* he says—

My friend Iapyx, mix it somewhat stronger (*εὐζωρέστερον*).

And Ehippus, in his *Ephebi*, says—

He gave him in each hand a brimming flagon,
Mixing in strong wine (*ζωρότερον*), in Homer's fashion.

And you find some people say that the expression in Homer—

Take care and give less water (*ζωρότερον κέραρει*),

does not mean that there is to be less water, but that the draught is to be hot; urging that *ζωρὸς* is derived from

¹ The *cyathus* held the twelfth part of a *sextarius*, which was about a pint; and the Romans who wished to preserve a character for moderation used to mix their wine in the proportion of *nine* *cyathi* of water to *three* of wine. Poets, who, according to Horace, were good for nothing till they were inebriated, reversed these proportions:—

Tribus aut novem
Miscentur cyathis pocula commodis.
Qui Musas amat impares,
Ternos ter cyathos attonitus petit
Vates. Tres prohibet supra
Rixarum metnens tangere Gratia,
Nndis juncta sororibus.—*Hor.* iii. 19. 11.

ζωτικὸς (giving life), and from ζέω (boiling);—for that, as there were companions present, it would have been absurd to begin mixing the cups of wine over again. But some say that the word is to be understood as equivalent to εὐκρατον (well-mixed); just as we find the form δεξιτερον used instead of δεξιόν. And some say that, since the year is called ὥρος, and since the particle ζα indicates magnitude or number, ζωρος means merely what has been made many years. And Diphilus, in his Pæderastæ, says—

Pour me now out a cup of wine to drink ;
Give it, by Jove ! εὐζωρότερον than that ;
For wat'ry things are ruinous to the stomach.

And Theophrastus, in his treatise on Drinking, says that ζωρότερον means mixed; quoting the following lines of Empedocles ;—

And soon the things which formerly they learnt
Immortal were, did mortal now become,
And things unmix'd before became now mix'd (ζωρὰ,
Changing their previous ways and habits all.

23. And Plato has used the word κύαθος in the sense of a ladle, in his Phaon, where he says—

Taking up thus the ladle (κύαθος) in their mouths.

And in his Ambassadors he says—

He stole the ladles (κύαθοι) every time he could.

And Archippus, in his Fishes, says—

I bought a ladle (κύαθος) there from Dæsius.

And there is a similar use of the word in the Peace of Aristophanes :—

All having fought till they had got black eyes,
Lying all on the ground around the κύαθοι ;

for black eyes are reduced by having κύαθοι (cupping glasses) applied to them. Xenophon also speaks of the κύαθος in the first book of his Cyropædia; and so does Cratinus; and, besides, so does Aristophanes in many places, and Eubulus in his Orthanna; and Pherecrates, in his Triflers, has spoken of a κύαθος made of silver. But Timon, in the second book of his History of the Silli, has called κύαθοι, ἀρύσαναι; speaking thus :—

And ἀρύσαναι, hard to fill with wine;

naming them so from the verb ἀρύομαι, to draw. And they are called also ἀρυστήρες and ἀρίστιχοι. Simonides says—

And no one gave me even one ἀρυστήρ
Of the mere dregs and lees.

And Aristophanes, in his Wasps, says—

For I had these ἀρύστιχοι near me.

And Phrynichus, in his Weeding Women, says—

(A cup) κύλικ' ἀρύστιχον

and from this comes the word ἀρύταινα. They also called this vessel ἔφηβος, as Xenophanes did in his Relationship; and Polybius, in the ninth book of his Histories, says that there is a certain river called the Cyathus, near Arsinoe, a city in Ætolia.

24. But the word ἀκρατέστερον, meaning the same as ζωρότερον, is used by Hyperides in his oration against Demosthenes; where he writes thus—"If any one drank any wine of much strength (ἀκρατέστερον), it grieved you." And a similar form is ἀνιারেότερον, and also the expression in the Heliades of Æschylus—

ἀφθονέστερον λίβα.

And Epicharmus, in his Pyrrha, has the word εὐωνέστερον (cheaper); and Hyperides, in his Oration against Demades, has used the expression—

ῥαδιστέραν τὴν πόλιν.

And as for the word κεραννύω (to mix), that is used by Plato in his Philebus—"Let us, O Protarchus, pray to the gods, and mingle cups (κεραννύωμεν) to pour libations to them." And Alcæus, in his Sacred Marriage, says—

They mix the cups (κεραννύουσιν) and drink them.

And Hyperides, in his Delian Oration, says—"And the Greeks mix (κεραννύουσι) the Paionian goblet all together."

And among the ancients they were the most nobly born youths who acted as cupbearers; as, for instance, the son of Menelaus:—

And the king's noble son pour'd out the wine.

And Euripides the poet, when he was a boy, acted as cupbearer. Accordingly, Theophrastus, in his treatise on Drinking, says—"But I hear that Euripides the poet also acted as a cupbearer at Athens, among those who are called the dancers: and these men were they who used to dance around the temple of the Delian Apollo, being some of the noblest of the Athenians, and they were clothed in garments

of the Theræans. And this is that Apollo in whose honour they celebrate the Thargelian festival; and a writing concerning them is kept at Phylæ, in the Daphnephorium." And Hieronymus the Rhodian gives the same account, who was a disciple of Aristotle, and that too in a book of his entitled a Treatise on Drunkenness. And the beautiful Sappho often praises her brother Larichus, as having acted as cupbearer to the Mitylenæans in the Prytaneum. And among the Romans, the most nobly born of the youths perform this office in the public sacrifices, imitating the Æolians in everything, as even in the tones of their voices.

25. And so great was the luxury of the ancients in respect of their sumptuous meals, that they not only had cupbearers, but also men whom they called *cœnoptæ* (inspectors of wines). At all events, the office of *cœnoptæ* is a regular office among the Athenians; and it is mentioned by Eupolis, in his play called *The Cities*, in the following lines—

And men whom heretofore you'd not have thought
Fit e'en to make *cœnoptæ* of, we now
See made commanders. But oh, city, city!
How much your fortune does outrun your sense.

And these *cœnoptæ* superintended the arrangement of banquets, taking care that the guests should drink on equal terms. But it was an office of no great dignity, as Philinus the orator tells us, in his debate on the *Croconidæ*. And he tells us, too, that the *cœnoptæ* were three in number, and that they also provided the guests with lamps and wicks. And some people called them "eyes;" but among the Ephesians, the youths who acted as cupbearers at the festival of Neptune were called "bulls," as Amerias tells us. And the people of the Hellespont call the cupbearer *ἐπεγχύτης*, or the pourer out; and they call carving, which we call *κρεωνομία*, *κρεωδαισία*, as Demetrius of Scepsis tells us, in the twenty-sixth book of his *Arrangement of the Trojan Forces*. And some say that the nymph Harmonia acted as cupbearer to the gods; as Capito the epic poet relates (and he was a native of Alexandria by birth), in the second book of his *Love Poems*. But Alcæus also represents Mercury as their cupbearer; as also does Sappho, who says—

And with ambrosia was a goblet mix'd,
And Mercury pour'd it out to all the gods.

26. But the ancients used to call the men who discharged this office, heralds (*κήρυκες*). Homer says—

Meanwhile the heralds through the crowded town
Bring the rich wine and destined victims down.
Idæus's arms the golden goblets preest,
Who thus the venerable king address.

And a few lines further on he says—

On either side a sacred herald stands ;
The wine they mix, and on each monarch's hands
Pour the full urn.

But Clidemus says that the cooks used to be called heralds. And some people have represented Hebe as acting as cup-bearer to the gods, perhaps because their banquets were called Hebeteria. And Ptolemy, the son of Agesarchus, speaks of a damsel named Cleino as the cupbearer of Ptolemy the king, who was surnamed Philadelphus, mentioning her in the third book of his History of Philopator. But Polyhius, in the fourteenth book of his History, adds that there are statues of her in Alexandria, in many parts of the city, clad in a tunic alone, holding a cup in her hand.

27. And so, after this conversation, Ulpian drinking a goblet of wine, said—

I drink this cup, a pledge of friendship dear,
To all my kinsmen, naming them.

And while he was still drinking, one of those who were present quoted the rest of the passage—

When I have drunk, I'll say
The rest ; for I am choked : but now drink this.

And Ulpian, when he had drunk it up, said,—Clearnus has these lines in his Harp Player ; but I, as is said in the Wool-spinners of Amphis, recommend—

Let the boy wait on all with frequent goblets.

And again—

You fill for me, and I will give you drink ;
So shall the almond with the almond play :

as Xenarchus says, in his Twins. And accordingly, when some of the guests asked for more wine, and others wished to have it mixed half-and-half, and when some one mentioned that Archippus, in the second edition of his Amphitryon, said—

Wretch, who has mix'd for you this half-and-half?

and that Cratinus had said—

Giving him half-and-half; but I'm undone;
every one seemed to agree to speak of the way of mixing
wine among the ancients.

28. And when some one mentioned that Menander, in his
Hero, said—

Here is a measure of well-temper'd wine;
Take it, and drink it up;—

Democritus said—Hesiod, my friends, recommends men

To pour three parts of water in the cup,
And let the fourth part be the vinous juice.

And, perhaps, it was on account of Hesiod that Anaxilas said,
in his Nereus,—

And this is much more pleasant; for I'd never
Have drunk one part of wine to three of water.

And Alexis, in his Nurse, recommends even a more moderate
mixture than this—

See, here is wine. Shall I, then, give to Criton
Equal proportions? This is better far,
One part of wine to four of limpid water:
Perhaps you'll call that weak; but still, when you
Have drunk your fill of this, you'll find your head
Clear for discussion,—and the drink lasts longer.

And Diocles, in his Bees, says—

A. In what proportions should the wine be mix'd?

B. Four parts of water to two parts of wine.

And this mixture, as it is not that in ordinary use, put the
questioner in mind of the well-known proverb,—

Drink waters three or five; but never four.

What they mean is, You had better take two parts wine with
five of water, or one of wine to three of water. But, concerning
this mixture, Ion the poet, in his book on Chios, says that
Palamedes the soothsayer discovered and prophesied to the
Greeks, that they would have a favourable voyage if they
drank one portion of wine to three of water. But they, ap-
plying themselves to their drink very vigorously, took two
pints of wine to five of water;—accordingly Nicochares in his
Amydone, playing on the name, says—

Here, you Enomaus,—here, you two and five,—
Let you and I now have a drink together.

And he said nearly the same in his Lemnian Women: and
Ameipsias, in his Men Playing the Cottabus, says—

But I (it is Bacchus who is represented as speaking) am five
and two to all of you.

And Eupolis says, in his Goats,—

Hail, my friend Bacchus, are you two to five?

And Hermippus says, in his Gods,—

A. Then, when we drink, or when we thirsty are,
We pray our wine may be in due proportion.

B. I do not bring it from a roguish wine-vault,
Meaning to mock you : this which I do bring
Is, as before, the proper two and five.

29. But in Anacreon we find one measure of wine to two of
water spoken of—

Come, my boy, and bring to me
Such a cup as I may drink
At one easy draught : pour in
Ten cyathi of water pure,
And five of richest Chian wine ;
That I may drink, from fear removed,
And free from drunken insolence.

And going on presently, he calls the drinking of unmixed
wine, a Scythian draught—

Come hither, now, and let us not
Give way to vulgar shouts and noise,
Indulging in the Scythian draughts
While o'er our wine ; but let us drink,
Singing well-omen'd, pious hymns.

And the Lacedæmonians, according to the statement of Herodotus, in his sixth book, say that Cleomenes the king, having lived among the Scythians, and got the habit of drinking unmixed wine, became perfectly mad from his habit of drunkenness. And the Lacedæmonians themselves, when they take it into their heads to drink hard, say that they are Episcythising. Accordingly, Chamæleon of Heraclea, in his book on Drunkenness, writes thus concerning them :—" Since the Lacedæmonians say also, that Cleomenes the Spartan became mad from having lived among the Scythians, and there learnt to drink unmixed wine ; on which account, when they take a fancy to drink unmixed wine they desire their slaves to pour out in the Scythian fashion." And Achæus, in his *Æthon*, a satyric drama, represents the Satyrs as indignant at being compelled to drink their wine watered, and as saying—

Was the whole Achelous in this wine ?
But even then this race would not cease drinking,
For this is all a Scythian's happiness.

30. But the habit of pouring libations of pure wine, as Theophrastus says, in his treatise on Drinking, was not ancient; but originally libations were what is given to the Gods, and the cottabus, what was devoted to the object of one's love. For men practised throwing the cottabus with great care, it being originally a Sicilian sport, as Anacreon the Teian says—

Throwing, with his well-bent arm
The Sicilian cottabus.

On which account those songs of the ancient poets, which are called *scolia*, are full of mention of the cottabus.¹ I mean, for instance, such a scolion as Pindar composed—

And rightly I adore the Graces,
Nymphs of Venus and of Love,
While drinking with a loving heart
This sounding cottabus I pour
To Agathon, my heart's delight.

And they also consecrated to those of their friends who were dead, all that portion of their victuals which fell from their tables. On which account Euripides says of Sthenobœa, when she thinks that Bellerophon is dead—

Nothing escaped her from her hand which fell,
But in a moment she did couple it
With the loved name of the Corinthian stranger.

31. But the ancients were not in the habit of getting drunk. But Pittacus recommended Periander of Priene not to get drunk, nor to become too much addicted to feasting, “so that,” says he, “it may not be discovered what sort of a

¹ The cottabus was a Sicilian game, much in vogue at the drinking-parties of young men in Athens. The simplest mode was when each threw the wine left in his cup so as to strike smartly in a metal basin, at the same time invoking his mistress's name. If all fell in the basin, and the sound was clear, it was a sign that he stood well with her. The basin was called *κοτταβειον*, the action of throwing *ἀποκοτταβίζειν*, and the wine thrown *λάταγες*, or *λαταγή*. The game afterwards became more complicated, and was played in various ways; sometimes a number of little cups (*δξύβαφα*) were set floating, and he who threw his cottabus so as to upset the greatest number, in a given number of throws, won the prize, which was also called *κοτταβειον*. Sometimes the wine was thrown upon a scale (*πλάστιξ*), suspended over a little image (*μάνης*) placed in water: here the cottabus was to be thrown so as to make the scale descend upon the head of the image. It seems quite uncertain what the word is derived from.—*Vide* L. & S. Gr. Eng. Lex. v. *κότταβος*.

person you really are, and that you are not what you pretend to be.”—

For brass may be a mirror for the face,—
Wine for the mind.

On which account they were wise men who invented the proverb, “Wine has no rudder.” Accordingly, Xenophon the son of Gryllus, (when once at the table of Dionysius the tyrant of Sicily, the cupbearer was compelling the guests to drink,) addressed the tyrant himself by name, and said, “Why, O Dionysius, does not also the confectioner, who is a skilful man in his way, and one who understands a great many different recipes for dressing things, compel us also, when we are at a banquet, to eat even when we do not wish to ; but why, on the contrary, does he spread the table for us in an orderly manner, in silence?” And Sophocles, in one of his Satyric dramas, says—

To be compell'd to drink is quite as hard
As to be forced to bear with thirst.

From which also is derived the saying—

Wine makes an old man dance against his will.

And Sthenelus the poet said very well—

Wine can bring e'en the wise to acts of folly.

And Phocylides says—

It should be a rule for all wine-bibbing people
Not to let the jug limp round the board like a cripple,
But gaily to chat while enjoying their tipples :

and to this day this custom prevails among some of the Greeks. But since they have begun to be luxurious and have got effeminate they have given up their chairs and taken to couches ; and having taken indolence and laziness for their allies, they have indulged in drinking in an immoderate and disorderly manner ; the very way in which the tables were laid contributing, as I imagine, to luxury.

32. And it is on this account that Hesiod, in his *Eoæ*, has said—

What joys and also what exceeding pains
Has Bacchus given to mortal men who drink,
Indulging in excess : for to such men
Wine is an insolent master, binding fast
Their feet and hands, their tongues and intellects,
With chains unspeakable, unnoticeable ;
And tender sleep loves on their eyes to fall.

And Theognis says—

I come like wine, the sweetest drink of men,—
 I am not sober, nor yet very drunk ;
 But he who goes to great excess in drink
 Is no more master of his mind or senses ;
 Then he talks unintelligible nonsense,
 Which seems to sober men a shameful thing ;
 But he, when drunk, is not ashamed of anything,
 E'en though at other times a modest man
 And gentle-minded. Mind you this, my friend,
 And don't indulge in drinking to excess,
 But rise from table ere the wine begins
 To take effect ; nor let your appetite
 Reduce you to become its daily slave.

But Anacharsis the philosopher, wishing to exhibit the power of the vine to the king of the Scythians, and showing him some of its branches, said that if the Greeks did not prune it every year it would by this time have reached to Scythia.

33. But those men do not act wisely who represent and describe Bacchus in their statues or pictures, and who also lead him through the middle of the market-place on a waggon, as if he were drunk ; for, by so doing, they show the beholders that wine is stronger than the god. And I do not think that even a good and wise man could stand this. And if they have represented him in this state because he first showed us the use of wine, it is plain that for the same reason they should always represent Ceres as reaping corn or eating bread. And I should say that Æschylus himself erred in this particular ; for he was the first person (and not Euripides, as some people say,) who introduced the appearance of drunken people into a tragedy. For in his *Cabiri* he introduces Jason drunk. But the fact is, that the practices which the tragedian himself used to indulge in, he attributed to his heroes : at all events he used to write his tragedies when he was drunk ; on which account Sophocles used to reproach him, and say to him, "O Æschylus,"

¹ Schlegel gives a very different interpretation to this story. He says—"In Æschylus the tragic style is as yet imperfect, and not unfrequently runs into either unmixed epic or lyric. It is often abrupt, irregular, and harsh. To compose more regular and skilful tragedies than those of Æschylus was by no means difficult ; but in the more than mortal grandeur which he displayed, it was impossible that he should ever be surpassed, and even Sophocles, his younger and more fortunate rival, did not in this respect equal him. The latter, in speaking of Æschylus, gave a proof that he was himself a thoughtful artist ;— ' Æschylus does what is right, without knowing it.' These few simple

even if you do what you ought, at all events you do so without knowing it ;” as Chamæleon tells us, in his treatise on Æschylus. And they are ignorant people who say that Epicharmus was the first person who introduced a drunken man on the stage, and after him Crates, in his Neighbours. And Alcæus the lyric poet, and Aristophanes the comic poet, used to write their poems when they were drunk. And many other men have fought with great gallantry in war when they were drunk. But among the Epizephyrian Locrians, if any one drank untempered wine, except by the express command of his physician for the sake of his health, he was liable to be punished with death, in accordance with a law to that effect passed by Zaleucus.

And among the people of Massilia there was a law that the women should drink water only. And Theophrastus says, that to this day that is the law at Miletus. And among the Romans no slave ever drank wine, nor any free woman, nor any youth born of free parents till he was thirty years of age. And Anacreon is very ridiculous for having referred all his poems to the subject of drunkenness ; for, owing to this, he is found fault with as having in his poems wholly abandoned himself to effeminacy and luxury, as the multitude are not aware that while he wrote he was a sober and virtuous man, who pretended to be a drunkard, when there was no necessity at all for his doing so.

34. And men who are ignorant of the power of wine, say that Bacchus is the cause of madness to men ; in saying which they abuse wine in a very senseless manner. On which account Melanippides says—

All men have detested water
Who did not before have wine ;
And though some have enjoy'd their cups,
Others have turn'd to ravings wild.

And Aristotle, in his treatise on Drinking, says, “ If the wine be moderately boiled, then when it is drunk, it is less apt to intoxicate ; for, as some of its power has been boiled away, it has become weaker.” And he also says, “ Old men become drunk more quickly on account of the small quantity of natural warmth which there is in them, and also of the weak-words, exhaust the whole of what we understand by the phrase, powerful genius working unconsciously.” This is the comment of a man of real sense, learning, taste, and judgment.—*Dramatic Literature*, p. 95. (Bohn's Standard Library.)

ness of what there is. And again, those who are very young get drunk very quickly, on account of the great quantity of natural warmth that there is in them; for, in consequence, they are easily subdued by the warmth proceeding from the wine which is added to their natural warmth. And some of the brute beasts are also capable of becoming intoxicated; such as pigs when they are filled with the husks of pressed grapes; and the whole race of crows, and of dogs, when they have eaten of the herb called *cœnussa*: and the monkey and the elephant get intoxicated if they drink wine; on which account they hunt monkeys and crows when the former have been made drunk with wine, and the latter with *cœnussa*.

But to drink unceasingly—

as Crobylus says, in his *Woman who deserted her Husband*—

Can have

No pleasure in it, surely; how should it,
When it deprives a living man of power
To think as he should think? and yet is thought
The greatest blessing that is given to man.

And Alexis, in the revised edition of his *Phrygian*, says—

If now men only did their headaches get
Before they get so drunk, I'm sure that no one
Would ever drink more than a moderate quantity:
But now we hope t' escape the penalty
Of our intemperance, and so discard
Restraint, and drink unmixed cups of wine.

And Aristotle says, that the wine called the Samagorean wine was so strong that more than forty men were made drunk with a pint and a half of it after it had been mixed with water.

35. Democritus having said this, and having drunk, said,—
Now if any one can gainsay any of these statements let him come forward: and then he shall be told, as Evenus says—

That may be your opinion; this is mine.

But I, since I have now made this digression about the mixtures of the ancients, will resume the thread of my original discourse where I let it drop; considering what was said by Alcæus the lyric poet. For he speaks, somewhere or other, in this way—

Pour out, in just proportion, one and two.

For in these words some people do not think that he is alluding to the mixture of wine and water at all; but that, being a moderate and temperate man, he would not drink

more than one cyathus of pure wine, or perhaps, at the most, two. And this is the interpretation given to the passage by Chamæleon of Pontus, who was ignorant how fond of wine Alcæus had been. For this poet will be found to have been in the habit of drinking at every season and in every imaginable condition of affairs. In winter he speaks thus—

Now the storm begins to lower,
And Jove descends in heavy snow,
And streams of water stand congeal'd
In cruel ice: let's drive away
The wintry cold, and heap up fire,
And mingle with unsparing hand
The honied cup, and wreath our brows
With fragrant garlands of the season.

And in summer, he writes—

Now it behoves a man to soak his lungs
In most cool wine; for the fierce dogstar rages,
And all things thirst with the excessive heat.

And in spring, he says—

Now does the flowery spring return,
And shed its gifts all o'er the land;

and he continues—

Come then, my boy, and quickly pour
A cup of luscious Lesbian wine.

And in his misfortunes he sings—

One must not give one's thoughts up wholly
To evil fortune; for by grieving
We shall not do ourselves much good.
Come to me, Bacchus; you are ever
The best of remedies, who bring
Us wine and joyous drunkenness.

And in his hours of joy he says—

Now is the time to get well drunk,
Now e'en in spite of self to drink,
Since Myrsilus is dead at last.

And, giving some general advice, he says—

Never plant any tree before the vine.

How, then, could a man who was so very devoted to drinking be a sober man, and be content with one or two cups of wine? At all events, his very poem, says Seleucus, testifies against those people who receive the line in this sense. For he says, in the whole passage—

Let us now drink,—why put we out the light?
Our day is but a finger: bring large cups,

Fill'd with the purple juice of various grapes ;
 For the great son of Semele and Jove
 Gave wine to men to drive away their cares.
 Pour on, in just proportion, one and two,
 And let one goblet chase another quickly
 Out of my head.

In which words he plainly enough intimates that his meaning is, that one cup of wine is to be mixed with two of water.

36. But Anacreon likes his liquors stronger still ; as is shown by the verses in which he says—

Let the cup well be clean'd, then let it hold
 Five measures water, three of rosy wine.

And Philetærus, in his Tereus, speaks of two measures of water to three of wine. And he speaks thus,—

I seem to have drunk two measures now of water,
 And only three of wine.

And Pherecrates, in his Corianno, speaks even of two measures of water to four of wine, and says—

A. Throw that away, my dear ; the fellow has
 Given you such a watery mixture.

B. Nay rather, 'tis mere water and nought else.

A. What have you done ?—in what proportions,
 You cursed man, have you this goblet mix'd ?

B. I've put two waters only in, my mother.

A. And how much wine ?

B. Four parts of wine, I swear.

A. You're fit to serve as cupbearer to the frogs.

And Ehippus, in his Circe, says—

A. You will find it a much more prudent mixture,
 To take three parts of one, and four of th' other.

B. That's but a watery mixture, three to four.

A. Would you, then, quite unmix'd your wine prefer ?

B. How say you ?

37. And Timocles speaks of half and half in his Conisalus,—

And I'll attack you straight with half and half,
 And make you tell me all the truth at once.

And Alexis, in his Dorcis, or the Caressing Woman, says—

I drink now cups brimming with love to you,
 Mixed in fair proportions, half and half.

And Xenarchus, or Timocles, in his Purple, says—

By Bacchus, how you drink down half and half !

And Sophilus, in his Dagger, says,—

And wine was given in unceasing flow,
 Mix'd half and half ; and yet, unsatisfied,
 They ask'd for larger and for stronger cups.

And Alexis, in his play entitled *The Usurer, or Liar*, says—

A. Don't give him wine quite drown'd in water, now ;—
Dost understand me ? Half and half, or nearly :
That's well.

B. A noble drink : where was the land
That raised this noble Bacchus ? by its flavour,
I think he came from Thasos.

A. Sure 'tis just
That foreigners should foreign wines enjoy,
And that the natives should drink native produce.

And again, in his *Supposititious Son*, he says—

He drank and never drew his breath, as one
Would quaff rich wine, mix'd half and half with care.

And Menander, in his *Brethren*—

Some one eried out to mingle eight and twelve,
Till he with rivalry subdued the other (*κατέσεισε*).

And the verb *κατασείω* was especially used of those who fell down from drinking, taking its metaphor from the shaking down fruit from the tree.

And Alexis, in his *Man cut off*, says—

He was no master of the feast at all,
But a mere hangman, Chæreas his name ;
And when he'd drunk full twenty cups of wine,
Mix'd half and half, he ask'd for more, and stronger.

38. And Diodorus of Sinope, in his *Female Flute-player*, says—

When any one, O Crito, drinks ten cups,
Consider, I do beg you, whether he
Who never once allows the wine to pass
Is in a fit state for discussion.

And it was not without some wit that Lysander the Spartan, as Hegesander relates in his *Commentaries*, when some vintners sold wine which had been much watered in his camp, ordered some one to supply it properly tempered, that his men might buy it with less water in it. And Alexis has said something which comes to nearly the same thing, in his *Æsop* ; thus—

A. That is a good idea of yours, O Solon,
And cleverly imagined, which you have
Adopted in your city.

S. What is that ?

A. You don't let men drink neat wine at their feasts.

S. Why, if I did, 'twould not be very easy
For men to get it, when the innkeepers

Water it ere it comes out of the waggon.
 No doubt they do not do so to make money,
 But only out of prudent care for those
 Who buy the liquor; so that they may have
 Their heads from every pang of headache free.
 This now is, as you see, a Grecian drink;
 So that men, drinking cups of moderate strength,
 May chat and gossip cheerfully with each other:
 For too much water is more like a bath
 Than like a wine-cup; and the wine-cooler
 Mix'd with the cask, my friend, is death itself.

39. "But to drink to the degree of drunkenness," says Plato, in his sixth book of the *Laws*, is neither becoming anywhere—except perhaps in the days of festival of the god who gave men wine for their banquets,—nor is it wholesome: and, above all, a man ought to guard against such a thing who has any thoughts of marriage; for at such a time, above all other times, both bride and bridegroom ought to be in full possession of their faculties; when they are entering upon what is no small change in the circumstances of their life; and also they ought to be influenced by anxiety that their offspring shall be the offspring of parents in the fullest possible possession of all their faculties; for it is very uncertain what day or what night will be the originating cause of it." And in the first book of his *Laws* he says—"But respecting drunkenness it may be a question, whether we ought to give way to it as the Lydians do, and the Persians, and the Carthaginians, and the Celtæ, and the Spaniards, and the Thracians, and other nations like them; or whether like you, O Lacedæmonians, one ought wholly to abstain from it. But the Scythians and the Thracians, who indulge altogether in drinking unmixed wine, both the women and all the men, and who spill it all over their clothes, think that they are maintaining a very honourable practice, and one that tends to their happiness. And the Persians indulge to a great extent in other modes of luxury which you reject; but still they practise them with more moderation than the Scythians and Thracians.

40. And a great many of the guests were drinking, and putting lumps of meal into their wine, a custom which Hegesander of Delphi mentions. Accordingly Epinicus, when Mnesiptolemus had given a recitation of his history, in which it was written how Seleucus had used meal in his

wine, having written a drama entitled *Mnesiptolemus*, and having turned him into ridicule, as the comic poets do, and using his own words about that sort of drink, represents him as saying:—

Once I beheld the noble king Seleucus,
One summer's day, drinking with mighty pleasure
Some wine with meal steep'd in it. (So I took
A note of it, and show'd it to a crowd,
Although it was an unimportant thing,
Yet still my genius could make it serious.)
He took some fine old Thasian wine, and eke
Some of the liquor which the Attic bee
Distils who culls the sweets from every flower;
And that he mingled in a marble cup,
And mix'd the liquor with fair Ceres' corn,
And took the draught, a respite from the heat.

And the same writer tells us that in the Therades islands men mash lentils and pease into meal, instead of ordinary corn, and put that into the wine, and that this drink is said to be better than that in which the meal is mixed.

41. Now it was not the fashion among the Lacedæmonians to practise the system of pledging healths at their banquets, nor to salute one another with mutual greetings and caresses at their feasts. And Critias shows us this in his *Elegies*:—

And this is an old fashion, well establish'd,
And sanction'd by the laws of noble Sparta,
That all should drink from one well-fill'd cup;
And that no healths should then be drunk to any one,
Naming the tender object: also that
The cup should not go round towards the right.
The Lydian goblets.

* * * * *

And to drink healths with skill and well-turn'd phrase,
Naming the person whom one means to pledge.
For, after draughts like this, the tongue gets loose,
And turns to most unseemly conversation;
They make the body weak; they throw a mist
Over the eyes; and make forgetfulness
Eat recollection out of the full heart.
The mind no longer stands on solid ground;
The slaves are all corrupted by licentiousness,
And sad extravagance eats up the house.
But those wise youths whom Lacedæmon breeds
Drink only what may stimulate their souls
To deeds of daring in th' adventurous war,
And rouse the tongue to wit and moderate mirth.
Such draughts are wholesome both for mind and body,

And not injurious to the pocket either :
 Good, too, for deeds of love ; authors of sleep,
 That wholesome harbour after toil and care :
 Good, too, for health—that best of goddesses
 Who mortal man befriend : and likewise good
 For piety's best neighbour temperance.

And presently afterwards he goes on—

For fierce, immoderate draughts of heady wine
 Give momentary pleasure, but engender
 A long-enduring pain which follows it.
 But men at Sparta love a mode of life
 Which is more equal ; they but eat and drink
 That which is wholesome, so that they may be
 Fit to endure hard pains, and do great deeds.
 Nor have they stated days in all the year,
 When it is lawful to indulge too much.

42. And a man who is always ready for wine is called *φίλοινος*. But he is called *φιλοπότης* who is always ready to drink anything ; and he is called *φιλοκωθωνιστής* who drinks to the degree of drunkenness. And of all heroes, the greatest drinker is Nestor, who lived three times as long as other men ; for he evidently used to stick to his wine more closely than other people, and even than Agamemnon himself, whom Achilles upbraids as a man given to much drinking. But Nestor, even when a most important battle was impending, could not keep away from drinking. Accordingly Homer says—

But not the genial feast or flowing bowl
 Could charm the cares of Nestor's watchful soul.

And he is the only hero whose drinking-cup he has described, as he has the shield of Achilles ; for he went to the war with his goblet just as he did with that shield, the fame of which Hector says had reached to heaven. And a man would not be very wrong who called that cup of his the Goblet of Mars, like the Cæneus of Antiphanes, in which it is said—

The hero stood and brandish'd Mars's cup,
 Like great Timotheus, and his polish'd spear.

And indeed it was on account of his fondness for drinking that Nestor, in the games instituted in honour of Patroclus, received a drinking-cup as a present from Achilles ; not but what Achilles also gave a cup to the competitor who was defeated : for victory does not commonly attend hard drinkers, on account of their usual inactivity ; or perhaps it is owing to their thirst that boxers usually fail, from being

fatigued with holding out their hands too long. But Eumelus receives a breastplate after having run a course with great danger, and having been torn, the breastplate being a serviceable piece of defensive armour.

43. But there is nothing more covetous than thirst ; on which account the poet has called Argos thirsty, or rather causing great thirst, as having been much desired on account of the length of time the person of whom he is speaking had been absent from it. For thirst engenders in all men a violent desire for abundant enjoyment ; on which account Sophocles says—

Though you were to unfold unnumber'd treasures
Of wisdom to a thirsty man, you'd find
You pleased him less than if you gave him drink.

And Archilochus says—

I wish to fight with you, as much as e'er
A thirsty man desired to quench his thirst.

And one of the tragic poets has said—

I bid you check your hand which thirsts for blood.

And Anacreon says—

For you are kind to every stranger,
So let me drink and quench my thirst.

And Xenophon, in the third book of his *Cyropædia*, represents Cyrus as speaking in this manner :—" I thirst to gratify you." And Plato, in his *Polity*, says—" But if, as I imagine, any city which is governed by a democracy, thirsting for its liberty, should have evil-disposed cupbearers to wait upon it, and should be intoxicated to an improper degree with unmixed wine "

44. Proteas the Macedonian was also a very great drinker, as Ehippus tells us in his treatise on the Funeral of Alexander and Hephæstion : and he had an admirable constitution, and he had practised drinking to a great degree. Accordingly, Alexander, having once asked for a cup containing two choes, and having drank from it, pledged Proteas ; and he, having taken it, and having sung the praises of the king a great deal, drank it in such a manner as to be applauded by every one. And presently Proteas asked for the same cup again, and again he drank and pledged the king. And Alexander, having taken the cup, drank it off in a princely manner, but he could not stand it, but leaned back on the

pillow, letting the cup fall from his hands ; and after this he fell sick and died, Bacchus, as it is said, being angry with him because he had besieged his native city of Thebes. And Alexander drank a great deal too, so that he once, after a drunken bout, slept without interruption two days and two nights. And this is shown in his Journals, which were compiled by Eumenes the Cardian, and Diodotus the Erythræan. But Menander, in his Flatterer, says—

A. My good friend, Struthias, I thrice have drunk
A golden cup in Cappadocia,
Containing ten full cotylæ of wine.

St. Why, then you drank more than king Alexander.

A. At all events not less, I swear by Pallas.

St. A wondrous feat.

But Nicobule, or whoever it was who wrote the books attributed to her, says that “Alexander, once supping with Medeus the Thessalian, when there were twenty people present at the party, pledged every one of the guests, receiving a similar pledge from all of them, and then, rising up from the party, he presently went off to sleep.” And Callisthenes the Sophist, as Lynceus the Samian says in his Commentaries, and Aristobulus and Chares in their Histories; when in a banquet given by Alexander, a cup of unmixed wine came to him, rejected it ; and when some one said to him, Why do you not drink ? I do not wish, said he, after having drunk the cup of Alexander, to stand in need of the cup of Æsculapius.”

45. But Darius, who destroyed the Magi, had an inscription written on his tomb,—“I was able to drink a great deal of wine, and to bear it well.” And Ctesias says, that among the Indians it is not lawful for the king to get drunk ; but among the Persians it is permitted to the king to get drunk one day in the year,—the day, namely, on which they sacrifice to Mithras. And Duris writes thus, with respect to this circumstance, in the seventh book of his Histories :—“The king gets drunk and dances the Persian dance on that festival only which is celebrated by the Persians in honour of Mithras ; but no one else does so in all Asia ; but all abstain during this day from dancing at all. For the Persians learn to dance as they learn to ride ; and they think that the motion originated by this sort of exercise contains in it a good kind of practice tending to the strength of the body.

But Alexander used to get so drunk, as Carystius of Pergamus relates in his *Historic Commentaries*, that he used even to celebrate banquets in a chariot drawn by asses; and the Persian kings too, says he, did the same thing. And perhaps it was owing to this that he had so little inclination for amatory pleasures; for Aristotle, in his *Problems of Natural History*, says, that the powers of men who drink to any great excess are much weakened. And Hieronymus, in his *Letters*, says, that Theophrastus says, that Alexander was not much of a man for women; and accordingly, when Olympias had given him Callixene, a Thessalian courtesan, for a mistress, who was a most beautiful woman, (and all this was done with the consent of Philip, for they were afraid that he was quite impotent,) she was constantly obliged to ask him herself to do his duty by her.

46. And Philip, the father of Alexander, was a man very fond of drinking, as Theopompus relates in the twenty-sixth book of his *History*. And in another part of his *History* he writes, "Philip was a man of violent temper and fond of courting dangers, partly by nature, and partly too from drinking; for he was a very hard drinker, and very often he would attack the enemy while he was drunk." And in his fifty-third book, speaking of the things that took place at Chæroneæ, and relating how he invited to supper the ambassadors of the Athenians who were present there, he says, "But Philip, when they had gone away, immediately sent for some of his companions, and bade the slaves summon the female flute-players, and Aristonicus the harp-player, and Durion the flute-player, and all the rest who were accustomed to drink with him; for Philip always took people of that sort about with him, and he had also invented for himself many instruments for banquets and drinking parties; for being very fond of drinking and a man intemperate in his manners, he used to keep a good many buffoons and musicians and professed jesters about him. And when he had spent the whole night in drinking, and had got very drunk and violent, he then dismissed all the rest, and when it was day-break proceeded in a riotous manner to the ambassadors of the Athenians. And Carystius in his *Historical Commentaries* says, that Philip, when he intended to get drunk, spoke in this way: "Now we may drink; for it is quite sufficient if Antipater is sober." And once, when he was playing

at dice, and some one told him that Antipater was coming, he hesitated a moment, and then thrust the board under the couch.

47. And Theopompus gives a regular catalogue of men fond of drinking and addicted to drunkenness; and among them he mentions the younger Dionysius, the tyrant of Sicily, whose eyes were a good deal injured by wine. And Aristotle, in his Polity of the Syracusans, says that he sometimes was drunk for three months at a time together, owing to which he had got somewhat weak in the eyes. And Theophrastus says that his companions also, who were flatterers of the supreme power, pretended not to see well, and to be led by the hand by Dionysius, and not to be able to see the meat that was served up before them, nor the cups of wine, on which account they got the name of Dionysicolaces, or flatterers of Dionysius. Nysæus also, who was tyrant of Syracuse, drank a great deal, and so did Apollocrates; and these men were the sons of the former Dionysius, as Theopompus tells us in the fortieth and forty-first books of his History; and he writes thus about Nysæus: "Nysæus, who was afterwards tyrant of Syracuse, when he was taken for the purpose of being put to death, and knew that he had only a few months to live, spent them wholly in eating and drinking." And in his thirty-ninth book he says: "Apollocrates, the son of Dionysius the tyrant, was an intemperate man, and addicted to drinking; and some of his flatterers worked upon him so as to alienate him as much as possible from his father." And he says that Hipparinus, the son of Dionysius, who behaved like a tyrant when drunk, was put to death. And about Nysæus he writes as follows: "Nysæus, the son of the elder Dionysius, having made himself master of Syracuse, got a four-horse chariot, and put on an embroidered robe, and devoted himself to gluttony and hard drinking, and to insulting boys and ravishing women, and to all other acts which are consistent with such conduct. And he passed his life in this manner." And in his forty-fifth book the same historian, speaking of Timolaus the Theban, says: "For though there have been a great many men who have been intemperate in their daily life, and in their drinking, I do not believe that there has ever been any one who was concerned in state affairs, more intemperate, or a greater glutton, or a more complete slave to his pleasures than Timolaus, whom I

have mentioned." And in his twenty-third book, speaking of Charidemus of Oreum, whom the Athenians made a citizen, he says: "For it was notorious that he spent every day in the greatest intemperance, and in such a manner that he was always drinking and getting drunk, and endeavouring to seduce free-born women; and he carried his intemperance to such a height that he ventured to beg a young boy, who was very beautiful and elegant, from the senate of the Olynthians, who had happened to be taken prisoner in the company of Derdas the Macedonian."

48. A man of the name of Arcadion, too, was a very great drinker, (but it is uncertain whether this is the same man who was at enmity with Philip,) as the epigram shows which Polemo has preserved in his treatise on the Inscriptions existing in different Cities—

This is the monument of that great drinker,
Arcadion; and his two loving sons,
Dorcon and Charmylus, have placed it here,
At this the entrance of his native city:
And know, traveller, the man did die
From drinking strong wine in too large a cup.

And the inscription over some man of the name of Erasixenus says that he also drank a great deal.

Twice was this cup, full of the strongest wine,
Drain'd by the thirsty Erasixenus,
And then in turn it carried him away.

Alcetas the Macedonian also used to drink a great deal, as Aristos the Salaminian relates; and so did Diotimus the Athenian: and he was the man who was surnamed the Funnel. For he put a funnel into his mouth, and would then drink without ceasing while the wine was being poured into it, according to the account of Polemo. And it has been already mentioned that Cleomenes the Lacedæmonian was a great drinker of unmixed wine; and that in consequence of his drunkenness he cut himself to pieces with a sword, is related by Herodotus. And Alcæus the poet also was very fond of drinking, as I have already mentioned. And Baton of Sinope, in his essay on Ion the poet, says that Ion was a man fond of drinking and amorous to excess; and he himself, too, in his Elegies, confesses that he loved Chrysilla the Corinthian, the daughter of Teleas, with whom Teleclides, in his Hesiods, says that the Olympian¹ Pericles also was in love. And Xenarchus the

¹ This was a name given to Pericles by Aristophanes, *Acharn.* 531.

Rhodian, on account of the excessive way in which he used to drink, was surnamed "The Nine-gallon Cask;" and Euphoriion the Epic poet mentions him in his *Chiliades*.

49. And Chares the Mitylenæan, in his *History of Alexander*, speaking of Calanus the Indian philosopher, and saying that he threw himself on a funeral pile that had been raised, and so died, says also that Alexander instituted some gymnastic games at his tomb, and also a musical contest of panegyrics on him.—"And he instituted," says Chares, "because of the great fondness of the Indians for wine, a contest as to who should drink the greatest quantity of unmixed wine; and the prize was a talent for the first, and thirty minæ for the second, and ten minæ for the third. And of those who entered for the prize and drank the wine, thirty-five died at once by reason of the cold; and a little afterwards six more died in their tents. And he who drank the greatest quantity and won the prize, drank four choes of unmixed wine, and received the talent; and he lived four days after it; and he was called the Champion." And Timæus says that "Dionysius the tyrant gave, at the festival of the Choes, to the first man who should drink a choeus, a golden crown as a prize:" and he says also that "Xenocrates the philosopher was the first person who drank it; and that he, taking the golden crown, and departing, offered it up to the Mercury who was placed in his vestibule, on which statue he was always accustomed on every occasion to offer up the garlands of flowers which he had, every evening as he returned home; and he was much admired for this conduct." And Phanodemus says, that the festival of the Choes was established at Athens by Demophoon the king, when he was desirous to receive Orestes in hospitality on his arrival at Athens. And that, as he did not like him to come to the temples, or to share in the libations offered to the gods, before his trial was decided, he ordered all the temples to be shut, and a choeus of wine to be set before everybody, saying that a cheesecake should be given as a prize to the first person who drank it up. And he bade them, when they had finished drinking, not to offer up the garlands, with which they had been crowned, in the temples, because they had been under the same roof with Orestes; but he desired each man to place his garland round his own cup, and so to bring them to the priestess at the temple which is in the Marshes, and

after that to perform the rest of the sacred ceremonies in the temple. And from thence it was that this festival got the name of the Choes. But on the day of the festival of the Choes, it is customary for the Athenians to send presents and pay to the sophists, who also themselves invite their acquaintances to a banquet, as Eubulides the dialectician shows us in his drama entitled the Revellers, where he says—

You're acting like a sophist now, you wretch,
And long for the pay-giving feast of Choes.

50. But Antigonus the Carystian, in his essay on the Life of Dionysius of Heraclea, who was called the Turncoat, says that Dionysius, when he was feasting with his slaves at the festival of the Choes, and was not able, by reason of his old age, to avail himself of the courtesan whom they brought him, turned round and said to those who were feasting with him—

I cannot now, so let another take her.

But Dionysius, as Nicias of Nicæa tells us in his Successions, had been from the time he was a boy very furious in the indulgence of his amorous propensities; and he used to go to all the common women promiscuously. And once, when walking with some of his acquaintances, when he came near the house where the girls are kept, and where, having been there the day before, he had left some money owing, as he happened to have some with him then, he put out his hand and paid it in the presence of all of them. And Anacharsis the Scythian, when a prize for drinking was proposed at the table of Periander, demanded the prize, because he was the first man to be drunk of all the guests who were present; as if to get to the end were the goal to be aimed at, and the victory to be achieved in drinking as in running a race. But Lacydes and Timon the philosophers, being invited to an entertainment which was to last two days, by one of their friends, and wishing to adapt themselves to the rest of the guests, drank with great eagerness. And accordingly, in the first day, Lacydes went away first, as soon as he was quite satiated with drink. And Timon, seeing him as he was departing, said—

Now have we gain'd immortal praise and fame,
Since we have slain great Hector. . . .

But on the next day Timon went away first because he could

not drink up the goblet in which he had been pledged, and Lacydes seeing him departing, said—

Wretched are they who dare encounter me.

51. And Herodotus, in his second book, relates that Mycerinus the Egyptian, having been told by the soothsayers that he was fated to live but a short time, used to light a great number of lamps when night arrived, and spend all his time in drinking and luxury, relaxing neither by day nor by night; and when he withdrew into the marshes and into the groves, or wherever he heard that there were meetings of young people to amuse themselves, he always got drunk. And Herodotus tells us that Amasis also, who was another of the Egyptian kings, was a very hard drinker indeed. And Hermias the Methymnæan, in the third book of his History of Sicily, says that Nicoteles the Corinthian was a man greatly addicted to drinking. And Phœnias the Eresian, in the book entitled, *The Slaying of Tyrants out of Revenge*, says that Scopas the son of Creon, and the grandson of the former Scopas, was throughout his whole life very fond of drinking; and that he used to return from banquets at which he had been present, sitting on a throne, and carried by four palanquin-bearers, and in that way he used to enter his house. And Phylarchus, in the sixth book of his Histories, says that Antiochus the king was a man very fond of wine; and that he used to get drunk, and then go to sleep for a long time, and then, as evening came on, he would wake up, and drink again. And it was very seldom, says he, that he transacted the affairs of his kingdom when he was sober, but much more frequently when he was drunk; on which account there were two men about him who managed all the real business of the state as they pleased, namely Aristos and Themiso, Cyprians by birth, and brothers; and they were both on terms of the greatest intimacy with Antiochus.

52. And Antiochus the king, who was surnamed Epiphanes, was also a great drinker,—the one, I mean, who had been a hostage among the Romans, whom Ptolemy Euergetes mentions in the third book of his Commentaries, and also in the fifth; saying that he turned to Indian revellings and drunkenness, and spent a vast quantity of money in those practices; and for the rest of the money which he had at hand, he spent

a part of it in his daily revels, and the rest he would scatter about, standing in the public streets, and saying, "Let whoever chance gives it to, take it:" and then, throwing the money about, he would depart. And very often, having a plaited garland of roses on his head, and wearing a golden embroidered robe, he would walk about alone, having stones under his arm, which he would throw at those of his friends who were following him. And he used to bathe also in the public baths, anointed all over with perfumes; and, on one occasion, some private individual, seeing him, said, "You are a happy man, O king; you smell in a most costly manner:" and he, being much pleased, said, "I will give you as much as you can desire of this perfume." And so he ordered an ewer containing more than two choes of thick perfumed unguent to be poured over his head; so that the multitude of the poorer people who were about all collected to gather up what was spilt; and, as the place was made very slippery by it, Antiochus himself slipped and fell, laughing a great deal, and most of the bathers did the same.

But Polybius, in the twenty-sixth book of his Histories, calls this man Epimanes (mad), and not Epiphanes (illustrious), on account of his actions. "For he not only used to go to entertainments of the common citizens, but he also would drink with any strangers who happened to be sojourning in the city, and even with those of the meanest class. And if," says Polybius, "he heard that any of the younger men were making a feast anywhere whatever, he would come with an earthen bowl, and with music, so that the greater part of the feasters fled away alarmed at his unexpected appearance. And very often he would put off his royal robes, and take a common cloak, and in that dress go round the market."

53. And in the thirty-first book of his Histories, the same Polybius tells us "that when Antiochus was celebrating some public games at Antioch, he invited all the Greeks and any of the multitude who chose to come to the spectacle. And when a great many people came, he anointed them all in the gymnasium with ointment of saffron, and cinnamon, and nard, and amaracus, and lilies, out of golden vessels: and then, inviting them all to a feast, he filled sometimes a thousand and sometimes fifteen hundred triclinia with the most

expensive preparations; and he himself personally attended to waiting on the guests. For, standing at the entrance, he introduced some, and others he placed upon the couches; and he himself marshalled the servants who brought in the different courses; and, walking about among the guests, at times he sat down in one place, and at times he lay down in another. And sometimes he would put down what he was eating, and at other times he would lay down his cup, and jump up, and change his place, and go all round the party, standing up himself, and pledging different people at different times; and then, mingling with the musicians, he would be brought in by the actors,¹ entirely covered up, and laid down on the ground, as if he had been one of the actors himself; and then, when the music gave the signal, the king would leap up, and dance and sport among the actors, so that they were all ashamed. To such absurdities does a want of education, when joined with drunkenness, reduce miserable men." And his namesake, the Antiochus who carried on war in Media against Arsaces, was very fond of drinking; as Posidonius of Apamea relates in the sixteenth book of his History. Accordingly, when he was slain, he says that Arsaces, when he buried him, said—"Your courage and your drunkenness have ruined you, O Antiochus; for you hoped that, in your great cups, you would be able to drink up the kingdom of Arsaces."

54. But the Antiochus who was surnamed the Great, who was subdued by the Romans (as Polybius relates in his twentieth book), having arrived at Chalcis, in Eubœa, celebrated a marriage when he was fifty years of age; and after he had undertaken two most enormous and important affairs, namely, the liberation of the Greeks (as he himself professed) and the war against the Romans. At all events, he, being smitten with love for a damsel of Chalcis, was very anxious to marry her at the very time that he was engaged in this war, being a man very fond of drinking and delighting in drunkenness. And she was the daughter of Cleophanes, one of the nobles, and superior to all the maidens of her country in beauty. Accordingly, he celebrated his marriage in Chalcis, and remained there all the winter, not once giving the smallest thought to the important affairs which he had in hand. And he gave the damsel the name of Eubœa. Accordingly, being defeated

in the war, he fled to Ephesus, with his newly-married bride. And in the second book, the same Polybius relates that Agron, the king of the Illyrians, being delighted at having gained a victory over the haughty Ætolians, being a man much addicted to drinking, and to drunkenness, and banqueting, fell ill of a pleurisy, and died. And the same historian says, in his twenty-ninth book, that Genthion, the king of the Illyrians, on account of his great fondness for drinking, did a great many intemperate things during his life, being incessantly drunk, both night and day; and having murdered Pleuratus, his brother, who was about to marry the daughter of Menunius, he married the damsel himself, and treated his subjects with great cruelty. And he says, in the thirty-third book of his History, that Demetrius, when he fled after having been a hostage at Rome, and became king of the Syrians, became a great drinker, and was drunk the greater part of the day. And he also, in his thirty-second book, says that Orophernes, who was for a short time king of Cappadocia, disregarded all the customs of his country, and introduced the artificial luxury of the Ionians.

55. On which account, that divinest of writers, Plato, lays down admirable laws in his second book—"That boys, till they are eighteen years of age, should absolutely never taste wine at all; for that it is not well to heap fire on fire: that men up to thirty years of age may drink wine in moderation; and that the young man should wholly abstain from much wine and from drunkenness. But that a man, when he arrives at forty years of age, may feast in large banquets, and invoke the other gods, and especially Bacchus, to the feasts and amusements of the older men; since he it is who has given men this means of indulgence, as an ally against the austerity of old age, for which wine was the best medicine; so that, owing to it, we grow young again, and forget our moroseness." And then he proceeds to say—"But there is a report and story told that this god was once deprived of his mind and senses by his mother-in-law, Juno; on which account he sent Bacchic frenzy, and all sorts of frantic rage, among men, out of revenge for the treatment which he had experienced; on which account also he gave wine to men."

56. But Phalæcus, in his Epigrams, makes mention of a woman, whose name was Cleo, as having been a very hard drinker—

Cleo bestow'd this splendid gift on Bacchus,
 The tunic, fringed with gold and saffron hues,
 Which long she wore herself; so great she was
 At feasts and revelry: there was no man
 Who could at all contend with her in drinking.

And it is a well-known fact that all the race of women is fond of drinking. And it was not without some wit that Xenarchus introduces, in his *Pentathlum*, a woman swearing this most horrible oath:—

May it be granted me to pass from life
 Drinking abundant draughts of wine, while you,
 My darling daughter, live and prosper here.

But among the Romans, as Polybius says, in his sixth book, it was forbidden to women to drink wine at all. However, they drink what is called *Passum*; and that is made of raisins, and when drank is very like the sweet *Ægosthenite* and *Cretan* wine, on which account men use it when oppressed by excessive thirst. And it is impossible for a woman to drink wine without being detected: for, first of all, she has not the key of the cellar; and, in the next place, she is bound to kiss her relations, and those of her husband, down to cousins, and to do this every day when she first sees them; and besides this, she is forced to be on her best behaviour, as it is quite uncertain whom she may chance to meet; for if she has merely tasted wine, it needs no informer, but is sure to betray itself."

And *Alcimus* the Sicilian, in that book of his which is entitled the *Italian History*, says that all the women in Italy avoid drinking wine on this account: "When *Hercules* was in the district of the *Crotoniatæ*, he one day was very thirsty, and came to a certain house by the wayside and asked for something to drink; and it happened that the wife of the master of the house had privily opened a cask of wine, and therefore she said to her husband that it would be a shameful thing for him to open this cask for a stranger; and so she bade him give *Hercules* some water. But *Hercules*, who was standing at the door, and heard all this, praised her husband very much, but advised him to go indoors himself and look at the cask. And when he had gone in, he found that the cask had become petrified. And this fact is proved by the conduct of the women of the country, among whom it is reckoned disgraceful, to this day, to drink wine, on account of the above-mentioned reason."

57. And what sort of women those among the Greeks are who get drunk, Antiphancs tells us, in his *Female Darter*; where he says—

There is a certain neighbouring victualler,
And he, whenever I arrive, being thirsty,
Is th' only man who knows the proper way
In which to mix my wine; and makes it not
Too full of water, nor too strong and heady:
I recollect that once when I was drinking

And, in his *Woman Initiated*, (and it is women who are conversing,) he writes—

A. Would you now like, my dearest friend, to drink?

B. No doubt I should.

A. Well come, then, take a cup;
For they do say the first three cups one takes
All tend to th' honour of the heavenly gods.

And Alexis, in his *Female Dancer*, says—

A. But women are quite sure to be content

If they have only wine enough to drink.

B. But, by the heavenly twins, we now shall have
As much as we can wish; and it shall be
Sweet, and not griping,—rich, well-season'd wine,
Exceeding old.

A. I like this aged sphinx;
For hear how now she talks to me in riddles.

And so on. And, in his *Jupiter the Mourner*, he mentions a certain woman named Zopyra, and says—

Zopyra, that wine-cask.

Antiphancs, in his *Female Bacchanalians*—

But since this now is not the case, I'm sure
He is a wretched man who ever marries
Except among the Scythians; for their country
Is the sole land which does not bear the vine.

And Xenarchus, in his *Pentathlum*, says—

I write a woman's oath in mighty wine.

58. Plato, in his *Phaon*, relating how many things happen to women because of wine, says—

Come now, ye women, long ago have I
Pray'd that this wine may thus become your folly;
For you don't think, as the old proverb goes,
That there is any wisdom at a vintner's.
For if you now desire to see Phaon,
You first must all these solemn rites perform.
First, as the nurse of youths, I must receive
A vigorous cheesecake, and a pregnant mealcake,
And sixteen thrushes whole, well smear'd with honey,

Twelve hares, all taken when the moon was full ;
 But all the other things may be got cheaply.
 Now listen. Three half-measures of fine onions ;
 These for Orthanna. For Conisalus
 And his two mates, a plate of myrtleberries,
 Pluck'd with the hand : for the great Gods above
 Dislike the smell of lamps.
 for the dogs and huntsmen.
 A drachma for Lordon ; for Cyhdasus,
 Three obols ; for the mighty hero Celes,
 Some hides and incense. Now if you bring
 These things, you'll certainly obtain admittance ;
 But if you don't, you'll knock in vain, and long
 In vain to enter, and get nothing by it.

And Axionicus says, in his Philinna—

Just trust a woman to drink only water.

59. And whole nations are mentioned as addicted to drunkenness. Accordingly, Bæton, the measurer of distances for Alexander, in his book which is entitled Stations of the March of Alexander, and Amyntas also, in his Stations, says that the nation of the Tapyri is so fond of wine that they never use any other unguent than that. And Ctesias tells the same story, in his book Concerning the Revenues in Asia. And he says that they are a most just people. And Harmodius of Lepreum, in his treatise on the Laws in force among the people of Phigalea, says that the Phigaleans are addicted to drinking, being neighbours of the Messenians, and being also a people much accustomed to travelling. And Phylarchus, in his sixth book, says that the Byzantians are so exceedingly fond of wine, that they live in the wine-shops and let out their own houses and their wives also to strangers : and that they cannot bear to hear the sound of a trumpet even in their sleep. On which account once, when they were attacked by the enemy, and could not endure the labour of defending their walls, Leonidas, their general, ordered the innkeepers' booths to be erected as tents upon the walls, and even then it was with difficulty that they were stopped from deserting, as Damon tells us, in his book on Byzantium. But Menander, in his play called the Woman carrying the Mysterious sacred Vessels of Minerva, or the Female Flute-player, says—

Byzantium makes all the merchants drunk.
 On your account we drank the whole night long,
 And right strong wine too, as it seems to me,—
 At least I got up with four heads, I think.

And the Argives too are ridiculed by the comic poets as addicted to drunkenness; and so are the Tirynthians by Ephippus, in his *Busiris*. And he introduces Hercules as saying—

- A. For how in the name of all the gods at once,
Do you not know me, the Tirynthian Argive?
That race fights all its battles when 'tis drunk.
B. And that is why they always run away.

And Eubulus, in his *Man Glued*, says that the Milesians are very insolent when they are drunk. And Polemo, in his treatise on the Inscriptions to be found in Cities, speaking of the Eleans, produces this epigram:—

Elis is always drunk, and always lying:
As is each single house, so is the city.

60. And Theopompus, in his twenty-second book, speaking of the Chalcidians in Thrace, says: "For they disregarded all the most excellent habits, rushing readily with great eagerness to drinking and laziness, and every sort of intemperance. And all the Thracians are addicted to drinking; on which account Callimachus says—

For he could hardly bear the Thracian way
Of drinking monstrous goblets at one draught;
And always did prefer a smaller cup."

And, in his fiftieth book, Theopompus makes this statement about the Methymnæans: "And they live on the most sumptuous kind of food, lying down and drinking—and never doing anything at all worthy of the expense that they went to. So Cleomenes the tyrant stopped all this; he who also ordered the female pimps, who were accustomed to seduce free-born women, and also three or four of the most nobly born of those who had been induced to prostitute themselves, to be sewn in sacks and thrown into the sea." And Hermippus, in his account of the Seven Wise Men, says Periander did the same thing. But in the second book of his *History of the Exploits of Philip* he says, "The Illyrians both eat and drink in a sitting posture; and they take their wives to their entertainments; and it is reckoned a decorous custom for the women to pledge the guests who are present. And they lead home their husbands from their drinking parties; and they all live plainly, and when they drink, they girdle their stomach with broad girdles, and at first they do so moderately; but when they drink more vehemently, then they keep contracting

their belt. And the Ariæans," says he, "have three hundred thousand slaves whom they call *prospelatæ*, and who correspond to the *Hclots*; and they get drunk every day, and make large entertainments, and are very intemperate in their eating and drinking. On which account the *Celtæ* when making war upon them, knowing their intemperance, ordered all the soldiers to prepare as superb a feast as possible in the tent, and to put in the food some medicinal herbs which had the power to gripe and purge the bowels exceedingly. And when this had been done And so some of them were taken by the *Celtæ* and put to death, and some threw themselves into the rivers, being unable to endure the pains which they were suffering in their stomachs."

61. Now, after Democritus had uttered all this long uninterrupted discourse, Pontianus said that wine was the metropolis of all these evils; and it was owing to this that drunkenness, and madness, and all sorts of debauchery took place; and that those people who were too much addicted to it were not unappropriately called rowers of cups, by that Dionysius who is surnamed the Brazen, in his *Elegies*, where he says—

And those who bring their wine in Bacchus' rowing,
Sailors through feasts, and rowers of large cups.

And concerning this class of men, (for it is not extinct,) Alexis, in his *Curia*, speaking of some one who drunk to excess, says—

This then my son is such in disposition
As you have just beheld him. An *Ænopion*,
Or *Maron*, or *Capelus*, or *Timoclees*,
For he's a drunkard, nothing more nor less.
And for the other, what can I call him?
A lump of earth, a plough, an earth-born man.

So getting drunk is a bad thing, my good friends; and the same Alexis says, with great cleverness, to those who swallow wine in this way, in his *Opora*, (and the play is called after a courtesan of that name,)—

Are you then full of such a quantity
Of unmix'd wine, and yet avoid to vomit?

And in his *Ring* he says—

Is not, then, drunkenness the greatest evil,
And most injurious to the human race?

And in his Steward he says—

For much wine is the cause of many crimes.

And Crobylus, in his Female Deserter, says—

What pleasure, prithee tell me, can there be
In getting always drunk? in, while still living,
Yourself depriving thus of all your senses;
The greatest good which nature e'er has given?

Therefore it is not right to get drunk; for "A city which has been governed by a democracy," says Plato, in the eighth book of his *Polity*, "when it has thirsted for freedom, if it meets with bad cupbearers to help it, and if, drinking of the desired draught too deeply, it becomes intoxicated, then punishes its magistrates if they are not very gentle indeed, and if they do not allow it a great deal of licence, blaming them as wicked and oligarchical; and those people who obey the magistrates it insults." And, in the sixth book of his *Laws*, he says—"A city ought to be like a well-mixed goblet, in which the wine which is poured in rages; but being restrained by the opposite and sober deity, enters into a good partnership with it, and so produces a good and moderate drink."

62. For profligate debauchery is engendered by drunkenness. On which account Antiphanes, in his *Arcadia*, says—

For it, O father, never can become
A sober man to seek debauchery,
Nor yet to serious cares to give his mind,
When it is rather time to drink and feast.
But he that cherishes superhuman thoughts,
Trusting to small and miserable riches,
Shall at some future time himself discover
That he is only like his fellow-men,
If he looks, like a doctor, at the tokens,
And sees which way his veins go, up or down,
On which the life of mortal man depends.

And, in his *Æolus*, mentioning with indignation the evil deeds which those who are great drinkers do, he says—

Macareus, when smitten with unholy love
For one of his own sisters, for a while
Repress'd the evil thought, and check'd himself;
But after some short time he wine admitted
To be his general, under whose sole lead
Audacity takes the place of prudent counsel,
And so by night his purpose he accomplish'd.

And well, therefore, did Aristophanes term wine the milk of Venus, saying—

And wine, the milk of Venus, sweet to drink ;
because men, after having drunk too much of it, have often
conceived a desire for illicit amours.

63. But Hegesander the Delphian speaks of some men as *ἔξουροι* ; by which term he means, overtaken with wine ; speaking thus :—“ Comeon and Rhodophon being two of the ministers who managed the affairs of Rhodes, were both drunk ; and Comeon attacking Rhodophon as a gambler, said—

O you old man, the crew of youthful gamblers
Beyond a doubt are pressing hard upon you.

And Rhodophon reproached him with his passion for women ; and with his incontinence, abstaining from no sort of abuse.” And Theopompus, in the sixteenth book of his Histories, speaking of another Rhodian, says—“ When Hegesilochus had become perfectly useless, partly from drunkenness and gambling, and when he had utterly lost all credit among the Rhodians, and when instead his whole course of life was found fault with by his own companions and by the rest of the citizens.” Then he goes on to speak of the oligarchy which he established with his friends, saying—“ And they violated a great number of nobly-born women, wives of the first men in the state ; and they corrupted no small number of boys and young men ; and they carried their profligacy to such a height that they even ventured to play with one another at dice for the free-born women, and they made a bargain which of the nobly-born matrons he who threw the lowest number on the dice should bring to the winner for the purpose of being ravished ; allowing no exception at all ; but the loser was bound to bring her to the place appointed, in whatever way he could, using persuasion, or even force if that was necessary. And some of the other Rhodians also played at dice in this fashion ; but the most frequent and open of all the players in this way was Hegesilochus, who aspired to become the governor of the city.”

And Antheas the Lindian, who claimed to be considered a relation of Cleobulus the philosopher, as Philodemus reports, in his treatise on the Sminthians in Rhodes, being an oldish man, and very rich, and being also an accomplished poet,

celebrated the festivals in honour of Bacchus all his life, wearing a dress such as is worn by the votaries of Bacchus, and maintaining a troop of fellow-revellers. And he was constantly leading revels both day and night; and he was the first man who invented that kind of poetry which depends upon compound words, which Asopodorus the Phliasian afterwards employed in his conversational Iambics. And he too used to write comedies and many other pieces in the same style of poetry, which he used to recite to his phallus-bearers.

64. When Ulpian had heard all this he said,—Tell me, my good Pontianus, says he, in what author does the word *πάποιος* occur? And he replied—

You will undo me with your questions . . .

(as the excellent Agathos says)—

. . . . and your new fashion,

Always talking at an unseasonable time.

But since it is decided that we are to be responsible to you for every word, Antiphanes, in his Lydian, has said—

A Colchian man drunken and quarrelsome (*πάποιος*).

But you are not yet satisfied about your *πάποινοι*, and drunkards; nor do you consider that Eumenes the king of Pergamus, the nephew of Philetærus, who had formerly been king of Pergamus, died of drunkenness, as Ctesicles relates, in the third book of his Times. But, however, Perseus, whose power was put down by the Romans, did not die in that way; for he did not imitate his father Philip in anything; for he was not eager about women, nor was he fond of wine; but when at a feast he was not only moderate himself, but all his friends who were with him were so too, as Polybius relates, in his twenty-sixth book. But you, O Ulpian, are a most immoderate drinker yourself (*ἀρρυσμόποτης*), as Timon the Phliasian calls it. For so he called those men who drink a great quantity of unmixed wine, in the second book of his Silli—

Or that great ox-goad, harder than Lycurgus's,

Who smote the *ἀρρυσμόποται* of Bacchus,

And threw their cups and brimming ladles down.

For I do not call you simply *ποτικὸς*, or fond of drinking; and this last is a word which Alcæus has used, in his Gany-mede. And that a habit of getting drunk deceives our eyesight, Anacharsis has shown plainly enough, in what he says where he shows that mistaken opinions are taken up by drunken men.

For a fellow-drinker of his once, seeing his wife at a banquet, said, "O Anacharsis, you have married an ugly woman." And he replied, "Indeed I think so too, but however now, give me, O boy, a cup of stronger wine, that I may make her out beautiful."

65. After this Ulpian, pledging one of his companions, said,—But, my dear friend, according to Antiphanes, who says, in his Countryman—

A. Shut now your eyes, and drink it all at once.

B. 'Tis a great undertaking.

A. Not for one

Who has experience in mighty draughts.

Drink then, my friend ; and—

A. Let us not always drink

(as the same Antiphanes says, in his Wounded Man,)

Full cups, but let some reason and discussion

Come in between, and some short pretty songs ;

Let some sweet strophes sound. There is no work,

Or only one at least, I tell you true,

In which some variation is not pleasant.

B. Give me, then, now at once, I beg you, wine,

Strengthening the limbs (*ἀρκεσίνυιον*), as says Euripides—

A. Aye, did Euripides use such a word ?

B. No doubt—who else ?

A. It may have been Philoxenus,

'Tis all the same ; my friend, you now convict me,

Or seek to do so, for one syllable.

And he said,—But who has ever used this form *πῖθι* ? And Ulpian replied,—Why, you are all in the dark, my friend, from having drunk such a quantity of wine. You have it in Cratinus, in his Ulysseses,—

Take now this cup, and when you've taken, drink it (*πῖθι*),

And then ask me my name.

And Antiphanes, in his Mystic, says—

A. Still drink (*πῖθι*), I bid you.

B. I'll obey you, then,

For certainly a goblet's figure is

A most seductive shape, and fairly worthy

The glory of a festival. We have—

Have not we ? (for it is not long ago)—

Drunk out of cruets of vile earthenware.

May the Gods now, my child, give happiness

And all good fortune to the clever workman

For the fair shape that he bestow'd on thee.

And Diphilus, in his Bath, says—

Fill the cup full, and hide the mortal part,
The gublet made by man, with godlike wine :
Drink (πίθι); these are gifts, my father, given us
By the good Jove, who thus protects companionship.

And Ameipsias, in his Sling, says—

When you have stirr'd the sea-hare, take and drink (πίθι).

And Menander, in his Female Flute-player, says—

Away with you ; have you ne'er drunk, O Sosilas ?
Drink (πίθι) now, I beg, for you are wondrous mad.

66. And in the future tense of πίνω, we should not read πιοῦμαι, but πióμαι without the υ, lengthening the ι. And this is the way the future is formed in that line of Homer—

(πιόμεν' ἐκ βοτάνης) Drank after feeding.

And Aristophanes, in his Knights, says—

He ne'er shall drink (πίεται) of the same cup with me :

and in another place he says—

Thou shalt this day drink (πίει) the most bitter wine ;
though this might, perhaps, come from πιοῦμαι. Sometimes,
however, they shorten the ι, as Plato does, in his Women
Returning from Sacrifice—

Nor he who drinks up (ἐκπίεται) all her property :

and in his Syrphax he says—

And ye shall drink (πίεσθε) much water.

And Menander uses the word πίε as a dissyllable, in his
Dagger—

A. Drink (πίε).

B. I will compel this wretch,

This sacrilegious wretch, to drink (πιεῖν) it first :

and the expression τῇ πίε, take and drink, and πῖνε, drink.
So do you, my friend, drink ; and as Alexis says, in his
Twins,—

Pledge you (πρόπιθι) this man, that he may pledge another.

And let it be a cup of comradeship, which Anacreon calls
ἐπίστιος. For that great lyric poet says—

And do not chatter like the wave
Of the loud brawling sea, with that
Ever-loquacious Gastrodora,
Drinking the cup ἐπίστιος.

But the name which we give it is ἀνίσων.

67. But do not you be afraid to drink ; nor will you be in

any danger of falling on your hinder parts; for the people who drink what Simonides calls—

Wine, the brave router of all melancholy, can never suffer such a mischance as that. But as Aristotle says, in his book on Drunkenness, they who have drunk beer, which they call *πίνος*, fall on their backs. For he says, "But there is a peculiarity in the effects of the drink made from barley, which they call *πίνος*, for they who get drunk on other intoxicating liquors fall on all parts of their body; they fall on the left side, on the right side, on their faces, and on their backs. But it is only those who get drunk on beer who fall on their backs, and lie with their faces upwards." But the wine which is made of barley is by some called *βρύτος*, as Sophocles says, in his Triptolemus—

And not to drink the earthy beer (*βρύτον*).

And Archilochus says—

And she did vomit wine as any Thracian

Might vomit beer (*βρύτον*), and played the wanton stooping.

And Æschylus, also, mentions this drink, in his Lycurgus—

And after this he drank his beer (*βρύτον*), and much

And loudly bragg'd in that most valiant house.

But Hellanicus, in his Origins, says that beer is made also out of roots, and he writes thus:—"But they drink beer (*βρύτον*) made of roots, as the Thracians drink it made of barley." And Hecataeus, in the second book of his Description of the World, speaking of the Egyptians, and saying that they are great bread-eaters, adds, "They bruise barley so as to make a drink of it." And, in his Voyage round Europe, he says that "the Pæonians drink beer made of barley, and a liquor called *παρὰβίη*, made of millet and conyza. And they anoint themselves," adds he, "with oil made of milk." And this is enough to say on these topics.

68. But in our time dear to the thyrsus-hearers
Is rosy wine, and greatest of all gods
Is Bacchus.

As Ion the Chian says, in his Elegies—

For this is pretext fit for many a song ;

The great assemblies of th' united Greeks,

The feasts of kings, do from this gift proceed,

Since first the vine, with hoary bunches laden,

Push'd from beneath the ground its fertile shoots,

Clasping the poplar in its firm embrace,

And from its buds burst forth a numerous race,

Crashing, as one upon the other press'd ;
 But when the noise has ceased they yield their juice,
 Divinest nectar, which to mortal men
 Is ever the sole remedy for care,
 And common cause of joy and cheerfulness.
 Parent of feasts, and laughter, and the dance,
 Wine shows the disposition of the good,
 And strengthens all their noble qualities.
 Hail! then, O Bacchus, president of feasts,
 Dear to all men who love the wreathed flowers ;
 Give us, kind God, an age of happiness,
 To drink, and play, and cherish just designs.

But Amphis, in his Philadelphi, praising the life of those who are fond of drinking, says :—

For many causes do I think our life,
 The life of those who drink, a happy one ;
 And happier far than yours, whose wisdom all
 Lies in a stern and solemn-looking brow.
 For that slow prudence which is always busy
 In settling small affairs, which with minuteness,
 And vain solicitude, keeps hunting trifles,
 Fears boldly to advance in things of weight ;
 But our mind, not too fond of scrutinising
 Th' exact result of every trifling measure,
 Is ever for prompt deeds of spirit ready.

69. And when Ulpian was about to add something to this Æmilianus said,—It is time for us, my friends, to inquire in some degree about γρίφοι, that we may leave our cups for a little while, not indeed in the spirit of that work which is entitled the Grammatical Tragedy of Callias the Athenian : but let us first inquire what is the definition of what we call a γρίφος. . . . And we may omit what Cleobulina of Lindus has proposed in her Epigrams ; for our companion, Diotimus of Olympia, has discussed that point sufficiently ; but we must consider how the comic poets have mentioned it, and what punishment those who have failed to solve it have undergone. And Laurentius said,—Clearchus the Solenian defines the word thus : “ Γρίφος,” says he, “ is a sportive problem, in which we are bidden to seek out, by the exertion of our intellect and powers of investigation, what is proposed to us, which has been uttered for the sake of some honour or some penalty.” And in his discussion on these griphi, the same Clearchus asserts that “ there are seven kinds of griphi. In the letter, when we say that there is a certain name of a fish or plant, beginning with α. And similarly,

when he who proposes the griphus desires us to mention some name in which some particular letter is or is not. Such are those which are called sigma-less griphi; on which account Pindar has composed an ode on the σ , as if some griphus had been proposed to him as a subject for a lyric poem. Then griphi are said to be in the syllable, when we are desired to recite some verse which begins with the syllable $\beta\alpha$, as with $\beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma$, for instance, or which ends with $\nu\alpha\xi$, as $\text{Καλλι}\alpha\nu\alpha\xi$, or some in which the syllables $\Lambda\epsilon\omega\nu$ take the lead, as $\Lambda\epsilon\omega\nu\acute{\iota}\delta\eta\varsigma$, or on the other hand close the sentence, as $\Theta\rho\alpha\sigma\upsilon\lambda\acute{\epsilon}\omega\nu$. They are in the name, when we utter simple or compound names of two syllables, by which some tragic figure, or on the other hand some humble one, is indicated; or some names which have no connexion with anything divine, as $\text{Κλε}\acute{\omega}\nu\mu\omicron\varsigma$, or which have some such connexion, as $\Delta\iota\omicron\nu\acute{\iota}\sigma\iota\omicron\varsigma$: and this, too, whether the connexion be with one God or with more, as $\text{Ἑρμαφρόδ}\iota\tau\omicron\varsigma$; or whether the name begins with Jupiter, as $\Delta\iota\omicron\kappa\lambda\eta\varsigma$, or with Mercury, as $\text{Ἑρμ}\acute{\omicron}\delta\omega\rho\omicron\varsigma$; or whether it ends, as it perhaps may, with $\nu\acute{\iota}\kappa\omicron\varsigma$. And then they who were desired to say such and such things, and could not, had to drain the cup." And Clearchus defined the word in this way. And now you, my good friend Ulpian, may inquire what the cup to be drained is.

70. But concerning these griphi, Antiphanes says, in his *Cncethis*, or the Pot-bellied Man—

- A. I thought before that those who while at meals
 Bade me solve griphi, were the silliest triflers,
 Talking mere nonsense. And when any one
 Was bade to say what a man bore and bore not,
 I laugh'd and thought it utter childishness;
 And did not think that truth did lie beneath,
 But reckon'd them as traps for the unwary.
 But now, indeed, I see there is some truth in them;
 For we, ten men, contribute now for supper,
 But no one of them all bears what he brings,
 So here's a case where he who bears hears not,
 And this is just the meaning of a griphus.
 So surely this may fairly be excused;
 But others play tricks with the things themselves,
 Paying no money, as, for instance, Philip.
- B. A wise and fortunate man, by Jove, is he.

And in his *Aphrodisian* he says—

- A. Suppose I want to say now "dish" to you,
 Shall I say "dish," or shall I rather say,

A hollow-bodied vessel, made of earth,
Form'd by the potter's wheel in rapid swing,
Baked in another mansion of its mother,
Which holds within its net the tender milk-fed
Offspring of new-born flocks untimely choked?

B. By Hercules, you'll kill me straight if you
Do not in plain words say a "dish of meat."

A. 'Tis well. And shall I speak to you of drops
Flowing from bleating goats, and well compounded
With streams proceeding from the yellow bee,
Sitting on a broad receptacle provided
By the chaste virgin born of holy Ceres,
And now luxuriating beneath a host
Of countless finely-wrought integuments;
Or shall I say "a cheesecake?"

B. Prithee say

A cheesecake.

A. Shall I speak of rosy sweat
From Bacchic spring?

B. I'd rather you'd say wine.

A. Or shall I speak of dusky dewy drops?

B. No such long paraphrase,—say plainly, water.

A. Or shall I praise the cassia-breathing fragrance
That scents the air?

B. No, call it myrrh,—forbear
Those sad long-winded sentences, those long
And roundabout periphrases; it seems
To me by far too great a labour thus
To dwell on matters which are small themselves,
And only great in such immense descriptions.

71. And Alexis, in his Sleep, proposes a griphus of this kind—

A. It is not mortal, nor immortal either,
But as it were compounded of the two,
So that it neither lives the life of man,
Nor yet of God, but is incessantly
New born again, and then again deprived
Of this its present life; invisible,
Yet it is known and recognised by all.

B. You always do delight, O lady, in riddles.

A. No, I am speaking plain and simple things.

B. What child then is there which has such a nature?

A. 'Tis sleep, my girl, victor of human toils.

And Eubulus, in his Sphingocarion, proposes griphi of this kind, himself afterwards giving the solution of them—

A. There is a thing which speaks, yet has no tongue;
A female of the same name as the male;
The steward of the winds, which it holds fast;
Rough, and yet sometimes smooth; full of dark voices

Scarce to be understood by learned men;
 Producing harmony after harmony;
 'Tis one thing, and yet many; e'en if wounded
 'Tis still invulnerable and unhurt.

B. What can that be?

A. Why, don't you know, Callistratus?

It is a bellows.

B. You are joking now.

A. No; don't it speak, although it has no tongue?
 Has it not but one name with many people?
 Is't not unhurt, though with a wound i' the centre?
 Is it not sometimes rough, and sometimes smooth?
 Is it not, too, a guardian of much wind?

Again:—

There is an animal with a locust's eye,
 With a sharp month, and double deathful head;
 A mighty warrior, who slays a race
 Of unborn children.

('Tis the Egyptian ichneumon.)

For he does seize upon the crocodile's eggs,
 And, ere the latent offspring is quite form'd,
 Breaks and destroys them: he's a double head,
 For he can sting with one end, and bite with th' other.

Again:—

I know a thing which, while it's young, is heavy,
 But when it's old, though void of wings, can fly
 With lightest motion, out of sight o' th' earth.

This is thistledown. For it—

While it is young, stands solid in its seed,
 But when it loses that, is light and flies,
 Blown about every way by playful children.

Listen, now, to this one—

There is an image all whose upper part
 Is its foundation, while the lower part
 Is open; bored all through from head to feet;
 'Tis sharp, and brings forth men in threefold way,
 Some of whom gain the lot of life, some lose it:
 All have it; but I bid them all beware.

And you yourselves may decide here, that he means the box
 into which the votes are thrown, so that we may not borrow
 everything from Eubulus.

72. And Antiphanes, in his Problem, says—

A. A man who threw his net o'er many fish,
 Though full of hope, after much toil and cost,
 Caught only one small perch. And 'twas a cestres,
 Deceived itself, who brought this perch within,

For the perch followeth the blacktail gladly.

B. A cestreus, blacktail, perch, and man, and net,—
I don't know what you mean; there's no sense in it.

A. Wait while I clearly now explain myself:
There is a man who giving all he has,
When giving it, knows not to whom he gives it,
Nor knows he has the things he does not need.

B. Giving, not giving, having, and not having,—
I do not understand one word of this.

A. These were the very words of this same griphus.
For what you know you do not just now know,
What you have given, or what you have instead.
This was the meaning.

B. Well, I should be glad
To give you too a griphus.

A. Well, let's have it.

B. A pinna and a mullet, two fish, both
Endued with voices, had a conversation,
And talk'd of many things; but did not say
What they were talking of, nor whom they thought
They were addressing; for they both did fail
In seeing who it was to whom they talk'd.
And so, while they kept talking to each other,
The goddess Ceres came and both destroy'd.

73. And in his play called *Sappho*, *Antiphanes* represents the poetess herself as proposing griphi, which we may call riddles, in this manner: and then some one else is represented as solving them. For she says—

S. There is a female thing which holds her young
Safely beneath her bosom; they, though mute,
Cease not to utter a loud sounding voice
Across the swelling sea, and o'er the land,
Speaking to every mortal that they choose;
But those who present are can nothing hear,
Still they have some sensation of faint sound.

And some one, solving this riddle, says—

B. The female thing you speak of is a city;
The children whom it nourishes, orators;
They, crying out, bring from across the sea,
From Asia and from Thrace, all sorts of presents:
The people still is near them while they feed on it,
And pour reproaches ceaselessly around,
While it nor hears nor sees aught that they do.

S. But how, my father, tell me, in God's name,
Can you e'er say an orator is mute,
Unless, indeed, he's been three times convicted?

B. And yet I thought that I did understand
The riddle rightly. Tell me then yourself.

And so then he introduces Sappho herself solving the riddle, thus—

- S. The female thing you speak of is a letter,
 The young she bears about her is the writing :
 They're mute themselves, yet speak to those afar off
 Whene'er they please. And yet a bystander,
 However near he may be, hears no sound
 From him who has received and reads the letter.

74. And Diphilus, in his Theseus, says that there were once three Samian damsels, who, on the day of the festival of Adonis, used to delight themselves in solving riddles at their feasts. And that when some one had proposed to them this riddle, "What is the strongest of all things?" one said iron, and alleged the following reasons for her opinion, because that is the instrument with which men dig and cut, and that is the material which they use for all purposes. And when she had been applauded, the second damsel said that a blacksmith exerted much greater strength, for that he, when he was at work, bent this strong iron, and softened it, and used it for whatever purposes he chose. And the third said, they were both wrong, and that love was the strongest thing of all, for that love could subdue a blacksmith.

And Achæus the Eretrian, though he is usually a very clear poet as respects the structure of his poems, sometimes makes his language obscure, and says many things in an enigmatical style ; as, for instance, in his *Iris*, which is a satyric play. For he says, "A cruet of litharge full of ointment was suspended from a Spartan tablet, written upon and twisted on a double stick ;" meaning to say a white strap, from which a silver cruet was suspended ; and he has spoken of a Spartan written tablet when he merely meant the Spartan scytale. And that the Lacedæmonians put a white strap, on which they wrote whatever they wished, around the scytale, we are told plainly enough by Apollonius Rhodius, in his *Treatise on Archilochus*. And Stesichorus, in his *Helen*, speaks of a footpan of litharge ; and Ion, in his *Phoenix* or *Cæneus*, calls the birdlime the sweat of the oak, saying—

The sweat of oaks, and a long leafy branch
 Cut from a bush supports me, and a thread
 Drawn from Egyptian linen, clever snare
 To catch the flying birds.

75. And Hermippus says, that Theodectes of Phaselus, in

his book on the Pupils of Isocrates, was a wonderfully clever man at discovering any riddles that might be proposed to him, and that he too could propose riddles to others with great acuteness. As that riddle about shade, for instance ;—for he said that there was a nature which is greatest at its birth and at its decease, and least when at its height. And he speaks thus :—

Of all the things the genial earth produces,
Or the deep sea, there is no single one,
Nor any man or other animal
Whose growth at all can correspond to this :
For when it first is born its size is greatest ;
At middle age 'tis scarcely visible,
So small it's grown ; but when 'tis old and hastens
Nigh to its end, it then becomes again
Greater than all the objects that surround it.

And in the *Œdipus*, which is a tragedy, he speaks of night and day in the following riddle :—

There are two sisters, one of whom brings forth
The other, and in turn becomes its daughter.

And Callisthenes, in his Greek History, tells the following story, that “when the Arcadians were besieging Cromnus, (and that is a small town near Megalopolis,) Hippodamus the Lacedæmonian, being one of the besieged persons, gave a message to the herald who came to them from the Lacedæmonians, showing the condition in which they were by a riddle, and he bade him tell his mother—‘to be sure and release within the next ten days the little woman who was bound in the temple of Apollo ; as it would not be possible to release her if they let those days elapse.’ And by this message he plainly enough intimated what he was desirous to have understood ; for the little woman meant is Famine, of which there was a picture in the temple of Apollo, near the throne of Apollo, and it was represented under a woman’s form ; so it was evident to every one that those who were besieged could hold out only ten days more because of famine. So the Lacedæmonians, understanding the meaning of what had been said, brought succour with great speed to the men in Cromnus.”

76. There are also many other riddles, such as this :—

I saw a man who by the means of fire
Was glueing brass unto another man
So closely that they two became like brothers.

And this expression means the application of a cupping-glass. And a similar one is that of Panarces, mentioned by Clearchus, in his Essay on Griphi, that "A man who is not a man, with a stone which was not a stone, struck a bird which was not a bird, sitting on a tree which was not a tree." For the things alluded to here are a eunuch, a piece of pumice-stone, a bat, and a narthex¹. And Plato, in the fifth book of his Laws,² alludes to this riddle, where he says, that those philosophers who occupy themselves about minute arts, are like those who, at banquets, doubt what to eat, and resemble too the boys' riddle about the stone thrown by the eunuch, and about the bat, and about the place from which they say that the eunuch struck down the bat, and the engine with which he did it.

77. And of this sort also are those enigmatical sayings of Pythagoras, as Demetrius of Byzantium says, in the fourth book of his treatise on Poets, where, for instance, he says, "A man should not eat his heart;" meaning, "a man should cultivate cheerfulness." "One should not stir the fire with a sword;" meaning, "one should not provoke an angry man;" for anger is fire, and quarrelsomeness is a sword. "One should not step over a yoke;" meaning, "one should avoid and hate all kinds of covetousness, but seek equality." "One should not travel along the high road;" meaning, "one should not follow the opinions of the multitude, (for the common people approve of whatever they take in their heads without any fixed principle,) but one should rather go on the straight road, using sense as one's guide." "One should not sit down upon a bushel;" meaning, "one should not be content with merely considering what is sufficient for the present day, but one should always have an eye to the future" * * * * *

* * * * *³ "For death is the boundary and limit of life;" and this saying is meant to forbid us approaching the subject with anxiety and grief.

78. And Dromeas the Coan used to play at riddles in

¹ "Νάρθηξ, a tall umbelliferous plant, (Lat. *ferula*,) with a slight knotted pithy stalk, in which Prometheus conveyed the spark of fire from heaven to earth."—L. & S. Gr. Eng. Lex. in voc. νάρθηξ.

² This is a mistake of Athenæus. The passage referred to occurs in the fifth book of the *De Republica*.

³ A line or two is lost here, containing probably the enigmatical sentence subsequently referred to.

much the same way as Theodectes, according to the statement of Clearchus : and so did Aristonymus, the player on the harp, without any vocal accompaniment : and so did that Cleon who was surnamed Mimaulus, who was the best actor of Italian mimes that ever appeared on the stage without a mask. For in the style of play which I have mentioned already, he was superior even to Nymphodorus. And Ischomachus the herald was an imitator of his, who used to give his representations in the middle of a crowd, and after he had become celebrated, he altered his style and used to act mimes at the jugglers' shows. And the riddles which these men used to propose were of the following kind :—A clown once had eaten too much, and was very unwell, and when the physician asked him whether he had eaten to vomit, No, said he, but I ate to my stomach. And another was,—A poor woman had a pain in her stomach, and when the physician asked her whether she had anything¹ in her stomach, How should I, said she, when I have eaten nothing for three days ?

And the writings of Aristonymus were full of pompous expressions : and Sosiphanes the poet said to Cephisocles the actor, reproaching him as a man fond of long words, "I would throw a stone at your loins, if I were not afraid of wetting the bystanders." But the logical griphus is the oldest kind, and the one most suited to the natural character of such enigmatical language. "What do we all teach when we do not know it ourselves ?" and, "What is the same nowhere and everywhere?" and also, "What is the same in the heavens and on the earth and in the sea?" But this is a riddle arising from an identity of name ; for there is a bear, and a serpent, and an eagle, and a dog, both in the heavens and on the earth and in the sea. And the other riddle means Time ; for that is the same to all people and everywhere, because it has not its nature depending on one place. And the first riddle means "How to live:" for though no one knows this himself, he teaches his neighbour.

79. And Callias the Athenian, whom we were discussing just now, and who was a little before Strattis in point of time, wrote a play which he called Grammatical Science ; and the plot of it was as follows. The prologue consists of the

¹ The Greek is ἐν γάστρῳ ἔχει, which also signifies to be pregnant.

elements, and the actor should recite it, dividing it into paragraphs, and making the termination in the manner of a dramatic catastrophe, into "Alpha, beta, gamma, delta, eta, theta. For *ei* is sacred to the God; *iota*, *cappa*, *lambda*, *mu*, *nu*, *xu*, the diphthong *ou*, *pi*, *rho*, *sigma*, *tau*, the present *u*, *phi*, *chi*, which is next to *psi*, all down to *omega*." And the chorus consisted of women, in pairs, made of two elements taken together, composed in metre and lyrical odes in this fashion;—"Beta alpha ba, beta ei be, beta eta be, beta iota bi, beta ou bo, beta upsilon bu, beta omega bo." And then, again, in the antistrophe of the ode and of the metre, "Gamma alpha, gamma ei, gamma eta, gamma iota, gamma omicron, gamma upsilon, gamma omega." And in the same way he dealt with all other syllables—all which have the same melody and the same metre in the antistrophes. So that people not only suspect that Euripides drew all his *Medea* from this drama, but they think that it is perfectly plain that he drew the system of his choruses from it. And they say that Sophocles, after he had heard this drama, endeavoured to divide his poem in respect of the metre, and did it thus, in the *Œdipus*,—

I shall not grieve myself nor you,
Being convicted of this action.

On which account, all the rest admitted the system of antistrophes from his example, as it should seem, into their tragedies. Then, after this chorus, Callias introduces another speech of vowels, in this manner: (and this also the reciter must divide into paragraphs in the same way as the previous portions, in order that that delivery may be preserved which the author originally intended)—

Alpha alone, O woman; then one should
Say *Ei* alone in the second place: next,
Still by itself you will say, thirdly, *Eta*;
Fourth, still alone, *Iota*; fifthly, *Ou*.
In the sixth place, *Upsilon* by itself.
The last of all the seven vowels is
The slow-paced *Omega*. The seven vowels
In seven verses; and when you've recited
All these, then go and ponder by yourself.

80. Callias was also the first man who taught the elements of learning by iambs, in a licentious sort of language, described in the following manner—

For I'm in labour, ladies ; but from shame,
 I will, my dear, in separate lines and letters,
 Tell you the name of the child. There is a line
 Upright and long ; and from the middle of it
 There juts forth on each side a little one,
 With upward look : and next a circle comes,
 On two short feet supported.

And afterwards, following this example, as any one may suspect, Mæandrius the prose writer, turning away a little from the usual pronunciation in his descriptions, wrote those things which are found in his Precepts, in a less polished style than the above-mentioned Callias. And Euripides appears to have followed the same model when he composed those verses, in his Theseus, in which the elements of writing are described. But the character is an illiterate shepherd, who is showing that the name of Thescus is inscribed in the place in this way—

For I indeed do nothing know of letters,
 But I will tell you all their shapes, and give
 Clear indications by which you may judge.
 There is a circle, round as though 't had been
 Work'd in a lathe, and in its centre space
 It has a visible sign. Then the second
 Has first of all two lines, and these are parted
 By one which cuts them both across the middle.
 The third's a curly figure, wreathed round.
 The fourth contains one line which mounts right up,
 And in a transverse course three others hang
 From its right side. The letter which comes fifth
 Admits of no such easy explanation ;
 For there are two diverging lines above,
 Which meet in one united line below.
 The letter which comes last is like the third.

[So as to make Θ Η Ε Υ C.]

And Agathon the tragic poet has composed a similar passage, in his Telephus ; for there also some illiterate man explains the way of spelling Theseus thus :—

The letter which comes first is like a circle,
 Divided by a navel in the middle ;
 Then come two upright lines well join'd together ;
 The third is something like a Scythian bow :
 Next comes a trident placed upon its side ;
 And two lines branching from one lower stem :
 The last again the same is as the third.

And Theodectes of Phaselus introduces an illiterate clown, who also represents the name of Theseus in his own way—

The letter which comes first a circle is,
 With one soft eye; then come two upright lines
 Of equal and exact proportions,
 United by one middle transverse line;
 The third is like a wreathed curl of hair;
 The next a trident lying on its side;
 The fifth two lines of equal length above,
 Which below join together in one base;
 The sixth, as I have said before, a curl.

And Sophocles has said something like this, in his *Amphiaraus*, which is a satyric drama, where he introduces an actor dancing in unison with his explanation of the letters.

81. But Neoptolemus the Parian, in his treatise on Inscriptions, says that this inscription is engraved on the tomb of Thrasymachus the sophist at Chalcedon—

My name is Theta, ro, alpha, and san,
 Upsilon, mu, alpha, chi, ou, san again:
 Chalcedon was my home, wisdom my trade.

And there is a poem of this kind upon Pan, by Castorion the Solensian, as Clearchus says: every foot¹ consists of one entire word, and so every line has its feet in pairs, so that they may either precede or follow each other; as for instance—

σὲ τὸν βόλοις νιφοκτύποις δυσχείμερον
 ναλονθ' ἔδος, θηρονόμῃ Πάν, χθόν' Ἀρκάδων,
 κλήσω γραφῇ τῇδ' ἐν σοφῇ, πάγκλειτ' ἔπη
 συνθεῖς, ἕναξ, δύσγνωστα μὴ σοφοῖς κλύειν,
 Μουσσοπόλῃ θῆρ, κηρόχυτον ὅς μελίγμ' ἰεῖς.

[Which may be translated thus—

O thou that dwellest on the lofty plain,
 Stormy with deep loud-sounding falls of snow,
 Th' Arcadian land,—lord of the forest kinds,
 Thee, mighty Pan, will I invoke in this
 Sagacious writing, carefully compounding
 Words difficult for ignorant men to know,
 Or rightly understand. Hail, friend o' the Muse,
 Who pourest forth sweet sounds from waxen flute.]

And so on in the same manner. And in whatever order you place each of these pairs of feet it will give the same metre; as you may, for instance, transpose the first line; and instead of—

σὲ, τὸν βόλοις νιφοκτύποις δυσχείμερον,
 you may read it—

νιφοκτύποις σὲ τὸν βόλοις δυσχείμερον.

¹ There is probably some corruption in the text here.

You may also remark that each pair of feet consists of ten¹ letters ; and you may produce the same effect not in this way, but in a different one, so as to have many ways of putting one line ; for instead you may read—

μέτρον φράσον μοι, τῶν ποδῶν μέτρον λαβών

or this way—

λαβὼν μέτρον μοι τῶν ποδῶν, μέτρον φράσον.

[And you may take this line too—]

οὐ βούλομαι γὰρ τῶν ποδῶν μέτρον λαβεῖν,

[and transpose it thus—]

λαβεῖν μέτρον γὰρ τῶν ποδῶν οὐ βούλομαι.

82. But Pindar, with reference to the ode which was composed without a σ in it, as the same Clearchus tells us, as if some griphus had been proposed to him to be expressed in a lyric ode,—as many were offended because they considered it impossible to abstain from the σ , and because they did not approve of the way in which the idea was executed, uttered this sentence—

Before long series of songs were heard,
And the ill-sounding san from out men's mouths.

And we may make use of this observation in opposition to those who pronounce the sigma-less ode of Lasus of Hermione to be spurious, which is entitled The Centaurs. And the ode which was composed by Lasus to the Ceres in Hermione, has not a σ in it, as Heraclides of Pontus says, in the third book of his treatise on Music, which begins—

I sing of Ceres and her daughter fair,
The bride of Clymenus.

83. And there are great numbers of other griphi. Here is one—

In a conspicuous land I had my birth,
The briny ocean girds my country round,
My mother is the daughter fair of Number.

By the conspicuous land (*φανερὰ*) he means Delos (as *δηλος* is synonymous with *φανερὸς*), and that is an island surrounded by the sea. And the mother meant is Latona, who is the daughter of Coius, and the Macedonians use *κοῖος* as synonymous with *ἀριθμός*. And the one on barley-water (*πτισάνη*)—

Mix the juice of peel'd barley, and then drink it.

And the name *πτισάνη* is derived from the verbs *πτίσσω*, to

¹ There is some mistake here, for they consist of eleven.

pound, and *ἄνω*, to bruise. There is also the one on the snail, which is quoted in the Definitions of Teucer—

An animal destitute of feet and spine
And bone, whose back is clad with horny shell,
With long, projecting, and retreating eyes.

And Antiphanes, in the Man who admires himself, says—

Coagulated, tender-bodied milk.
Dost understand me not? I mean new cheese.

And Anaxandrides, in his Ugly Woman, says—

He's lately cut it up; then he confined
The long, unbroken portions of the body
In earthen vases, wrought in crackling fire,—
A phrase, my men, invented by Timotheus,
Who meant to say in dishes.

And Timocles, in his Heroes, says—

A. And when the nurse of life was taken away,
Fierce hunger's foe, sweet friendship's guardian,
Physician of voracious hunger, which
Men call the table

B. How you tire yourself,
When you might say "the table" in a word.

And Plato, in his Adonis, saying that an oracle was given to Cinyras concerning his son Adonis, reports it in these words—

O Cinyras, king of hairy Cyprians,
Your son is far the fairest of all men,
And the most admirable: but two deities
Lay hands upon him; one is driven on
By secret courses, and the other drives.

He means Venus and Bacchus; for both of them loved Adonis. And the enigma of the Sphinx is reported by Asclepiades, in his essay on the Subjects on which Tragedies have been written, to have been such as this—

There is upon the earth an animal
With two feet, and with four, and eke with three,
And with one voice; and it alone, of all
The things which move on earth, or in the heavens,
Or o'er the boundless sea, doth change its nature;
But when its feet are of the greatest number,
Then is its speed the slowest, and strength least.

84. And there are also some sayings partaking of the character of griphi, composed by Simonides, as is reported by Chamæleou of Heraclea, in his treatise on the Life and Writings of Simonides—

The father of a kid which roves for food,
 And a sad fish, had their heads near together;
 And when they had received beneath their eyelids
 The son of Night, they did not choose to cherish :
 The bull-slaying servant of the sovereign Bacchus.

But some say that these verses were inscribed on some one of the ancient offerings which were dedicated at Chalcis ; and that on it were represented the figures of a goat and a dolphin ; to which animals allusion is made in the above lines. And others say that a dolphin and a goat were embossed in that part of a psaltery where the strings are put in, and that they are what is meant here ; and that the bull-slaying servant of Bacchus is the dithyrambic. And others say that the ox which is sacrificed to Bacchus in the town of Iulis is struck with an axe by some one of the young men : and that the festival being near, the axe had been sent to a forge, and Simonides, being then a young man, went to the smith to fetch it ; and that when he found the man asleep, and his bellows and his tongs lying loosely about with their fore parts touching one another, he then came back, and told the before-mentioned problem to his friends. For the father of a kid he called the bellows, and the sad fish the tongs (which is called *καρκῖνος*, or the crab). The son of Night is sleep, and the bull-slaying servant of Bacchus is the axe. And Simonides composed also another epigram which causes perplexity to those who are ignorant of history—

I say that he who does not like to win
 The grasshopper's prize, will give a mighty feast
 To the Panopeiadean Epeus.

And it is said, that when he was sojourning at Carthea he used to train choruses ; and that the place where these exercises took place was in the upper part of the city, near the temple of Apollo, a long way from the sea ; so that all the rest of the citizens, and Simonides himself, went down to get water, to a place where there was a fountain ; and that an ass, whose name was Epeus, used to carry the water up for them ; and they gave him this name, because there was a fable that Epeus himself used to do this ; and there was also represented in a picture, in the temple of Apollo, the Trojan fable, in which Epeus is represented as drawing water for the Atridæ ; as Stesichorus also relates—

For the great daughter of Jove pitied him
 Bearing incessant water for the kings.

And as this was the case, they say that it was a burden imposed on every member of the choruses who was not present at the appointed time, that he should give the ass a chœnix of barley; and that this is stated by the same poet; and that what is meant by not liking to win the grasshopper's prize, is not liking to sing; and that by Panopeiadean is meant the ass, and the mighty feast is the chœnix of barley.

85. And of the same kind is the epigram of Theognis the poet,—

For a sea-corpse has call'd me now back home,
Which, though dead, speaketh with a living mouth.

Where he means the cockle. And we may consider of the same character those sentences in which we use words which resemble men's names, as—

λαβὼν ἀριστόνικον ἐν μάχῃ κράτος
He gain'd in battle a glorious victory;

where ἀριστόνικος sounds like the name of a man, Aristonicus. And there is also that riddle which is so frequently repeated—

Five men came to one place in vessels ten,
And fought with stones, but might not lift a stone,
And died of thirst while water reach'd their chins.

86. And what punishment had the Athenians who could not solve this riddle when proposed to them, if it was only to drink a bowl of mixed wine, as Clearchus has stated in his Definition? And, in the first book of his treatise on Proverbs, he writes thus—"The investigation of riddles is not unconnected with philosophy; for the ancients used to make a display of their erudition by such things; for they used at their entertainments to ask questions, not such as the men of the present day ask one another, as to what sort of amorous enjoyment is the most delicious, or what kind of fish is nicest, or what is most in season at the moment; or again, what fish is best to eat at the time of Arcturus, or what after the rising of the Pleiades, or of the Dogstar. And then they offer kisses as prizes for those who gain the victory in such questions; such as are hateful to men of liberal sentiments; and as a punishment for those who are defeated they enjoin them to drink sheer wine; which they drink more willingly than the cup of health. For these things are well adapted to any one who has devoted his attention to the writings of Philænis and Archestratus, or who has studied the books called Gastro-

logies. They preferred such plays as these ;—when the first person had recited a verse, the others were bound to quote the verse following ; or if any one had quoted a sentence from some poet, the rest were bound to produce a sentence from some other poet expressing the same sentiments. After that, every one was bound to repeat an iambic. And then, each person was to repeat a line of such and such a number of syllables precisely ; and so on with everything that related to any acquaintance with letters and syllables. And in a similar manner they would be bound to repeat the names of all the commanders in the army which attacked Troy, or of all the Trojan leaders : or to tell the name of some city in Asia beginning with a given letter ; and then the next person was to tell the name of a city in Europe : and then they were to go through the rest according as they were desired to give the names of Grecian or barbarian cities ; so that this sport, not being an inconsiderate one, was a sort of exhibition of the ability and learning of each individual. And the prizes given were a garland and applause, things by which love for one another is especially sweetened."

87. This, then, was what Clearchus said ; and the things which he says one ought to propose, are, I imagine, such as these. For one person to quote a line in Homer beginning with Alpha, and ending with the same letter, such as—

Ἄγχου δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα.
Ἄλλ' ἄγε νῦν μάστιγα καὶ ἡνία σιγαλδόντα.
Ἀσπίδας εὐκύκλους λαισῆαί τε πτερόεντα.

And, again, they quoted iambics on a similar principle—

Ἀγαθὸς ἀνὴρ λέγοιτ' ἂν, ὁ φέρων τ' ἀγαθὰ.
Ἀγαθὸς ἂν εἴη καὶ ὁ φέρων καλῶς κακά.

Or lines in Homer beginning and ending with ε, as—

Εὔρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε.
Ἐν πόλει ὑμετέρῃ ἐπεὶ οὐκ ἄρ' ἔμελλον ἔγωγε.

And iambics on the same principle—

Εὐκαταφρόνητός ἐστι πενία, Δέρκυλε·
Ἐπὶ τοῖς παροῦσι τὸν βίον διάπλεκε.

And lines of Homer beginning and ending with η, as—

Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη·
Ἡ δ' ἐν γούνασι πέπτε Διώνης δι' Ἀφροδίτη.

And iambics—

Ἡ τῶν φίλων σοὶ πίστις ἔστω κεκριμένη·

Lines in Homer beginning and ending with ι, as—

Ἰλίου ἑξαπολοίατ' ἀκήδεστοι καὶ ἄφαντοι
Ἰππόλοχος δέ μ' ἔτικτε καὶ ἐκ τοῦ φημί γενέσθαι.

Beginning and ending with σ, as—

Συμπάντων Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἴπης.

And iambics as—

Σοφὸς ἐστὶν ὁ φέρων τὰπὸ τῆς τύχης καλῶς.

And beginning and ending with ω, as—

Ὡς δ' ὅτ' ἀπ' Οὐλύμπου νέφος ἔρχεται οὐρανὸν εἴσω.

And iambics as—

Ὁρθωμένην πρὸς ἅπαντα τὴν ψύχην ἔχω.

Sometimes too, it is well to propound lines without a sigma, as—

Πάντ' ἐθέλω δόμεναι, καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι.

and again, to quote lines of Homer, of which the first syllable when connected with the last, will make some name, such as—

Ἄλῃς δ' ἐκ Σαλαμῖνος ἄγεν δύο καὶ δεκά νῆας.
Φυλαείδης δὲν τίκτε Διὶ φίλος Ἰπποτα Φυλετῆς.
Ἰητήρ δ' ἀγαθὸς Ποδολείριος ἦδ' ἐὼν Μάχαων.

There are also other lines in Homer expressing the names of vessels from the first and last syllable, such as—

Ὀλλυμένων Δαναῶν ὀλοφύρεται ἐν φρεσὶ θυμός,

which makes Ὀλμος, a mortar;

ΜΥθεῖται κατὰ μοῖραν ἅπερ κ' οἶοιτο καὶ ἄλλος,

which makes Μύλος, a millstone;

ἈΥγρός ἐὼν μή πού τι κακὸν καὶ μεῖζον ἐπαύρη,

which makes λύρη, a lyre.

And other lines, the first and last syllables of which give some eatable, as—

ἈΡγυρόπεζα Θέτις θυγατὴρ ἄλσιον γέροντος,

which makes ἄρτος, bread;

ΜΗτι σὺ ταῦτα ἕκαστα διεῖρεο, μὴ δὲ μετάλλα,

which makes μῆλα, apples.

88. And since we have made a pretty long digression about griphi, we must now say what punishment those people underwent who failed to solve the griphus which was proposed to them. They drank brine mingled with their drink, and were bound to drink the whole cup up at one draught; as Antiphanes shows in his Ganymede, where he says—

- A. Alas me ! what perplexing things you say,
O master, and what numerous things you ask me.
B. But now I will speak plainly : if you know
One circumstance about the rape of the child,
You must reveal it quick, before you're hang'd.
A. Are you then asking me a riddle, master,
Bidding me tell you all about the rape
Of the child ? What's the meaning of your words ?
B. Here, some one, bring me out a halter quickly.
A. What for ?
B. Perhaps you'll say you do not know.
A. Will you then punish me with that ? Oh don't !
You'd better make me drink a cup of brine.
B. Know you then how you ought to drink that up ?
A. Indeed I do.

B. How ?

A. So as to make you pledge me.

B. No, but first put your hands behind your back,
Then drink it at a draught, not drawing breath.

So when the Deipnosophists had said all this about the griphi, since it has taken us till evening to recollect all they said, we will put off the discussion about cups till to-morrow. For as Metagenes says in his Philothytes—

I'll change my speech, by way of episode,
So as to treat the theatre with many
New dishes rich with various seasonings ;

taking the discussion about cups next.

BOOK XI.

1. Come now, where shall our conversation rise ?

as Cephisodorus the comic poet says, my good friend Timocrates ; for when we were all met together at a convenient season, and with serious minds, to discuss the goblets, Ulpian, while every one was sitting still, and before any one began to speak at all, said,—At the court of Adrastus, my friends, the chief men of the nation sup while sitting down. But Polyidus, while sacrificing on the road, detained Peteos as he was passing by, and while lying on the grass, strewing some leaves which he had broken off on the ground by way of a table, set before him some part of the victim which he had sacrificed. And when Autolycus had come to the rich

people of Ithaca, and while he was sitting down, (for the men of that time ate their meals while sitting down,) the nurse took Ulysses, (as the poet says—

His course to Ithaca the hero sped
When first the product of Laertes' bed
Was new disclosed to birth; the banquet ends
When Euryclea from the queen descends,
And to his fond embrace the babe commends :)

and placed him on his knees, not near his knees. So let us not waste time now, but let us lie down, that Plutarch may lead the way in the lecture which he promised us on the subject of goblets, and that he may pledge us all in bumpers.

2. But I imagine that Simonides of Amorgus is the first poet who has spoken of drinking cups (ποτήρια) by name in his iambics, thus—

The cups away did lead him from the table.

And the author of the poem called the Alcmæonis says—

He placed the corpses lowly on the shore
On a broad couch of leaves; and by their side
A dainty feast he spread, and brimming cups,
And garlands on their noble temples wreathed.

And the word ποτήριον comes from πόσις, drink, as the Attic word ἔκπωμα also does; but they form the word with ω, as they also say ὕδρωπωτέω, to drink water, and οἶνωπωτέω, to drink wine. Aristophanes, in his Knights, says—

A stupid serpent drinking deep of blood (αἵματοπόωτης).

But he also says in the same play—

Much then did Bacis use the cup (ποτήριον).

And Pherecrates, in his Tyranny, says—

One is better than a thousand cups (ποτήρια).

And Anacreon said—

I am become a wine-bibber (οἶνωπόωτης).

And the verb occurs also in the same poet, for he says οἶνωποτάζων. And Sappho, in her second Ode, says—

And many countless cups (ποτήρια), O beauteous Iphis.

And Alcæus says—

And from the cups (ποτηρία) :

And in Achaia Ceres is honoured under the title of Δημήτηρ ποτηριοφόρος, in the territories of the Anthceans, as Autocrates informs us in the second book of his History of Achaia.

3. And I think it right that you should inquire, before we begin to make a catalogue of the cups of which this sideboard (κυλικεῖον) is full,—(for that name is given to the cupboard where the cups are kept, by Aristophanes, in his *Farmers*—

As a cloth is placed in front of a sideboard (κυλικεῖον);

and the same word occurs also in Anaxandrides in his *Melilotus*; and Eubulus in his *Leda* says—

As if he had been offering a libation,
He's broken all the goblets in the sideboard (κυλικεῖον).

And in his *Female Singer* he says—

And he found out the use of sideboards (κυλικεῖα) for us.

And in his *Semele* or *Bacchus* he says—

Hermes the son of Maia, polish'd well
Upon the sideboard

And the younger Cratinus, in his *Chiron*, says—

But, after many years, I now have come
Home from my enemies; and scarce have found
Relations who would own me, or companions
Of the same tribe or borough. I enroll'd
My name among a club of cup-collectors (κυλικεῖον):
Jupiter is the guardian of my doors—
Protector of my tribe. I pay my taxes.)

4. It is worth while, I say, to inquire whether the ancients drank out of large cups. For Dicæarchus the Messenian, the pupil of Aristotle, in his *Essay* on Alcæus, says that they used small cups, and that they drank their wine mixed with a good deal of water. But Chamæleon of Heraclea, in his *essay* on Drunkenness, (if I only recollect his words correctly,) says—"But if those who are in power and who are rich prefer this drunkenness to other pleasures, it is no great wonder, for as they have no other pleasure superior to this, nor more easy to obtain, they naturally fly to wine: on which account it has become customary among the nobles to use large drinking-cups. For this is not at all an ancient custom among the Greeks; but one that has been lately adopted, and imported from the barbarians. For they, being destitute of education, rush eagerly to much wine, and provide themselves with all kinds of superfluous delicacies. But in the various countries of Greece, we neither find in pictures nor in poems any trace of any cups of large size being made, except indeed in the heroic times. For the cup which is called *ῥυτόν* they

attributed only to the heroes, which fact will appear a perplexing one to some people; unless indeed any one should choose to say that this custom was introduced because of the fierceness of the appearance of these demigods. For they think the heroes irascible and quarrelsome, and more so by night than by day. In order, then, that they may appear to be so, not in consequence of their natural disposition, but because of their propensity for drinking, they represent them as drinking out of large cups. And it appears to me not to have been a bad idea on the part of those people who said that a large cup was a silver well."

In all this Chamæleon appears to be ignorant that it is not a small cup which in Homer is given to the Cyclops by Ulysses; for if it had been a small one, he would not have been so overcome with drunkenness after drinking it three times only, when he was a man of such a monstrous size. There were therefore large cups at that time; unless any one chooses to impute it to the strength of the wine, which Homer himself has mentioned, or to the little practice which the Cyclops had in drinking, since his usual beverage was milk; or perhaps it was a barbaric cup, since it was a big one, forming perhaps a part of the plunder of the Cicones. What then are we to say about Nestor's cup, which a young man would scarcely have had strength enough to carry, but which the aged Nestor lifted without any labour; concerning which identical cup Plutarch shall give us some information. However, it is time now to lie down at table.

5. And when they had all laid themselves down;—But, said Plutarch, according to the Phliasian poet Pratinas—

Not ploughing ready-furrow'd ground,
But, seeking for a goblet,
I come to speak about the cups (*κυλικηγορήσω*).

Nor indeed am I one of those *κυλίκρανοι* whom Hermippus, the comic poet, ridicules in his iambics, where he says—

I've come now to the vineyard of the Cylicranes,
And seen Heraclea, a beauteous city.

But these are Heracleans who live at the foot of Mount Ceta, as Nicander of Thyatira says; saying that they are so named from a certain Cylix, a Lydian by birth, who was one of the comrades of Hercules. And they are mentioned also by Scythinus the Teian, in his work entitled *The History*,

where he says, "Hercules, having taking Eurytus and his son, put them to death for exacting tribute from the people of Eubœa. And he laid waste the territory of the Cyclicranes for behaving like robbers; and there he built a city called Heraclea of Trachis." And Polemo, in the first of his books, addressed to Adæus and Antigonus, speaks thus—"But the inhabitants of the Heraclea which is at the foot of Mount Œta, and of Trachis, are partly some Cyclicranes who came with Hercules from Lydia, and partly Athamanes, some of whose towns remain to this day. And the people of Heraclea did not admit them to any of the privileges of citizenship, considering them only as foreigners sojourning amongst them; and they were called Cyclicranes, because they had the figure of a cup (κύλιξ) branded on their shoulders."

6. I am aware, too, that Hellanicus says, in his treatise on the Names of Races, that "Some of the Libyan nomades have no other possessions than a cup, and a sword, and a ewer, and they have small houses made of the stalks of asphodel, merely just to serve as a shade, and they even carry them about with them wherever they go." There is also a spot amongst the Illyrians, which has been celebrated by many people, which is called Κύλικες, near to which is the tomb of Cadmus and Harmonia, as Phylarchus relates in the twenty-second book of his Histories. And Polemo, in his book on Morychus, says that at Syracuse, on the highest spot of the part called the Island, there is an altar near the temple of Olympia, outside the walls, from which he says that people when putting to sea carry a goblet with them, keeping it until they get to such a distance that the shield in the temple of Minerva cannot be seen; and then they let it fall into the sea, being an earthenware cup, putting into it flowers and honeycombs, and uncut frankincense, and all sorts of other spices besides.

7. And since I now see your banquet, as Xenophanes the Colophonian says, full of all kinds of pleasure—

For now the floor and all men's hands are clean,
 And all the cups, and since the feasters' brows
 Are wreathed with garlands, while the slaves around
 Bring fragrant perfume in well-suited dishes;
 And in the middle stands the joyful howl,
 And wine's at hand, which ne'er deserts the guests
 Who know its worth, in earthen jars well kept,
 Well flavour'd, fragrant with the sweet fresh flowers;

And in the midst the frankincense sends forth
 Its holy perfume; and the water's cold,
 And sweet, and pure; and golden bread's at hand,
 And duly honour'd tables, groaning under
 Their weight of cheese and honey;—then an altar,
 Placed in the centre, all with flow'rs is crown'd,
 And song and feasting occupies the house,
 And dancing, and all sorts of revelry:—
 Therefore it does become right-minded men
 First with well-omen'd words and pious prayers
 To hymn the praises of the Gods; and so,
 With pure libations and well-order'd vows,
 To win from them the power to act with justice—
 For this comes from the favour of the Gods;
 And you may drink as much as shall not hinder
 You from returning home without assistance,
 Unless, indeed, you're very old: and he
 Deserves to be above his fellows landed
 Who drinks and then says good and witty things,
 Such as his memory and taste suggests,—
 Who lays down rules, and tells fine tales of virtue;
 Not raking up the old Titanic fables,
 Wars of the Giants, or the Lapithæ,
 Figments of ancient times, mere pleasing trifles,
 Full of no solid good; but always speaking
 Things that may lead to right ideas of God.

8. And the exquisite Anacreon says—

I do not love the man who, 'midst his cups,
 Says nothing but old tales of war and strife,
 But him who gives its honour due to mirth,
 Praising the Muses and the bright-faced Venus.

And Ion of Chios says—

Hail, our great king, our saviour, and our father!
 And let the cupbearers now mix us wine
 In silver jugs: and let the golden bowl
 Pour forth its pure libations on the ground,
 While duly honouring the mighty Jove.
 First of the Gods, and first in all our hearts,
 We pour libations to Alcmena's son,
 And to the queen herself,—to Procles too,
 And the invincible chiefs of Perseus' line.
 Thus let us drink and sport; and let the song
 Make the night cheerful; let the glad guests dance;
 And do thou willingly preside among us:
 But let the man who's a fair wife at home
 Drink far more lustily than those less happy.

Those also who were called the seven wise men used to make drinking parties; "for wine comforts the natural moroseness of old age," as Theophrastus says, in his treatise on Drunkenness.

9. On which account, when we are met together in these Dionysiac conversaziones, no one, as is said in the Tarentines of Alexis—

No one can find a just pretence to grudge us
Our harmless pleasure, since we never injure
One of our neighbours. Know you not, my friend,
That what is called life is but a name,
Well soften'd down (to make it palatable),
For human fate? And whether any one
Thinks that I'm right or wrong in what I say,
I cannot change a word; for well I know,
And long have I consider'd the whole matter,
That all th' affairs of men are full of madness,
And we who live are only sojourners,
Like men who go to some great festival,
Starting from death and darkness to a pastime,
And to this light which we behold before us.
But he who laughs and drinks most cheerfully,
And most enjoys the charming gifts of Venus,
And most attends on feasts and festivals,
He goes through life, and then departs most happily.

And, in the words of the beautiful Sappho,—

Come, O Venus, hither come,
Bringing us thy goblets fair,
Mingled with the merry feast;
And pour out sparkling wine, I pray,
To your and my companions gay.

10. And we may add to all this, that different cities have peculiar fashions of drinking and pledging one another; as Critias mentions, in his Constitution of the Lacedæmonians, where he says—"The Chian and the Thasian drink out of large cups, passing them on towards the right hand; and the Athenian also passes the wine round towards the right, but drinks out of small cups. But the Thessalian uses large cups, pledging whoever he pleases, without reference to where he may be; but among the Lacedæmonians, every one drinks out of his own cup, and a slave, acting as cupbearer, fills up again the cup when each has drained it." And Anaxandrides also mentions the fashion of passing the cup round towards the right hand, in his Countrymen, speaking as follows:—

A. In what way are you now prepared to drink?

Tell me, I pray.

B. In what way are we now

Prepared to drink? Why any way you please.

A. Shall we then now, my father, tell the guests

To push the wine to the right?

B. What ! to the right?

That would be just as though this were a funeral.¹

11. But we may decline entering on the subject of goblets of earthenware; for Ctesias says—"Among the Persians, that man only uses an earthenware who is dishonoured by the king." And Chœrilus the epic poet says—

Here in my hands I hold a wretched piece
Of earthen goblet, broken all around,
Sad relic of a band of merry feasters;
And often the fierce gale of wanton Bacchus
Dashes such wrecks with insult on the shore.

But I am well aware that earthenware cups are often very pleasant, as those which are imported among us from Coptus; for they are made of earth which is mixed up with spices. And Aristotle, in his treatise on Drunkenness, says—"The cups which are called Rhodiaca are brought into drinking parties, because of the pleasure which they afford, and also because, when they are warmed, they deprive the wine of some of its intoxicating properties; for they are filled with myrrh and rushes, and other things of the same sort, put into water and then boiled; and when this mixture is put into the wine, the drinkers are less apt to become intoxicated." And in another place he says—"The Rhodiaca cups consist of myrrh, flowery rushes, saffron, balsam, spike-nard, and cinnamon, all boiled together; and when some of this compound is added to the wine, it has such effect in preventing intoxication, that it even diminishes the amorous propensities, checking the breath in some degree."

12. We ought not, then, to drink madly, looking at the multitude of these beautiful cups, made as they are with every sort of various art, in various countries. "But the common people," says Chrysippus, in the introduction to his treatise on what is Good and Evil, "apply the term madly to a great number of things; and so they call a desire for women

¹ "The following is the note of Dalecampius on this line:—While the corpse of a dead person was being burnt, those who attended the funeral, going round the funeral pile, in order to see the face of the corpse from all sides, walked round as the undertaker bade them, sometimes turning ἐπὶ δεξιὰ, sometimes ἐπ' ἀριστερά. The writers on Greek antiquities have observed that those who were following a corpse to the tomb went round the funeral pile from right to left, and when the funeral was over, returned going from left to right."—*Schweig.*

γυναικομανία, a fondness for quails ὀρνυγομανία; and some also call those who are very anxious for fame δοξομανεῖς; just as they call those who are fond of women γυναικομανεῖς, and those who are fond of birds ὀρνιθομανεῖς: all these nouns having the same notion of a propensity to the degree of madness. So that there is nothing inconsistent in other feelings and circumstances having this name applied to them; as a person who is very fond of delicacies, and who is properly called φίλοςφας and ὀψοφάγος, may be called ὀψομανής; and a man very fond of wine may be called οἰνομανής; and so in similar instances. And there is nothing unreasonable in attributing madness to such people, since they carry their errors to a very mad pitch, and wander a great distance from the real truth.

13. Let us, then, as was the custom among the Athenians, drink our wine while listening to these jesters and buffoons, and to other artists of the same kind. And Philochorus speaks of this kind of people in these terms—"The Athenians, in the festivals of Bacchus, originally used to go to the spectacle after they had dined and drunk their wine; and they used to witness the games with garlands on their heads. But during the whole time that the games were going on, wine was continually being offered to them, and sweetmeats were constantly being brought round; and when the choruses entered, they were offered wine; and also when the exhibition was over, and they were departing, wine was offered to them again. And Pherecrates the comic poet bears witness to all these things, and to the fact that down to his own time the spectators were never left without refreshment." And Phanodemus says—"At the temple of Bacchus, which is in the Marshes (ἐν Λίμναις), the Athenians bring wine, and mix it out of the cask for the god, and then drink of it themselves; on which account Bacchus is also called Λιμναῖος, because the wine was first drunk at that festival mixed with water. On which account the fountains were called Nymphs and the Nurses of Bacchus, because the water being mingled with the wine increases the quantity of the wine.

Accordingly, men being delighted with this mixture, celebrated Bacchus in their songs, dancing and invoking him under the names of Euanthes, and Dithyrambus, and Baccheutes, and Bromius." And Theophrastus, in his treatise on Drunkenness, says—"The nymphs are really the nurses of

Bacchus; for the vines, when cut, pour forth a great deal of moisture, and after their own nature weep." On which account Euripides says that one of the Horses of the Sun is

Æthops, who with his fervent heat doth ripen
Th' autumnal vines of sweetly flow'ring Bacchus,
From which men also call wine Æthops (*αἶθονα οἶνον*).

And Ulysses gave

Twelve large vessels of unmix'd red wine;
Mellifluous, undecaying, and divine,
Which now (some ages from his race conceal'd)
The hoary sire in gratitude reveal'd.
Such was the wine, to quench whose fervent steam
Scarce twenty measures from the living stream
To cool one cup sufficed; the goblet crown'd,
Breathed aromatic fragrances around.¹

And Timotheus, in his Cyclops, says—

He fill'd one cup, of well-turn'd iv'ry made,
With dark ambrosial drops of foaming wine;
And twenty measures of the sober stream
He poured in, and with the blood of Bacchus
Mingled fresh tears, shed by the weeping nymphs.

14. And I know, my messmates, of some men who were proud, not so much of their wealth in money as of the possession of many cups of silver and gold; one of whom is Pytheas the Arcadian, of the town of Phigalea, who, even when dying, did not hesitate to enjoin his servants to inscribe the following verses on his tomb:—

This is the tomb of Pytheas, a man
Both wise and good, the fortunate possessor
Of a most countless number of fine cups,
Of silver made, and gold, and brilliant amber.
These were his treasures, and of them he had
A store, surpassing all who lived before him.

And Harmodius the Lepreatian mentions this fact in his treatise on the Laws and Customs subsisting in Phigalea. And Xenophon, in the eighth book of his *Cyropædia*, speaking of the Persians, writes as follows—"And also they pride themselves exceedingly on the possession of as many goblets as possible; and even if they have acquired them by notorious malpractices, they are not at all ashamed of so doing; for injustice and covetousness are carried on to a great degree among them." But Œdipus cursed his sons on account of some drinking-cups (as the author of the Cyclic poem called

¹ Odyss. xi. 209.

the Thebais says), because they set before him a goblet which he had forbidden ; speaking as follows :—

But the divine, the golden-hair'd hero,
Great Polynices, set before his father first
A silver table, beautifully wrought,
Whilome the property of th' immortal Cadmus ;
And then he fill'd a beauteous golden cup
Up to the brim with sweet and fragrant wine ;
But Œdipus, when with angry eyes he saw
The ornaments belonging to his sire
Now set before him, felt a mighty rage,
Which glow'd within his breast, and straightway pour'd
The bitterest curses forth on both his sons,
(Nor were they by the Fury all unheard,)
Praying that they might never share in peace
The treasures of their father, but for ever
With one another strive in arms and war.

15. And Cæcilius the orator who came from Cale Acte, in his treatise on History, says that Agathocles the Great, when displaying his golden drinking-cups to his companions, said that he had got all these from the earthenware cups which he had previously made. And in Sophocles, in the Larissæans, Acrisius had a great many drinking-cups ; where the tragedian speaks as follows :—

And he proclaims to strangers from all quarters
A mighty contest, promising among them
Goblets well wrought in brass, and beauteous vases
Inlaid with gold, and silver drinking-cups,
Full twice threescore in number, fair to see.

And Posidonius, in the twenty-sixth book of his Histories, says that Lysimachus the Babylonian, having invited Himerus to a banquet (who was tyrant not only over the people of Babylon, but also over the citizens of Seleucia), with three hundred of his companions, after the tables were removed, gave every one of the three hundred a silver cup, weighing four minæ ; and when he had made a libation, he pledged them all at once, and gave them the cups to carry away with them. And Anticlides the Athenian, in the sixteenth book of his Returns, speaking of Gra, who, with other kings, first led a colony into the island of Lesbos, and saying that those colonists had received an answer from the oracle, bidding them, while sailing, throw a virgin into the sea, as an offering to Neptune, proceeds as follows :—“ And some people, who treat of the history and affairs of Methymna, relate a fable

about the virgin who was thrown into the sea; and say that one of the leaders was in love with her, whose name was Enalus, and that he dived down, wishing to save the damsel; and that then both of them, being hidden by the waves, disappeared. But that in the course of time, when Methymna had now become populous, Enalus appeared again, and related what had happened, and how it had happened; and said that the damsel was still abiding among the Nereids, and that he himself had become the superintendent of Neptune's horses; but that a great wave having been cast on the shore, he had swam with it, and so come to land: and he had in his hand a goblet made of gold, of such wondrous workmanship that the golden goblets which they had, when compared with his, looked no better than brass."

16. And in former times the possession of drinking-cups was reckoned a very honourable thing. Accordingly, Achilles had a very superb cup as a sort of heirloom:—

But, mindful of the gods, Achilles went
To the rich coffer in his shady tent,
(There lay the presents of the royal dame:)
From thence he took a bowl of antique frame,
Which never man had stain'd with ruddy wine,
Nor raised in offerings to the pow'rs divine,
But Peleus' son; and Peleus' son to none
Had raised in offerings but to Jove alone.¹

And Priam, when offering ransom for his son, amid all his most beautiful treasures especially offers a very exquisitely wrought cup. And Jupiter himself, on the occasion of the birth of Hercules, thinks a drinking-cup a gift worthy to be given to Alcmena; which he, having likened himself to Amphitryon, presents to her:—

And she received the gift, and on the bowl
Admiring gazed with much delighted soul.

And Stesichorus says that the sun sails over the whole ocean in a bowl; in which also Hercules passed over the sea, on the occasion of his going to fetch the cows of Geryon. We are acquainted, too, with the cup of Bathycles the Arcadian, which Bathycles left behind him as a prize of wisdom to him who should be pronounced the best of those who were called the wise men.

And a great many people have handled the cup of Nestor;

¹ Iliad, xvi. 225, Pope's version.

for many have written books about it. And drinking-cups were favourites even among the Gods; at all events—

They pledged each other in their golden cups.¹

But it is a mark of a gentleman to be moderate in his use of wine, not drinking too greedily, nor drinking large draughts without drawing one's breath, after the fashion of the Thracians; but to mingle conversation with his cups, as a sort of wholesome medicine.

17. And the ancients affixed a great value to such goblets as had any story engraved upon them; and in the art of engraving cups in this manner, a high reputation was enjoyed by Cimon and Athenocles. They used also drinking-cups inlaid with precious stones. And Menander, somewhere or other, speaks of drinking-cups turned by the turning-lathe, and chased; and Antiphanes says—

And others drain with eager lips the cup,
Full of the juice of ancient wine, o'ershadow'd
With sparkling foam,—the golden-wrought rich cup,
Which circled round they raised: one long, deep draught
They drain, and raise the bottom to the skies.

And Nicomachus says to some one—

O you, who and vomit golden

And Philippides says—

Could you but see the well-prepared cups,
All made of gold, my Trophimus; by heaven,
They are magnificent! I stood amazed
When I beheld them first. Then there were also
Large silver cups, and jugs larger than I.

And Parmenio, in his letter to Alexander, summing up the spoils of the Persians, says, "The weight of goblets of gold is seventy-three Babylonian talents, and fifty-two minæ.² The weight of goblets inlaid with precious stones, is fifty-six Babylonian talents, and thirty-four minæ."

18. And the custom was, to put the water into the cup first, and the wine afterwards. Accordingly, Xenophanes says—

¹ Iliad, iv. 3.

² The Attic talent weighed within a fraction of fifty-seven pounds, and the Babylonian talent was to the Attic as seven to six; but Boeckh considers the Babylonian talent as equal to the Æginetan, which was about eighty-two pounds and a quarter. The Attic mina was not quite a pound; the Æginetan not quite one pound six ounces, being always one-sixtieth part of a talent.

And never let a man a goblet take,
And first pour in the wine; but let the water
Come first, and after that, then add the wine.

And Anacreon says—

Bring me water—bring me wine,
Quick, O boy; and bring, besides,
Garlands, rich with varied flowers;
And fill the cup, that I may not
Engage in hopeless strife with love.

And before either of them Hesiod had said—

Pour in three measures of the limpid stream,
Pure from an everflowing spring; and then
Add a fourth cup of sacred rosy wine.

And Theophrastus says—"The ancient fashion of the mixture of wine was quite opposite to the way in which it is managed at the present day; for they were not accustomed to pour the water on the wine, but the wine on the water, in order, when drinking, not to have their liquor too strong, and in order also, when they had drunk to satiety, to have less desire for more. And they also consumed a good deal of this liquor, mixed as it was, in the game of the cottabus."

19. Now of carvers of goblets the following men had a high reputation,—Athenocles, Crates, Stratonicus, Myrmecides the Milesian, Callicrates the Lacedæmonian, and Mys; by which last artist we have seen a Heracleæan cup, having most beautifully wrought on it the capture of Troy, and bearing also this inscription—

The sketch was by Parrhasius,—by Mys
The workmanship; and now I represent
The lofty Troy, which great Achilles took.

20. Now among the Cretans, the epithet *κλεινός*, illustrious, is often given to the objects of one's affection. And it is a matter of great desire among them to carry off beautiful boys; and among them it is considered discreditable to a beautiful boy not to have a lover. And the name given to the boys who are carried off in that manner is *παρασταθέντες*. And they give to the boy who has been carried off a robe, and an ox, and a drinking-cup. And the robe they wear even when they are become old, in order to show that they have been *κλεινοί*.

21. You see that when men drink, they then are rich;
They do whate'er they please,—they gain their actions,
They're happy themselves, and they assist their friends.

For amusing oneself with wine exalts, and cherishes, and elevates the mind, since it inflames and arouses the soul, and fills it with lofty thoughts, as Pindar says—

When the sad, laborious cares
Flee from the weary hearts of men,
And in the wide, expansive ocean
Of golden wealth we all set sail,
Floating towards the treacherous shore.
E'en he who is poor, is rich when he
Has fill'd his soul with rosy wine;
And he who's rich

And then he goes on—

becomes elated
Beneath the glad dominion of the vine.

22. There is a kind of drinking-cup also called *ancyla*, or curved; a kind especially useful for the play of the *cottabus*. Cratinus says—

'Tis death to drink of wine when water's mix'd :
But she took equal shares, two choes full
Of unmix'd wine, in a large *ancyla* :
And calling on her dear Corinthian lover
By name, threw in his honour a *cottabus*.

And Bacchylides says—

When she does throw to the youths a *cottabus*
From her *ancyla*, stretching her white arm forth.

And it is with reference to this *ancyla* that we understand the expression of Æschylus—

The *cottabus* of th' *ancyla* (*ἀγκυλήτους κοττάβους*).

Spears are also called *ἀγκύλητα*, or curved; and also *μεσάγκυλα*, held by a string in the middle. There is also the expression *ἀπ' ἀγκύλης*, which means, from the right hand. And the cup is called *ἀγκύλη*, from the fact that the right hand is curved, in throwing the *cottabus* from it. For it was a matter to which great attention was paid by the ancients—namely, that of throwing the *cottabus* dexterously and gracefully. And men in general prided themselves more on their dexterity in this than in throwing the javelin skilfully. And this got its name from the manner in which the hand was brandished in throwing the *cottabus*, when they threw it elegantly and dexterously into the *cottabium*. And they also built rooms especially designed for this sport.

23. In Timachides there is also a kind of drinking-cup mentioned, called the *æacis*.

There is another kind also, called the ἄκατος, or boat, being shaped like a boat. Epicrates says—

Throw down th' acatia,
(using here the diminutive form,)

and take instead

The larger goblets ; and the old woman lead
Straight to the cup ; . . . the younger maiden
. fill it ; have your oar
All ready, loose the cables, hnd the sails.

Among the Cyprians there is also a kind of cup called the aotus, as Pamphilus tells us : and Philetas says, this is a cup which has no ears (ᾠτους).

There is also a kind of cup called aroclum, which is mentioned by Nicander the Colophonian.

24. The cup called ἄλεισον, is the same as that called δέπας. Homer, in his Odyssey, speaking of Pisistratus, says—

In a rich golden cup he pour'd the wine ;¹
and proceeding, he says, in the same manner—

To each a portion of the feast he bore,
And held the golden goblet (ἄλεισον) foaming o'er ;

and presently afterwards he says—

And gave the goblet (δέπας) to Ulysses' son.

And, accordingly, Asclepiades the Myrlean says—"The δέπας appears to me to have been much of the same shape as the φιάλη. For men make libations with it. Accordingly, Homer says, δέπας—

The cup which Peleus' son
Had raised in offerings to Jove alone.

And it is called δέπας, either because it is given to all (δίδοται πᾶσι) who wish to make libations, or who wish to drink ; or because it has two ears (δύο ὦπας), for ὦπες must be the same as ὦτα. And it has the name of ἄλεισον, either from being very smooth (ἄγαν λείον), or because the liquor is collected (ἀλίζεται) in it. And that it had two ears is plain—

High in his hands he rear'd the golden bowl
By both its ears.

But when he applies the word ἀμφικύπελλον to it, he means nothing more than ἀμφίκυρτον, curved on both sides." But Silenus interprets the word ἀμφικύπελλον to mean devoid of ears, while others say that ἀμφὶ here is equivalent to περὶ, and that it means a cup which you may put to your mouth all round, at any part of it. But Parthenius says that it

¹ Odys. iii. 40.

means that the ears are curved (*περικεκυρτώσθαι*), for that is synonymous with *κυρτός*. But Anicetus says that the *κύπελλον* is a kind of cup (*φίαλη*), and that the word *ἄμφικύπελλον* is equivalent to *ὑπερφίαλον*, that is to say, superb and magnificent; unless, indeed, any one chooses to interpret the word *ἄλεισον* as something very highly ornamented, and therefore not at all smooth (*α, λείον*). And Pisander says, Hercules gave Telamon a cup (*ἄλεισον*) as the prize of his preeminent valour in the expedition against Troy.

25. There is also a kind of cup called the horn of Amalthea, and another called *ἐνιαυτός*, or the year.

There is also a kind of cup made of wood, called *ἄμφωτις*, which Philetas says that the countrymen use, who milk their cattle into it, and then drink the milk.

There is also a kind of drinking called *ἄμυστις*, when any one drinks a long draught without taking breath and without winking (*μὴ μύσαντα*). And they give the same name to the goblets from which it is easy to drink in this manner. And they also use a verb (*ἐκμυστίζω*) for drinking without taking breath, as Plato the comic poet says—

And opening a fair cask of fragrant wine,
He pours it straight into the hollow cup;
And then he drank it sheer and not disturb'd,
And drain'd it at one draught (*ἐξεμύστισε*).

And they also drank the *ἄμυστις* draught to an accompaniment of music; the melody being measured out according to the quickness of the time; as Ameipsias says—

Gentle musician, let that dulcet strain
Proceed; and, while I drink this luscious draught,
Play you a tune; then you shall drink yourself.
For mortal man has no great wants on earth,
Except to love and eat;—and you're too stingy.

26. There is also a kind of cup called Antigonis, from the name of king Antigonus: like the Seleucis from king Seleucus; and the Prusis, from king Prusias.

There is also a kind of cup known in Crete, and called *anaphæa*, which they use for hot drinks.

There is also a kind of cup called *aryballus*. This kind of cup is wider at the bottom, and contracted at top like a purse when it is drawn together; and, indeed, some people call purses *ἀρύβαλλοι*, from their resemblance to this kind of cup. Aristophanes says, in his *Knights*—

He pour'd upon his head
Ambrosia from a holy cup (*ἀρύβαλλος*).

And the aryballus is not very different from the arystichus, being derived from the verbs *ἀρύτω* and *βάλλω*; they also call a jug *ἄρυστις*. Sophocles says—

You are most accursed of all women,
Who come to supper with your *ἄρυστις*.

There is also a city of the Ionians called arystis.

There is another kind of cup called argyris, which is not necessarily made of silver. Anaxilas says—

And drinking out of golden argyrides.

27. Then batiacium, labronius, tragelaphus, pristis, are all names of different kinds of cups. The batiaca is a Persian goblet. And among the letters of the great Alexander to the Satraps of Asia there is inserted one letter in which the following passage occurs:—"There are three batiacæ of silver gilt, and a hundred and seventy-six silver condya; and of these last thirty-three are gilt. There is also one silver tigusites, and thirty-two silver-gilt mystri. There is one silver vegetable dish, and one highly wrought wine-stand of silver ornamented in a barbaric style. There are other small cups from every country, and of every kind of fashion, to the number of twenty-nine: and other small-sized cups called rhyta, adbatia, and Lycurgi, all gilt, and incense-burners and spoons."

There is a cup used by the Alexandrians named bessas, wider in the lower parts, and narrow above.

28. There is also a kind of cup called baucalis: and this, too, is chiefly used in Alexandria, as Sopater the parodist says—

A baucalis, with four rings mark'd on it.

And in another passage he says—

'Tis sweet for men to drink (*καταβαυκαλίσαι*)
Cups of the juice by bees afforded,
At early dawn, when parch'd by thirst,
Caused by too much wine overnight.

And the men in Alexandria, it is said, have a way of working crystal, forming it often into various shapes of goblets, and imitating in this material every sort of earthenware cup which is imported from any possible country. And they say that Lysippus the statuary, wishing to gratify Cassander, when he was founding the colony of Cassandria, and when he

conceived the ambition of inventing some peculiar kind of utensil in earthenware, on account of the extraordinary quantity of Mendean wine which was exported from the city, took a great deal of pains with that study, and brought Cas-sander a great number of cups of every imaginable fashion, all made of earthenware, and taking a part of the pattern of each, thus made one goblet of a design of his own.

29. There is also a kind of cup called *bicus*. Xenophon, in the first book of his *Anabasis*, says :—"And Cyrus sent him a number of goblets (*βίκους*) of wine half full ; and it is a cup of a flat shallow shape, like a *φιάλη*, according to the description given of it by Pollux the Parian.

There is another kind of cup called the *bombylius* ; a sort of Rhodian Thericlean cup ; concerning the shape of which Socrates says,—“Those who drink out of the *phiale* as much as they please will very soon give over ; but those who drink out of a *bombylius* drink by small drops.” There is also an animal of the same name.

There is also a kind of drinking-cup called the *bromias*, in form like the larger kind of *scyphus*.

30. There is another kind called the lettered cup, having writing engraved round it. Alexis says—

A. Shall I describe to you the appearance first
O' the cup you speak of? Know, then, it was round ;
Exceeding small ; old, sadly broken too
About the ears ; and all around the brim
Were carved letters.

B. Were there those nineteen
Engraved in gold,—To Jupiter the Saviour?¹

A. Those, and no others.

And we have seen a lettered cup of this kind lying at Capua in Campania, in the temple of Diana ; covered with writing taken from the poems of Homer, and beautifully engraved ; having the verses inlaid in golden characters, like the drinking-cup of Nestor. And Achæus the tragic poet, in his *Omphale*, himself also represents the Satyrs speaking in the following manner about a lettered drinking-cup—

And the god's cup long since has call'd me,
Showing this writing,—delta, then iota,
The third letter was omega, then nu,

¹ The Greek has *ἐνδεκα*, eleven, being the number of letters in *Διὸς Σωτῆρος*. I have altered the number to make it correspond to the letters in “To Jnpiter the Saviour.”

Then u came next, and after that a sigma
And omicron were not deficient.

But in this passage we want the final *υ* which ought to have ended the word. Since all the ancients used the omicron not only with the power which it has now, but also when they meant to indicate the diphthong *ou* they wrote it by *ο* only. And they did the same when they wished to write the vowel *ε*, whether it is sounded by itself, or when they wish to indicate the diphthong *ει* by the addition of *iota*. And accordingly, in the above-cited verses, the Satyrs wrote the final syllable of the genitive case *Διονύσου* with *ο* only; as being short to engrave: so that we are in these lines to understand the final *upsilon*, so as to make the whole word *Διονύσου*. And the Dorians called sigma *san*; for the musicians, as Aristoxenus often tells us, used to avoid saying sigma whenever they could, because it was a hard-sounding letter, and unsuited to the flute; but they were fond of using the letter rho, because of the ease of pronouncing it. And the horses which have the letter *Ξ* branded on them, they call *samphoras*. Aristophanes, in his *Clouds*, says—

Neither yon, nor the carriage-horse, nor *samphoras*.

And Pindar says—

Before long series of songs were heard,
And the ill-sounding *san* from out men's mouths.

And Eubulus also, in his *Neottis*, speaks of a lettered cup as being called by that identical name, saying—

A. Above all things I hate a letter'd cup,
Since he, my son, the time he went away,
Had such a cup with him.

B. There are many like it.

31. There is a kind of cup also called *guala*. Philetas, in his *Miscellanies*, says that the Megarians call their cups *gylæ*. And Parthenius, the pupil of Dionysius, in the first book of his *Discussions upon Words* found in the *Historians*, says—"The *guala* is a kind of drinking-cup, as Marsyas the priest of Hercules writes, where he says, 'Whenever the king comes into the city, a man meets him having a cup (*γυάλην*) full of wine; and the king takes it, and pours a libation from it.'"

32. There is another sort of cup called the *deinus*. And that this is the name of a cup we are assured by Dionysius of Sinope, in his *Female Saviour*, where he gives a catalogue

of the names of cups, and mentions this among them, speaking as follows—

And as for all the kinds of drinking-cups,
 Lady, all fair to see,—dicotyli,
 Tricotyli besides, the mighty deinus,
 Which holds an entire measure, and the cymbion,
 The scyphus and the rhytum ; on all these
 The old woman keeps her eyes, and minds nought else.

And Cleanthes the philosopher, in his book on Interpretation, says, that the cups called the Thericlean, and that called the Deinias, are both named from the original makers of them. And Seleucus, saying that the deinus is a kind of cup, quotes some lines of Stratis, from his Medea—

Dost know, O Creon, what the upper part
 Of your head doth resemble? I can tell you :
 'Tis like a deinus turned upside down.

And Archedicus, in his Man in Error, introducing a servant speaking of some courtesans, says—

A. I lately introduced a hook-nosed woman,
 Her name Nicostrata ; but surnamed also
 Scotodeina, since (at least that is the story)
 She stole a silver deinus in the dark.

B. A terrible thing (δεινόν), by Jove ; a terrible thing !

The deinus is also the name of a kind of dance, as Apollonphanes tells us in his Dalis, where he says—

A strange thing (δεινόν) is this deinus and calathiscus.

And Telesilla the Argive calls a threshing-floor also δέινος. And the Cyrenæans give the same name to a foot-tub, as Philetas tells us in his Attic Miscellanies.

33. There is also a kind of drinking-cup called δέπαστρον. Silenus and Clitarchus, in their Dialects, say that this is a name given to drinking-cups among the Clitorians ; but Antimachus the Colophonian, in the fifth book of his Thebais, says—

And carefully they all commands obey'd
 Which wise Adrastus laid on them. They took
 A silver goblet, and they pour'd therein
 Water, and honey pure, compounding deftly ;
 And quickly then they all distributed
 The cups (δέπαστρα) among the princes of the Greeks,
 Who there were feasting ; and from a golden jug
 They pour'd them wine for due libations.

And in another place he says—

Let others bring the bowl of solid silver,
 Or golden cups (δέπαστρα), which in my halls are stored.

And immediately afterwards he says—

And golden cups (*δέπαστρα*), and a pure untouch'd vessel
Of honey sweet, which will be best for him.

34. There is also a kind of cup called *δακτυλωτόν*, with finger-like handles ; and it is called so by Ion, in the *Agamemnon*—

And you shall have a gift worth running for,
A finger-handled cup, not touch'd by fire,
The mighty prize once given by Pelias,
And by swift Castor won.

But by this expression Epigenes understands merely having two ears, into which a person could put his fingers on each side. Others, again, explain it as meaning, having figures like fingers engraved all round it ; or having small projections like the Sidonian cups ;—or, again, some interpret the word as meaning merely smooth. But when he says, untouch'd by fire, that has the same meaning as Homer's phrase—

ἄπυρον κατέθηκε λέβητα,

meaning a caldron fit for the reception of cold water, or suitable for drinking cold drinks out of. But by this expression some understand a horn ; and about the Molossian district the oxen are said to have enormous horns ; and the way in which they are made into cups is explained by Theopompus : and it is very likely that Pelias may have had cups made of these horns ; and Iolcos is near the Molossian district, and it was at Iolcos that these contests spoken of were exhibited by Pelias.—“ But,” says Didymus, in his Explanation of the play here spoken of, “ it is better to say that Ion misunderstood Homer's words, where he says—

And for the fifth he gave a double bowl,
Which fire had never touch'd ;

for he fancied that this meant a drinking-cup, while it was in reality a large flat vessel made of brass in the form of a caldron, suitable to receive cold water. And he has spoken of the dactylotus cup, as if it were a goblet that had a hollow place all round the inside of it, so as to be taken hold of inside by the fingers of the drinkers. And some say that the cup which has never been touched by fire means a cup of horn ; for that that is not worked by the agency of fire. And perhaps a man might call a *φιάλη* a drinking-cup by a metaphorical use of the word.” But Philemon, in his treatise on Attic Nouns and Attic Dialects, under the word *καλπίς* says, “ The dactylotus cup is the same as the two-headed cup into

which a person can insert his fingers on both sides. But some say that it is one which has figures in the shape of fingers carved all round it."

35. There is also the elephant; and this was the name of a kind of cup, as we are told by Damoxenus, in the Man who laments himself—

A. If that is not enough, here is the boy
Bringing the elephant.

B. In God's name tell me,
What beast is that?

A. 'Tis a mighty cup,
Pregnant with double springs of rosy wine,
And able to contain three ample measures;
The work of Alcon. When I was at Cypseli,
Adæus pledged me in this selfsame cup.

And Epinicus also mentions this cup, in his Supposititious Damsels; and I will quote his testimony when I come to speak of the rhytum.

36. There is another kind of cup called the Ephebus. And Philemon the Athenian, in his treatise on Attic Nouns and Attic Dialects, says that this cup is also called the embasi-coitas; but Stephanus the comic poet, in his Friend of the Lacedæmonians, says—

Sos. The king then pledged him in a certain village.

B. A wondrous thing. What can you mean? Is this
A kind of goblet?

Sos. No; I mean a village
Near Thyria.

B. Why, my whole thoughts were borne
Off to the Rhodian cups, O Sosia,
And to those heavy bowls they call ephebi.

37. There are also some cups which are called ῥήτυπτοιδες. "These," says Lynceus the Samian, "were made by the Rhodians in emulation of the Thericlean goblets which were in use at Athens. But as the Athenians, on account of the great weight of metal employed in them, only made this shape for the use of the richer classes, the Rhodians made theirs so light that they were able to put these ornaments within the reach even of the poor. And Epigenes mentions them, in his Heroine, in these words—

A psycter, and a cyathus, and cymbia,
Four rhyta, and three hedyptoides,
A silver strainer, too.

And Sermus, in the fifth book of his Delias, says that there is

among the offerings at Delos a golden hedypotis, the gift of Echenica, a woman of the country, whom he mentions also, in his eighth book. And Cratinus the younger says, using the diminutive form,—

And Archephon had twelve *ἡδυπότια*.

38. There was another kind of cup called the Herculeum. Pisander, in the second book of his *Herculead*, says that the cup in which Hercules sailed across the ocean belonged to the Sun; and that Hercules received it from Oceanus for that purpose. But, perhaps, as the hero was fond of large cups, the poets and historians jesting because of the great size of this one, invented the fable of his having gone to sea in a cup. But Panyasis, in the first book of his *Herculead*, says that Hercules obtained the cup of the Sun from Nereus, and sailed even to Erythea in it. And we have said before that Hercules was one of the inordinate drinkers. And that the sun was borne on towards his setting in a cup, Stesichorus tells us, where he says—

And then the Sun, great Hyperion's offspring,
Embarked in his golden cup, that he
Might cross the ocean's wide expanse, and come
To the deep foundations of immortal Night;
To his fond mother, and his virgin bride,
And his dear children. And the son of Jove
Came to the grove
Shaded with laurels and with bays.

And Antimachus speaks thus—

And then the most illustrious Erythea
Sent the Sun forth in a convenient cup.

And Æschylus, in his *Daughters of the Sun*, says—

There in the west is found the golden cup,
Great Vulcan's work, your father's property,
In which he's borne along his rapid course
O'er the dark waters of the boundless sea.
When, his work done, he flies before dark Night,
Borne on her black-horsed chariot.

39. And Mimnermus, in his *Nannus*, says that the Sun when asleep is borne round to the east, lying on a golden bed which was made for this express purpose by Vulcan; by which enigmatical statement he indicates the hollow form of the cup; and he speaks thus—

For the Sun labours every day, nor ever
Do he or his fleet steeds know pleasing rest
From that bright hour when the rosy Morn,
Leaving her ocean-bed, mounts up to heaven.

For all across the sea, a lovely bed
 Of precious gold, the work of Vulcan's hands,
 Conveys the god ; passing on rapid wings
 Along the water, while he sleeps therein,
 From the bright region of th' Hesperides,
 To th' Ethiopian shore, where his swift car
 And fiery horses wait within their stalls
 Till bright Aurora comes again and opes
 Her rosy portals. Then Hyperion's son
 Ascends again his swift untiring car.

But Theolytus, in the second book of his *Annals*, says that the Sun crosses the sea in a cup, and that the first person who invented this statement was the author of the poem called the *Battle of the Titans*. And Pherecydes, in the third book of his *Histories*, having previously spoken about the ocean, adds—"But Hercules drew his bow against him, as if he meant to shoot him : and the Sun bade him desist, and so he, being afraid, did desist. And in return for his forbearance, the Sun gave him the golden cup in which he himself used to travel with his horses when he has set, going all night across the ocean to the east, where he again rises. And so then Hercules went in this cup to Erythea. And when he was at sea, Oceanus, to tempt him, appeared to him in visible form, tossing his cup about in the waves ; and he then was on the point of shooting Oceanus ; but Oceanus being frightened desired him to forbear."

40. There is also a cup of the name of ethanion. Hellenicus, in his account of the History and Manners of the Egyptians, writes thus—"In the houses of the Egyptians are found a brazen *φιάλη*, and a brazen *κύαθος*, and a brazen *ἡθάνιον*."

There is another kind called hemitomus ; a sort of cup in use among the Athenians, so called from its shape ; and it is mentioned by Pamphilus, in his *Dialects*.

41. Then there is the cup called the thericlean cup ; this kind is depressed at the sides, sufficiently deep, having short ears, as being of the class of cup called *κύλιξ*.¹ And, perhaps, it is out of a thericlean cup that Alexis, in his *Hesione*, represents Hercules to be drinking, when he speaks thus—

¹ Liddell and Scott say the word *κύλιξ* is "probably from the same root as *κυλίνδω*, *κύλινδρος*, from their round shape, for the *υ* is against any connexion with *κῑω* or *κοῖλος*."

And when he had, though scarcely, come t' himself,
 He begg'd a cup of wine (κύλικα), and when he'd got it,
 He drank down frequent draughts, and drain'd it well;
 And, as the proverb says, the man sometimes
 Is quite a bladder, and sometimes a sack.

And that the thericlean cup belongs to the class κύλιξ is plainly stated by Theophrastus, in his History of Plants. For speaking of the turpentine-tree, he says—"And thericlean cups (κύλικες θηρίκλειοι) are turned of this wood, in such a manner that no one can distinguish them from earthenware ones." And Thericles the Corinthian is said to have been the first maker of this kind of cup, and he was a potter originally, and it is after him that they have their name; and he lived about the same time as Aristophanes the comic poet. And Theopompus speaks of this cup, in his Nemea, where he says—

A. Come hither you, you faithful child of Thericles,
 You noble shape, and what name shall we give you
 Are you a looking-glass of nature? If
 You were hut full, then I could wish for nothing
 Beyond your presence. Come then—

B. How I hate you,

You old Theolyta.

A. Old dost thou call me, friend?

B. What can I call you else? hut hither come,
 Let me embrace you; come to your fellow-servant:
 Is it not so?

A. you try me.

B. See here I pledge you in fair friendship's cup.

A. And when you've drunk your fill, then hand the cup
 Over to me the first.

But Cleanthes, in his treatise on Interpretation, says—"And as for all these inventions, and whatever others there are of the same kind, such as the thericlean cup, the deinias, the iphicratis, it is quite plain that these, by their very names, indicate their inventors. And the same appears to be the case even now. And if they fail to do so, the name must have changed its meaning a little. But, as has been said before, one cannot in every case trust to a name." But others state that the thericlean cup has its name from the skins of wild beasts (θηρίων) being carved on it. And Pamphilus of Alexandria says that it is so called from the fact of Bacchus disturbing the beasts (τοὺς θήρας) by pouring libations out of these cups over them.

42. And Antiphanes mentions this kind of cup, in his *Similitudes*, saying—

And when they had done supper, (for I wish
To put all things that happen'd in the interval
Together,) then the thericlean cup
Of Jove the Saviour was introduced,
Full of the luscious drops which o'er the sea
Came from the isle of the delicious drinks,
The sea-girt Lesbos, full, and foaming up,
And each one in his right hand gladly seized it.

And Eubulus, in his *Dolon*, says—

I never drain'd a cup more carefully,
For I did make the earthen cask more clean
Than Thericles did make his well-turn'd cups
E'en in his youth.

And, in his *Dice-players*, he says—

And then they drain'd the valiant cup yclept
The thericlean ; foaming o'er the brim,
With Lacedæmonian lip, loud sounding
As if 'twere full of pebbles, dark in colour,
A beauteous circle, with a narrow bottom,
Sparkling and brilliant, beautifully wash'd,
All crown'd with ivy ; and the while they call'd
On the great name of Jove the Saviour.

And Ararus, or Eubulus, whichever it was who was the author
of the *Campylon*, says—

O potter's earth, you whom great Thericles
Once fashion'd, widening out the circling depth
Of your large hollow sides ; right well must you
Have known the natures and the hearts of women,
That they are not well pleased with scanty cups.

And Alexis, in his *Horseman*, says—

There is, besides, a thericlean cup,
Having a golden wreath of ivy round it,
Carved on it, not appended.

And in his *Little Horse* he says—

He drank a thericlean cup of unmix'd wine,
Right full, and foaming o'er the brim.

43. But Timæus, in the twenty-eighth book of his *History*, calls the cup *thericlea*, writing thus:—"There was a man of the name of Polyxenus who was appointed one of the ambassadors from *Tauromenium*, and he returned having received several other presents from *Nicodemus*, and also a cup of the kind called *thericlea*." And *Adæus*, in his treatise

on Descriptions, considers that the thericleum and the carchesium are the same. But that they are different is plainly shown by Callixenus, who, in his Account of Alexandria and its customs, says—"And some people marched in the procession, bearing thericlea (and he uses the masculine form *θηρικλείους*), and others bearing carchesia." And what kind of cup the carchesium was, shall be explained in due time. There is also another kind called the thericlean bowl (*θηρίκλειος κρατήρ*), which is mentioned by Alexis, in his *Cycnus*—

And in the midst a thericlean bowl
Resplendent stood ; full of old clear white wine,
And foaming to the brim. I took it empty,
And wiped it round, and made it shine, and placed it
Firm on its base, and crown'd it round with branches
Of Bacchus' favourite ivy.

Menander also has used the form *θηρίκλειος* as feminine, in his *Fanatic Woman*, when he says—

And being moderately drunk, he took
And drain'd the thericleum (*τὴν θηρίκλειον*).

And in his *Begging Priest* he says—

Drinking a thericleum of three pints.

And Deoxippus, in his *Miser*, says—

A. I want now the large thericlean cup (*τῆς θηρικλείου τῆς μεγάλης*).
B. I know it well.

A. Likewise the Rhodian cups ;
For when I've pour'd the liquor into them,
I always seem to drink it with most pleasure.

And Polemo, in the first book of his treatise on the Acropolis at Athens, has used the word in the neuter gender, saying—"Neoptolemus offered up some golden thericlean cups (*τὰ θηρίκλεια*) wrought on foundations of wood."

44. And Apollodorus of Gela, in his *Philadelphi*, or the *Man who killed himself by Starvation*, says—

Then there were robes of fine embroidery,
And silver plate, and very skilful chasers
Who ornament the thericlean cups,
And many other noble bowls besides.

And Aristophon, in his *Philonides*, says—

Therefore my master very lately took
The well-turn'd orb of a thericlean cup,
Full foaming to the brim with luscious wine,
Mix'd half-and-half, a most luxurious draught,

And gave it me as a reward for virtue ;
 I think because of my tried honesty ;
 And then, by steeping me completely in it,
 He set me free.

And Theophilus, in his Bœotia, says—

He mixes beautifully a large cup
 Of earthenware, of thericlean fashion,
 Holding four pints, and foaming o'er the brim ;
 Not Autocles himself, by earth I swear,
 Could in his hand more gracefully have borne it.

And, in his Proetides, he says—

And bring a thericlean cup, which holds
 More than four pints, and 's sacred to good fortune.

There is also a cup called the Isthmian cup : and Pamphilus, in his treatise on Names, says that this is a name given to a certain kind of cup by the inhabitants of Cyprus.

45. There is also a kind of vessel called cadus ; which Simmias states to be a kind of cup, quoting this verse of Anacreon—

I breakfasted on one small piece of cheesecake,
 And drank a cadus full of wine.

And Epigenes, in his Little Monument, says—

A. Craters, and cadi, olkia, and crunea.

B. Are these crunea?

A. To be sure these are,
 Lnteria, too. But why need I name each ?
 For you yourself shall see them.

B. Do you say
 That the great monarch's son, Pixodarus,
 Has come to this our land ?

And Hedylus, in his Epigrams, says—

Let us then drink ; perhaps among our cups
 We may on some new wise and merry plan
 With all good fortune light. Come, soak me well
 In cups (κᾶδοις) of Chian wine, and say to me,
 "Come, sport and drink, good Hedylus ;" I hate
 To live an empty life, debarr'd from wine.

And in another place he says—

From morn till night, and then from night till morn,
 The thirsty Pasisocles sits and drinks,
 In monstrous goblets (κᾶδοις), holding quite four quarts,
 And then departs whatever way he pleases.
 But midst his cups he sports more mirthfully,
 And is much stronger than Sicelides.
 How his wit sparkles ! Follow his example,
 And ever as you write, my friend, drink too.

But Clitarchus, in his treatise on Dialects, says that the Ionians call an earthenware cask *κάδος*. And Herodotus, in his third book, speaks of a cask (*κάδος*) of palm wine.

46. There is also the *καδίσκος*. Philemon, in his treatise before mentioned, says that this too is a species of cup. And it is a vessel in which they place the Ctesian Jupiters, as Anticlides says, in his Book on Omens, where he writes,—“The statuettes of Jupiter Ctesius ought to be erected in this manner. One ought to place a new cadiscus with two ears —and crown the ears with white wool; and on the right shoulder, and on the forehead and put on it what you find there, and pour ambrosia over it. But ambrosia is compounded of pure water, and oil, and all kinds of fruits; and these you must pour over.” Stratis the comic poet also mentions the cadiscus, in his Lemnomeda, where he says—

The wine of Mercury, which some draw forth
From a large jug, and some from a cadiscus,
Mix'd with pure water, half-and-half.

47. There is also the cantharus. Now, that this is the name of a kind of boat is well known. And that there is a kind of cup also called by this name we find from Ameipsias, in his Men Playing at the Cottabus, or Madness, where he says—

Bring here the vinegar cruets, and canthari.

And Alexis, in his Creation (the sentence refers to some one drinking in a wine-shop), says—

And then I saw Hermaiscus turning over
One of these mighty canthari, and near him
There lay a blanket, and his well-fill'd wallet.

And Eubulus, who often mentions this cup by name, in his Pamphilus, says—

But I (for opposite the house there was
A wine-shop recently establish'd)
There watch'd the damsel's nurse; and bade the vintner
Mix me a measure of wine worth an obol,
And set before me a full-sized cantharus.

And in another place he says—

How dry and empty is this cantharus!

And again, in another place—

Soon as she took it, she did drink it up,—
How much d'ye think? a most enormous draught;
And drain'd the cantharus completely dry.

And Xenarchus, in his Priapus, says this—

Pour, boy, no longer in the silver tankard,
But let us have again recourse to the deep.
Pour, hoy, I bid you, in the cantharus,
Pour quick, by Jove, aye, by the Cantharus,¹ pour.

And Epigenes, in his Heroine, says—

But now they do no longer canthari make,
At least not large ones; but small shallow cups
Are come in fashion, and they call them neater,
As if they drank the cups, and not the wine.

48. And Sosicrates, in his Philadelphi, says—

A gentle breeze mocking the curling waves,
Sciron's fair daughter, gently on its course
Brought with a noiseless foot the cantharus;

where cantharus evidently means a boat.

And Phrynichus, in his Revellers, says—

And then Chærestratus, in his own abode,
Working with modest zeal, did weep each day
A hundred canthari well fill'd with wine.

And Nicostratus, in his Calumniator, says—

A. Is it a ship of twenty banks of oars,
Or a swan, or a cantharus? For when
I have learnt that, I then shall be prepared
Myself t' encounter everything.

B. It is

A cynocantharus, an animal
Compounded carefully of each.

And Menander, in his Captain of a Ship, says—

A. Leaving the salt depths of the Ægean sea,
Theophilus has come to us, O Strato.
How seasonably now do I say your son
Is in a prosperous and good condition,
And so's that golden cantharus.

B. What cantharus?

A. Your vessel.

And a few lines afterwards he says—

B. You say my ship is safe?

A. Indeed I do,
That gallant ship which Callicles did build,
And which the Thurian Euphranor steer'd.

And Polemo, in his treatise on Painters, addressed to Antigonus, says—“ At Athens, at the marriage of Pirithous,

¹ The cantharus was also a kind of beetle worshipped in Egypt, and as such occasionally invoked in an oath.

Hippeus made a wine jug and goblet of stone, inlaying its edges with gold. And he provided also couches of pinewood placed on the ground, adorned with coverlets of every sort, and for drinking cups there were canthari made of earthenware. And moreover, the lamp which was suspended from the roof, had a number of lights all kept distinct from one another. And that this kind of cup got its name originally from Cantharus a potter, who invented it, Philetærus tells us in his Achilles—

Peleus?—but Peleus¹ is a potter's name,
The name of some dry wither'd lamp-maker,
Known too as Cantharus, exceeding poor,
Far other than a king, by Jove.

And that cantharus is also the name of a piece of female ornament, we may gather from Antiphanes in his Bœotia.

49. There is also a kind of cup called carchesium. Callixenus the Rhodian, in his History of the Affairs and Customs of Alexandria, says that it is a cup of an oblong shape, slightly contracted in the middle, having ears which reach down to the bottom. And indeed, the carchesium is a tolerably oblong cup, and perhaps it has its name from its being stretched upwards. But the carchesium is an extremely old description of cup; if at least it is true that Jupiter, when he had gained the affections of Alcmena, gave her one as a love gift, as Pherecydes relates in his second book, and Herodorus of Heraclea tells the same story. But Asclepiades the Myrlean says that this cup derives its name from some one of the parts of the equipment of a ship. For the lower part of the mast is called the pterna, which goes down into the socket; and the middle of the mast is called the neck; and towards the upper part it is called carchesium. And the carchesium has yards running out on each side, and in it there is placed what is called the breastplate, being four-cornered on all sides, except just at the bottom and at the top. Both of which extend a little outwards in a straight line. And above the breastplate is a part which is called the distaff, running up to a great height, and being sharp-pointed. And Sappho also speaks of the carchesia, where she says—

¹ There is a pun here on the name, as if Peleus were derived from *πηλός*, clay.

And they all had well-fill'd carchesia,
 And out of them they pour'd libations, wishing
 All manner of good fortune to the bridegroom.

And Sophocles, in his Tyro, says—

And they were at the table in the middle,
 Between the dishes and carchesia;

saying that the dragons came up to the table, and took up a position between the meats and the carchesia, or cups of wine. For it was the fashion among the ancients to place upon the table goblets containing mixed wine; as Homer also represents the tables in his time. And the carchesium was named so from having on it rough masses like millet (*κεγχροειδής*), and the *α* is by enallage instead of *ε*, *καρχήσιον* for *κερχήσιον*. On which account Homer calls those who are overcome by thirst *καρχαλέους*. And Charon of Lampsacus, in his Annals, says that among the Lacedæmonians there is still shown the very same cup which was given by Jupiter to Alcmena, when he took upon himself the likeness of Amphitryon.

There is another kind of cup called calpium, a sort of Erythræan goblet, as Pamphilus says; and I imagine it is the same as the one called scaphium.

50. There is another kind of cup called celebe. And this description of drinking-cup is mentioned by Anacreon, where he says—

Come, O boy, and bring me now
 A celebe, that I may drink
 A long deep draught, and draw no breath.
 It will ten measures of water hold,
 And five of mighty Chian wine.

But it is uncertain what description of cup it is, or whether every cup is not called celebe, because one pours libations into it (*ἀπὸ τοῦ χέειν λουβήν*), or from one's pouring libations (*λείβειν*). And the verb *λείβω* is applied habitually to every sort of liquid, from which also the word *λέβης* is derived. But Silenus and Clitarchus say that celebe is a name given to drinking-cups by the Æolians. But Pamphilus says that the celebe is the same cup which is also called thermopotis, a cup to drink warm water from. And Nicander the Colophonian, in his Dialects, says that the celebe is a vessel used by the shepherds in which they preserve honey. For Antimachus the Colophonian, in the fifth book of his Thebais, says—

He bade the heralds bear to them a bladder
 Fill'd with dark wine, and the most choice of all,
 The celebea in his house which lay,
 Fill'd with pure honey.

And in a subsequent passage he says—

But taking up a mighty celebeum
 In both his hands, well fill'd with richest honey,
 Which in great store he had most excellent.

And again he says—

And golden cups of wine, and then besides,
 A celebeum yet untouch'd by man,
 Full of pure honey, his most choice of treasures.

And in this passage he very evidently speaks of the celebeum as some kind of vessel distinct from a drinking-cup, since he has already mentioned drinking-cups under the title of *δέπαστρα*. And Theocritus the Syracusan, in his Female Witches, says—

And crown this celebeum with the wool,
 Well dyed in scarlet, of the fleecy sheep.

And Euphorion says—

Or whether you from any other stream
 Have fill'd your celebe with limpid water.

And Anacreon says—

And the attendant pour'd forth luscious wine,
 Holding a celebe of goodly size.

But Dionysius, surnamed the Slender, explaining the poem of Theodoridas, which is addressed to Love, says that celebe is a name given to a kind of upstanding cup, something like the prusias and the thericleum.

51. There is also the horn. It is said that the first men drank out of the horns of oxen; from which circumstance Bacchus often figured with horns on his head, and is moreover called a bull by many of the poets. And at Cyzicus there is a statue of him with a bull's head. But that men drank out of horns (*κέρατα*) is plain from the fact that to this very day, when men mix water with wine, they say that they *κεράσαι* (mix it). And the vessel in which the wine is mixed is called *κρατήρ*, from the fact of the water being mingled (*συγκιρνᾶσθαι*) in it, as if the word were *κερατήρ*, from the drink being poured *εἰς τὸ κέρας* (into the horn); and even to this day the fashion of making horns into cups continues: but some people call these cups rhyta. And many

of the poets represent the ancients as drinking out of horns. Pindar, speaking of the Centaurs, says—

After those monsters fierce
Learnt the invincible strength of luscious wine;
Then with a sudden fury,
With mighty hands they threw the snow-white milk
Down from the board,
And of their own accord

Drank away their senses in the silver-mounted horns.

And Xenophon, in the seventh book of his *Anabasis*, giving an account of the banquet which was given by the Thracian Seuthes, writes thus: “But when Xenophon, with his companions, arrived at Seuthes’s palace, first of all they embraced one another, and then, according to the Thracian fashion, they were presented with horns of wine.” And in his sixth book he says, when he is speaking of the Paphlagonians, “And they supped lying on couches made of leaves, and they drank out of cups made of horn.” And Æschylus, in his *Perrhæbi*, represents the *Perrhæbi* as using horns for cups, in the following lines:—

With silver-mounted horns,
Fitted with mouthpieces of rich-wrought gold.

And Sophocles, in his *Pandora*, says—

And when a man has drain’d the golden cup,
She, pressing it beneath her tender arm,
Returns it to him full.

And Hermippus, in his *Fates*, says—

Do you now know the thing you ought to do?
Give not that cup to me; but from this horn
Give me but once more now to drink a draught.

And Lycurgus the orator, in his Oration against Demades, says that Philip the king pledged those men whom he loved in a horn. And Theopompus, in the second book of his history of the Affairs and Actions of Philip, says that the kings of the Pæonians, as the oxen in their countries have enormous horns, so large as to contain three or four choes of wine, make drinking-cups of them, covering over the brims with silver or with gold. And Philoxenus of Cythera, in his poem entitled *The Supper*, says—

He then the sacred drink of nectar quaff’d
From the gold-mounted brims of th’ ample horns,
And then they all did drink awhile.

And the Athenians made also silver goblets in the shape of

horns, and drank out of them. And one may ascertain that by seeing the articles mentioned in writing among the list of confiscated goods on the pillar which lies in the Acropolis, which contains the sacred offerings—"There is also a silver horn drinking-cup, very solid."

52. There is also the cernus. This is a vessel made of earthenware, having many little cup-like figures fastened to it, in which are white poppies, wheat-ears, grains of barley, peas, pulse, vetches, and lentils. And he who carries it, like the man who carries the mystic fan, eats of these things, as Ammonius relates in the third book of his treatise on Altars and Sacrifices.

53. There is also the cup called the cissybium. This is a cup with but one handle, as Philemon says. And Neoptolemus the Parian, in the third book of his Dialects, says that this word is used by Euripides in the *Andromache*, to signify a cup made of ivy (κίσσινον)—

And all the crowd of shepherds flock'd together,
One bearing a huge ivy bowl of milk,
Refreshing medicine of weary toil;
Another brought the juice o' the purple vine.

For, says he, the cissybium is mentioned in a rustic assembly, where it is most natural that the cups should be made of wood. But Clitarchus says that the Æolians called the cup which is elsewhere called scyphus, cissybium. And Mar-syas says that it is a wooden cup, the same as the κύπελλον. But Eumolpus says that it is a species of cup which perhaps (says he) was originally made of the wood of the ivy. But Nicander the Colophonian, in the first book of his *History of Ætolia*, writes thus:—"In the sacred festival of Jupiter Didymæus they pour libations from leaves of ivy (κισσοῦ), from which circumstance the ancient cups are called cissybia. Homer says—

Holding a cup (κισσύβιον) of dark rich-colour'd wine.

And Asclepiades the Myrlean, in his essay on the cup called Nestoris, says, "No one of the men in the city or of the men of moderate fortune used to use the σκύφος or the κισσύβιον, but only the swineherds and the shepherds, and the men in the fields. Polyphemus used the cissybium, and Eumæus the other kind." But Callimachus seems to make a blunder in the use of these names, speaking of an intimate friend of his

who was entertained with him at a banquet by Pollis the Athenian, for he says—

For he abhorr'd to drink at one long draught
Th' amystis loved in Thrace, not drawing breath :
And soberly preferr'd a small cissybium :
And when for the third time the cup (ἄλεισον) went round,
I thus address'd him

For, as he here calls the same cup both *κισσύβιον* and *ἄλεισον*, he does not preserve the accurate distinction between the names. And any one may conjecture that the *κισσύβιον* was originally made by the shepherds out of the wood of the ivy (*κισσός*). But some derive it from the verb *χέυμαι*, used in the same sense as *χωρέω*, to contain; as it occurs in the following line :—

This threshold shall contain (*χέισεται*) them both.

And the hole of the serpent is also called *χείη*, as containing the animal; and they also give the name of *κήθιον*, that is, *χῆτιον*, to the box which holds the dice. And Dionysius of Samos, in his treatise on the Cyclic Poets, calls the cup which Homer calls *κισσύβιον*, *κύμβιον*, writing thus—“And Ulysses, when he saw him acting thus, having filled a *κύμβιον* with wine, gave it to him to drink.”

54. There is also the ciborium. Hegesander the Delphian says that Euphorion the poet, when supping with the Prytanis, when the Prytanis exhibited to him some ciboria, which appeared to be made in a most exquisite and costly manner, ... And when the cup had gone round pretty often, he, having drunk very hard and being intoxicated, took one of the ciboria and defiled it. And Didymus says that it is a kind of drinking-cup; and perhaps it may be the same as that which is called scyphium, which derives its name from being contracted to a narrow space at the bottom, like the Egyptian ciboria.

55. There is also the condu, an Asiatic cup. (Menander, in his play entitled the Flatterer, says—

Then, too, there is in Cappadocia,
O Struthion, a noble golden cup,
Call'd condu, holding ten full cotylæ.

And Hipparchus says, in his *Men Saved*,—

A. Why do you so attend to this one soldier?
He has no silver anywhere, I know well;
But at the most one small embroider'd carpet,

(And that is quite enough for him,) on which
Some Persian figures and preposterous shapes
Of Persian griffins, and such beasts, are work'd.

B Away with you, you wretch.

A. And then he has

A condu, a wine-cooler, and a cymbium.

And Nicomachus, in the first book of his treatise on the Egyptian Festivals, says—"But the condu is a Persian cup; and it was first introduced by Hermippus the astrologer.¹ on which account libations are poured out of it." But Pancrates, in the first book of his Conchoreis, says—

But he first pour'd libations to the gods
From a large silver condu; then he rose,
And straight departed by another road.

There is also the cononius. Ister, the pupil of Callimachus, in the first book of his History of Ptolemais, the city in Egypt, writes thus:—"A pair of cups, called cononii, and a pair of thericlean cups with golden covers.

56. There is also the cotylus. The cotylus is a cup with one handle, which is also mentioned by Alcæus. But Diodorus, in his book addressed to Lycophron, says that this cup is greatly used by the Sicyonians and Tarentines, and that it is like a deep luterium, and sometimes it has an ear. And Ion the Chian also mentions it, speaking of "a cotylus full of wine." And Hermippus, in his Gods, says—

He brought a cotylus first, a pledge for his neighbours.

And Plato, in his Jupiter Afflicted, says—

He brings a cotylus.

Aristophanes also, in his Babylonians, mentions the cotylus; and Eubulus, in his Ulysses, or the Panoptæ, says—

And then the priest utt'ring well-omen'd prayers,
Stood in the midst, and in a gorgeous dress,
Pour'd a libation from the cotylus.

And Pamphilus says that it is a kind of cup, and peculiar to Bacchus. But Polemo, in his treatise on the Fleece of the Sheep sacrificed to Jupiter, says—"And after this he celebrates a sacrifice, and takes the sacred fleece out of its shrine, and distributes it among all those who have borne the cernus in the procession: and this is a vessel made of earthenware, having a number of little cups glued to it; and in these little

¹ This quotation from Nicomachus is hopelessly corrupt.

cups there is put sage, and white poppies, and ears of wheat, and grains of barley, and peas, and pulse, and rye, and lentils, and beans, and vetches, and bruised figs, and chaff, and oil, and honey, and milk, and wine, and pieces of unwashed sheep's-wool. And he who has carried this cernus eats of all these things, like the man who has carried the mystic fan."

57. There is also the cotyle. Aristophanes, in his *Cocalus*, says—

And other women, more advanced in age,
Into their stomachs pour'd, without restraint,
From good-sized cotylæ, dark Thasian wine,
'The whole contents of a large earthen jar,
Urged by their mighty love for the dark wine.

And Silenus, and Clitarchus, and also Zenodotus, say that it is a kind of κύλιξ, and say—

And all around the corpse the black blood flow'd,
As if pour'd out from some full cotyle.

And again—

There is many a slip
'Twixt the cup (*κοτύλης*) and the lip.

And Simaristus says that it is a very small-sized cup which is called by this name; and Diodorus says that the poet has here called the cup by the name of cotyle, which is by others called cotylus, as where we find—

πύρρον (bread) καὶ κοτύλην;

and that it is not of the class κύλιξ, for that it has no handles, but that it is very like a deep luterium, and a kind of drinking cup (*ποτηρίον*); and that it is the same as that which by the Ætolians, and by some tribes of the Ionians, is called cotylus, which is like those which have been already described, except that it has only one ear: and Crates mentions it in his *Sports*, and Hermippus in his *Gods*. But the Athenians give the name of κοτύλη to a certain measure. Thucydides says—"They gave to each of them provisions for eight months, at the rate of a cotyla of water and two cotylæ of corn a-day." Aristophanes, in his *Proagon*, says—

And having bought three chœnixes of meal,
All but one cotyla, he accounts for twenty.

But Apollodorus says that it is a kind of cup, deep and hollow; and he says—"The ancients used to call everything that was hollow κοτύλη, as, for instance, the hollow of the hand; on which account we find the expression κοτυλήρυτον

αἶμα—meaning, blood in such quantities that it could be taken up in the hand. And there was a game called *ἐγκοτύλη*, in which those who are defeated make their hands hollow, and then take hold of the knees of those who have won the game and carry them." And Diodorus, in his Italian Dialects, and Heraclitus (as Pamphilus says), relate that the cotyla is also called hemina, quoting the following passage of Epicharmus:—

And then to drink a double measure,
Two heminae of tepid water full.

And Sophron says—

Turn up the hemina, O boy.

But Pherecrates calls it a cotylisca, in his Corianno, saying—

The cotylisca? By no means.

And Aristophanes, in his Acharnians, uses a still more diminutive form, and says—

A cotyliscium (*κοτυλίσκιον*) with a broken lip.

And even the hollow of the hip is called *κοτύλη*; and the excrescences on the feelers of the polypus are, by a slight extension of the word, called *κοτυληδών*. And Æschylus, in his Edonians, has called cymbals also *κότυλαι*, saying—

And he makes music with his brazen *κότυλαι*.

But Marsyas says that the bone of the hip is also called *ἄλεισον* and *κύλιξ*. And the sacred bowl of Bacchus is called *κοτυλίσκος*; and so are those goblets which the initiated use for their libations; as Nicander of Thyatira says, adducing the following passage from the Clouds of Aristophanes:—

Nor will I crown the cotyliscus.

And Simmias interprets the word *κοτύλη* by *ἄλεισον*.

58. There is also the cottabis. Harmodius of Lepreum, in his treatise on the Laws and Customs of Phigalea, going through the entertainments peculiar to different countries, writes as follows:—"When they have performed all these purificatory ceremonies, a small draught is offered to each person to drink in a cottabis of earthenware; and he who offers it says, 'May you sup well.'" But Hegesander the Delphian, in his Commentaries (the beginning of which is "In the best Form of Government"), says—"That which is called the cottabus has been introduced into entertainments, the Sicilians (as Dicæarchus relates) having been the first people to introduce it. And such great fondness was ex-

hibited for this amusement, that men even introduced into entertainments contests, which were called cottabian games; and then cups of the form which appeared to be most suitable for such an exercise were made, called cottabides. And besides all this, rooms were built of a round figure, in order that all, the cottabus being placed in the middle, might contest the victory, all being at an equal distance, and in similar situations. For they vied with one another, not only in throwing their liquor at the mark, but also in doing everything with elegance; for a man was bound to lean on his left elbow, and, making a circuit with his right hand, to throw his drops (τὴν λάραγα) over gently—for that was the name which they gave to the liquor which fell from the cup: so that some prided themselves more on playing elegantly at the cottabus than others did on their skill with the javelin."

59. There is also the cratanium. But perhaps this is the same cup, under an ancient name, as that which is now called the craneum: accordingly, Polemo (or whoever it is who wrote the treatise on the Manners and Customs of the Greeks), speaking of the temple of the Metapontines which is at Olympia, writes as follows:—"The temple of the Metapontines, in which there are a hundred and thirty-two silver phialæ, and two silver wine-jars, and a silver apothystanium, and three gilt phialæ. The temple of the Byzantians, in which there is a figure of Triton, made of cypress-wood, holding a silver cratanium, a silver siren, two silver carchesia, a silver culix, a golden wine-jar, and two horns. But in the old temple of Juno, there are thirty silver phialæ, two silver cratania, a silver dish, a golden apothystanium, a golden crater (the offering of the Cyrenæans), and a silver batiacium."

There is also the crounea. Epigenes, in his Monument, says—

A. Crateres, cadi, holcia, crounea,

B. Are these crounea?

A. Yes, indeed these are.

There is the cyathis also. This is a vessel with a great resemblance to the cotyla. Sophron, in his play entitled the Buffoon, represents the women who profess to exhibit the goddess as present, as saying—

Three sovereign antidotes for poison
Are buried in a single cyathis.

60. Then there is the κύλιξ. Pherecrates, in his *Slave Tutor*, says—

Now wash the κύλιξ out ; I'll give you then
Some wine to drink : put o'er the cup a strainer,
And then pour in some wine.

But the κύλιξ is a drinking-cup made of earthenware, and it is so called from being made circular (ἀπὸ τοῦ κυλίεσθαι) by the potter's wheel ; from which also the κυλικεῖον, the place in which the cups are stored up, gets its name, even when the cups put away in it are made of silver. There is also the verb κυλικηγόρεω, derived from the same source, when any one makes an harangue over his cups. But the Athenians also call a medicine chest κυλικίς, because it is made round in a turning-lathe. And the κύλικες, both at Argos and at Athens, were in great repute ; and Pindar mentions the Attic κύλικες in the following lines—

O Thrasybulus, now I send
This pair of pleasantly-meant odes
As an after-supper entertainment for you.
May it, I pray, be pleasing
To all the guests, and may it be a spur
To draw on cups of wine,
And richly-fill'd Athenian κύλικες.

61. But the Argive κύλικες appear to have been of a different shape from the Athenian ones. At all events, they tapered towards a point at the brims, as Simonides of Amorgos says—

But this is taper-brimm'd (φοξίχειλος),
that is to say, drawn up to a point towards the top ; such as those which are called ἀμβικες. For they use the word φοξὸς in this sense, as Homer does when speaking of Thersites—

His head was sharp at top.

And the word is equivalent to φαξός,—it being perceived to be sharp (ὀξύς) in the part where the eyes (τὰ φάη) are.

And very exquisitely wrought κύλικες are made at Naucratis, the native place of our companion Athenæus. For some are in the form of phialæ, not made in a lathe, but formed by hand, and having four handles, and being widened considerably towards the bottom : (and there are a great many potters at Naucratis, from whom the gate nearest to the potteries (κεραμείων) is called the Ceramic gate :) and they are dyed in such a manner as to appear like silver. The

Chian κύλικες also are highly extolled, which Hermippus mentions in his *Soldiers*—

And a Chian κύλιξ hung on a peg aloft.

But Glaucôn, in his *Dialects*, says that the inhabitants of Cyprus call the cotyle culix. And Hipponax, in his *Synonymes*, writes thus—"The aleisum, the poterium, the cupellum, the amphotis, the scyphus, the culix, the cothon, the carchesium, the phiale." And Achæus of Eretria, in his *Alcmæon*, instead of κύλικες, has lengthened the word, and written κυλιχνίδες, in these lines—

But it is best to bring, as soon as possible,
Dark wine, and one large common bowl for all,
And some κυλιχνίδες besides.

And Alcæus says—

Let us at once sit down and drink our wine,
Why do we wait for lights? Our day is but
A finger's span. Bring forth large goblets (κύλιχναι) now
Of various sorts. For the kind liberal son
Of Jove and Semele gave rosy wine,
Which bids us all forget our griefs and cares;
So pour it forth, and mix in due proportion.

And in his tenth Ode he says—

Drops of wine (λάταγες) fly from Teian culichnæ,
showing, by this expression, that the κύλικες of Teos were exceedingly beautiful.

62. Pherecrates also says, in his *Corianno*—

A. For I am coming almost boil'd away
From the hot bath; my throat is parch'd and dry;
Give me some wine. I vow my mouth and all
My jaws are sticky with the heat.

B. Shall I

Then take the κυλίσκη, O damsel, now?

A. By no means, 'tis so small; and all my bile
Has been stirr'd up since I did drink from it,
Not long ago, some medicine. Take this cup
Of mine, 'tis larger, and fill that for me.

And that the women were in the habit of using large cups, Pherecrates himself expressly tells us in his *Tyranny*, where he says—

And then they bade the potter to prepare
Some goblets for the men, of broader shape,
Having no walls, but only a foundation,
And scarcely holding more than a mere shell.
More like to tasting-cups; but for themselves

They order good deep κύλικες, good-sized,
 Downright wine-carrying transports, wide and round,
 Of delicate substance, swelling in the middle.
 A crafty order: for with prudent foresight
 They were providing how, without much notice,
 They might procure the largest quantity
 Of wine to drink themselves; and then when we
 Reproach them that 'tis they who've drunk up everything,
 They heap abuse on us, and swear that they,
 Poor injured dears, have only drunk one cup,
 Though their one's larger than a thousand common cups.

63. Then there are cymbia. These are a small hollow kind of cup, according to Simaristus. But Dorotheus says, "The cymbium is a kind of deep cup, upright, having no pedestal and no handles." But Ptolemy the father of Aris-tonicus calls them "curved goblets." And Nicander of Thyatira says that Theopompus, in his Mede, called a cup without handles cymbium. Philemon, in his Vision, says—

But when fair Rhode came and shook above you
 A cymbium full of mighty unmix'd wine.

But Dionysius of Samos, in the sixth book of his treatise on the Cyclic Poets, thinks that the κισσύβιον and the κύμβιον are the same. For he says that Ulysses, having filled a cymbium with unmixed wine, gave it to the Cyclops. But the cup mentioned in Homer, as having been given to him by Ulysses, is a good-sized cissybium; for if it had been a small cup, he, who was so enormous a monster, would not have been so quickly overcome by drunkenness, when he had only drunk it three times. And Demosthenes mentions the cymbium in his oration against Midias, saying that he was accompanied by rhyta and cymbia: and in his orations against Euergus and Mnesibulus. But Didymus the gram-marian says that is a cup of an oblong shape, and narrow in figure, very like the shape of a boat. And Anaxandrides, in his Clowns, says—

Perhaps large cups (ποτήρια) immoderately drain'd,
 And cymbia full of strong unmixed wine,
 Have bow'd your heads, and check'd your usual spirit.

And Alexis, in his Knight, says—

A. Had then those cymbia the faces of damsels
 Carved on them in pure gold?

B. Indeed they had.

A. Wretched am I, and wholly lost

64. But Eratosthenes, in his letter addressed to Ageton the Lacedæmonian, says, that the cymbium is a vessel of the shape of the cyathus, writing thus—"But these men marvel how a man who had not got a cyathus, but only a cymbium, had, besides that, also a phiale. Now it seems to me, that he had one for the use of men, but the other for the purpose of doing honour to the Gods. And at that time they never used the cyathus nor the cotyla. For they used to employ, in the sacrifices of the Gods, a crater, not made of silver nor inlaid with precious stones, but made of Coliad clay. And as often as they replenished this, pouring a libation to the Gods out of the phiale, they then poured out wine to all the company in order, bailing out the newly-mixed wine in a cymbium, as they do now among us at the phiditia. And if ever they wished to drink more, they also placed on the table beside them the cups called cotyli, which are the most beautiful of all cups, and the most convenient to drink out of. And these, too, were all made of the same earthenware." But when Ephippus says, in his Ephebi—

Chæremon brings no culices to supper,
Nor did Euripides with cymbia fight,

he does not mean the tragic poet, but some namesake of his, who was either very fond of wine, or who had an evil reputation on some other account, as Antiochus of Alexandria says, in his treatise on the Poets, who are ridiculed by the comic writers of the Middle Comedy. For the circumstance of cymbia being introduced into entertainments, and being used to fight with in drunken quarrels, bears on each point. And Anaxandrides mentions him in his Nereids—

Give him a choeus then of wine, O messmate,
And let him bring his cymbium, and he
A second Euripides to-day.

And Ephippus, in his Similitudes, or Obeliaphori, says—

But it were well to learn the plays of Bacchus,
And all the verses which Demophoon
Made upon Cotys; and, at supper-time,
To spout the eclogues of the wise Theorus.
* * * * *

And let Euripides, that banquet-hunter,
Bring me his cymbia.

And that the κύμβη is the name of a boat too we are shown by Sophocles, who, in his *Andromeda*, says—

Come you on horseback hither, or in a boat (κύμβασις)?

And Apollodorus, in his Paphians, says there is a kind of drinking-cup called *κύμβα*.

65. Then there is the *κύπελλον*. Now, is this the same as the *ἄλεισον* and the *δέπας*, and different from them only in name?

Then rising, all with goblets (*κυπέλλοις*) in their hands,
The peers and leaders of the Achaian bands
Hail'd their return.

Or was their form different also? For this kind has not the character of the amphicupellum, as the depas and aleison have, but is only of a curved form. For the *κύπελλον* is so called from its curved shape, as also is the *ἀμφικύπελλον*. Or is it so called as being in shape like a milk-pail (*πέλλα*), only contracted a little, so as to have an additional curve? And the word *ἀμφικύπελλα* is equivalent to *ἀμφίκυρτα*, being so called from its handles, because they are of a curved shape. For the poet calls this cup—

Golden, two-handled.

But Antimachus, in the fifth book of his Thebais, says—

And heralds, going round among the chiefs,
Gave each a golden cup (*κύπελλον*) with labour wrought.

And Silenus says, the *κύπελλα* are a kind of cup resembling the *σκύφα*, as Nicander the Colophonian says—

The swineherd gave a goblet (*κύπελλον*) full to each.

And Eumolpus says that it is a kind of cup, so called from its being of a curved shape (*κυφόν*). But Simaristus says that this is a name given by the Cyprians to a cup with two handles, and by the Cretans to a kind of cup with two handles, and to another with four. And Philetas says that the Syracusans give the name of *κύπελλον* to the fragments of barley-cakes and loaves which are left on the tables.

There is also the *κύμβη*. Philemon, in his Attic Dialect, calls it “a species of *κύλιξ*.” And Apollodorus, in his treatise on Etymologies, says, that the Paphians call a drinking-cup *κύμβα*.

66. Then there is the *κώθων*, which is mentioned by Xenophon, in the first book of his Cyropædia. But Critias, in his Constitution of the Lacedæmonians, writes as follows—“And other small things besides which belong to human life; such as the Lacedæmonian shoes, which are the best, and the Lacedæmonian garments, which are the most pleasant to wear, and the most useful. There is also the Lacedæmonian

κώθων, which is a kind of drinking-cup most convenient when one is on an expedition, and the most easily carried in a knapsack. And the reason why it is so peculiarly well-suited to a soldier is, because a soldier often is forced to drink water which is not very clean; and, in the first place, this cup is not one in which it can be very easily seen what one is drinking; and, secondly, as its brim is rather curved inwards, it is likely to retain what is not quite clean in it." And Polemo, in his work addressed to Adæus and Antigonus, says that the Lacedæmonians used to use vessels made of earthenware; and proceeds to say further—"And this was a very common practice among the ancients, such as is now adopted in some of the Greek tribes. At Argos, for instance, in the public banquets, and in Lacedæmon, they drink out of cups made of earthenware at the festivals, and in the feasts in honour of victory, and at the marriage-feasts of their maidens. But at other banquets and at their Phiditia¹ they use small casks." And Archilochus also mentions the cothon as a kind of cup, in his Elegies, where he says—

But come now, with your cothon in your hand,
Move o'er the benches of the speedy ship,
And lift the covers from the hollow casks,
And drain the rosy wine down to the dregs;
For while we're keeping such a guard as this,
We shan't be able to forego our wine;

as if the κύλιξ were here called κώθων. Aristophanes, in his *Knights*, says—

They leapt into th' horse-transport gallantly,
Buying cothones; but some bought instead
Garlic and onions.

And Heniochus, in his *Gorgons*, says—

Let a man give me wine to drink at once,
Taking that capital servant of the throat,
The ample cothon,—fire-wrought, and round,
Broad-ear'd, wide-mouth'd.

And Theopompus, in his *Female Soldiers*, says—

Shall I, then, drink from out a wryneck'd cothon,
Breaking my own neck in the hard attempt?

¹ This was the name given to the Spartan *syssitia*; apparently derived from *φείδομαι* (to spare), but probably being rather a corruption of *φιλίτια* (love feasts), a term answering to the Cretan *ἐταίρεια*, from which they were said to be borrowed. Anciently they were called *ἀνδρεία*, as in Crete,—*Vide* Smith, *Dict. Ant. v. Syssitia*.

And Alexis, in his Spinners, says—

And then he hurl'd a four-pint cothion at me,
An ancient piece of plate, an heirloom too.

And it is from this cup that they call those who drink a great deal of unmixed wine (*ἀκράτον*) *ἀκρατοκώθωνες*, as Hyperides does in his oration against Demosthenes. But Callixenus, in the fourth book of his History of Alexandria, giving an account of the procession of Ptolemy Philadelphus, and giving a catalogue of a number of drinking-cups, adds these words: "And two cothions, each holding two measures of wine."

67. But with respect to drinking, (which from the name of this kind of cup is sometimes called in the verb *κωθωνίζομαι*, and in the substantive *κωθωνισμός*,) that occasional drinking is good for the health is stated by Mnesitheus the Athenian physician, in his letter on the subject of Drinking (*κωθωνισμός*), where he speaks as follows: "It happens that those who drink a great quantity of unmixed wine at banquets often receive great injury from so doing, both in their bodies and minds; but still occasional hard drinking (*κωθωνίζεσθαι*) for some days appears to me to produce a certain purging of the body and a certain relaxation of the mind. For there are some little roughnesses on the surface, arising from daily banquets; now for getting rid of these there is no easier channel than the wine. But of all modes of purging, that which is caused by hard drinking is the most advantageous; for then the body is as it were washed out by the wine; for the wine is both liquid and heating: but the wine which we secrete is harsh; accordingly, fullers use it as a cleanser when they are cleaning garments. But when you are drinking hard, you should guard against three things,—against drinking bad wine, against drinking unmixed wine, and against eating sweetmeats while you are drinking. And when you have had enough, then do not go to sleep, until you have had a vomit, moderate or copious as the case may be; and when you have vomited, then go to sleep after having taken a slight bath. And if you are not able to empty yourself sufficiently, then you must take a more copious bath, and lie down in the bath in exceedingly warm water." But Polemo, in the fifth book of his treatise addressed to Antigonus and Adæus, says—"Bacchus being full grown, sitting

on a rock, and on his left hand a satyr, bald, holding in his right hand a cothion of striped colours, with one handle."

68. There is also the labronia. This is a species of Persian drinking-cup, so named from the eagerness (*λαβρότης*) with which people drink: and its shape is wide, and its size large, and it has large handles. Menander, in his *Fisherman*, says—

We are abundantly well off at this time
For golden cylinders; and all those robes
From Persia, all those quaintly carved works,
Are now within, and richly-chased goblets,
Figures and faces variously carved,
Tragelaphi and labronia.

And in his *Philadelphi* he says—

And now the drinking of healths began, and now
Labroniæ, inlaid with precious stones,
Were set upon the board; and slaves stood round
With Persian fly-flappers.

And Hipparchus, in his *Thais*, says—

But this labronius is an omen now.
O Hercules! it is a cup which weighs
Of standard gold more than two hundred pieces.
Just think, my friend, of this superb labronius.

And Diphilus, in his *Pithraustes*, giving a catalogue of other kinds of cups, says—

- A. The tragelaphus, and likewise the pristis,
The batiace, and labronius too.
- B. These seem to me to be the names of slaves.
- A. By no means; they are all the names of cups;
And this lambronius is worth twenty pieces.

And Didymus says that it resembles the bombylium and the batiacium.

69. There is also the lacæna. And this is a kind of cup so called either from the potter, as the Attic vessels usually are, or from the form which is usual in that district, on the same principle as the thericlean cups derive their name. Aristophanes, in his *Daitaleis*, says—

He gladly shared the Sybaritic feasts,
And drank the Chian wine from out the cups
Called the lacænæ, with a cheerful look.

70. Then there is the lepaste. Some mark this word *λεπαστη* with an acute accent on the last syllable, like *καλή*; but some mark the penultima with an acute, as *μεγάλη*. And this kind of cup derived its name from those who spend a

great deal of money on their drinking and intemperance, whom men call *λάφυκται*. Aristophanes, in his *Peace*, says—

What will you do, then, when you've drunk
One single lepaste full of new wine?

And it is from this word *λεπαστή* that the verb *λάπτω* comes, which means to swallow all at once, having a meaning just opposite to the *bombylium*; for the same author says, somewhere or other,—

You've drunk up all my blood, O king, my master!

which is as much as to say, you have utterly drained me. And in his *Gerytades* he says—

But there was then a festival: a slave
Went round, and brought us all a lepaste,
And pour'd in wine dark as the deep-blue sea;

but the poet means here to indicate the depth of the cup. And Antiphanes, in his *Æsculapius*, says—

He took an aged woman, who had been
A long time ill, sick of a ling'ring fever,
And bruising some small root, and putting it
Into a noble-sized lepaste there,
He made her drink it all, to cure her sickness.

Philyllius, in his *Auge*, says—

For she was always in the company
Of young men, who did nothing else but drink;
And with a lot of aged women too,
Who always do delight in good-sized cups.

And Theopompus says in his *Pamphila*—

A sponge, a dish, a feather; and, besides,
A stout lepaste, which, when full, they drain
To the Good Deity, raising loud his praises,
As chirps a grasshopper upon a tree.

And in his *Mede* he says—

Callimachus, 'tis stated, once did charm
The Grecian heroes by some promised gain,
When he was seeking for their aid and friendship.
The only thing he fail'd in was th' attempt
To gain the poor, thin-bodied Rhadamanthus
Lysander with a cothon, ere he gave him
A full lepaste.

But Amerias says that the ladle with which the wine is poured into the cups is called lepaste; but Aristophanes and Apollodorus say that it is a sort of cup of the class *κύλιξ*. Pherecrates, in his *Crapatalli*, says—

If there was one of the spectators thirsty,
He would a full lepaste seize, and drain
The whole contents.

But Nicander the Colophonian says that "the Dolopians give the name of *λεπαστή* to the *κύλιξ*; but Lycophron, in the ninth book of his treatise on Comedy, quoting this passage of Pherecrates, himself also asserts the lepaste to be a kind of *κύλιξ*; but Moschus, in his Interpretation of Rhodian Words, says that it is an earthenware vessel resembling those which are called ptomatides, but flatter and wider: but Artemidorus, the pupil of Aristophanes, says that it is some sort of drinking-cup. And Apollophanes, in his Cretans, says—

And the lepasta, fill'd with fragrant wine,
Shall fill me with delight the livelong day.

And Theopompus says in his Pamphila—

A stout lepaste, which, well-fill'd with wine,
They drain in honour of the Happy Deity,
Rousing the village with their noise and clamour.

But Nicander of Thyatira says it is a larger kind of *κύλιξ*, quoting the expressions of Teleclides out of his Prytanēs—

To drink sweet wine from a sweet-smelling lepaste.

And Hermippus, in his Fates, says—

If anything should happen to me when
I've drain'd this promising lepaste, then
I give my whole possessions unto Bacchus.

71. There is also the loibasium. This, too, is a *κύλιξ*, as Clearchus and Nicander of Thyatira say; with which they pour libations of oil over the sacred offerings and victims.

Spondeum is the name given to the cup out of which they pour libations of wine. And he says that the spondea are also called loibides, by Antimachus of Colophon.

Then we have the lesbium. This also is a kind of cup; as Hedylus proves in his Epigrams, where he says—

Callistion, contending against men
In drinking, ('tis a marvellous thing, but true,)
When fasting, drank three whole choeis of wine;
And now her cup, fashion'd of purple glass,
Adorn'd with bands fragrant of luscious wine,
She offers here to you, O Paphian queen.
Preserve this first, that so your walls may hear
The spoils of all the love excited so.

There is also the luterium. Epigenes, in his Tomb, where he gives a catalogue of cups of different kinds, says—

Crateres, cadi, holeia, crunea—
 Are they crunea? aye, and luteria.
 But why need I each separate article
 Enumerate? for you yourself shall see them.

72. There is also the Lyciurges. The things which are so called are some kinds of phialæ, which derive their name from Lycon who made them, just as the Cononii are the cups made by Conon. Now, Demosthenes, in his Oration for the Crown, mentions Lycon; and he does so again, in his oration against Timotheus for an assault, where he says—"Two lyciurgeis phialæ." And in his speech against Timotheus he also says—"He gives Phormion, with the money, also two lyciurgeis phialæ to put away." And Didymus the grammarian says that these are cups made by Lycius. And this Lycius was a Boeotian by birth, of the town of Eleutheræ, a son of Myron the sculptor, as Polemo relates in the first book of his treatise on the Acropolis of Athens; but the grammarian is ignorant that one could never find such a formation of a word as that derived from proper names, but only from cities or nations. For Aristophanes, in his Peace, says—

The vessel is a *Ναξιουργὴς* cantharus;
 that is to say, made at Naxos.

And Critias, in his Constitution of the Lacedæmonians, has the expressions, *κλίνη Μιλησιουργῆς*, and again, *δίφρος Μιλησιουργῆς*: and *κλινὴ Χιουργῆς*, and *τράπεζα Ῥηνιοεργῆς*: made at Miletus, or Chios, or Rhenea. And Herodotus, in his seventh book, speaks of "two spears, *Λυκιοεργέες*." But perhaps we ought to read *Λυκιοεργέες* in Herodotus as we do in Demosthenes, so as to understand by the word things made in Lycia.

73. There is also the mele. This is a name given to some cups which are mentioned by Anaxippus in his Well, where he says—

And you, Syrisceus, now this mele take,
 And bring it to her tomb—do you understand?
 Then pour a due libation.

There is also the metaniptrum. This is the kind of cup which is offered after dinner, when men have washed their hands. Antiphanes, in his Lamp, says—

The metaniptrum of the Fortunate God;
 Feasting, libations, and applause . . .

And Diphilus, in his Sappho, says—

Archilochus, receive this metaniptris,
The brimming cup of Jupiter the Saviour.

But some people say that this is rather the name of the draught itself which was given to the guests after they had washed their hands ; as, for instance, Seleucus says in his *Dialects*. But Callias, in his *Cyclops*, says—

Receive this metaniptris of Hygeia.

And Philetærus, in his *Æsculapius*, says—

He raised aloft a mighty metaniptris,
Brimfull of wine, in equal portions mix'd,
Repeating all the time Hygeia's name.

And Philoxenus the Dithyrambic poet, in his ode entitled the *Supper*, pledging some one after they have washed their hands, says—

Do you, my friend, receive
This metaniptris full of wine,
The sweetly dewy gift of Bacchus.
Bromius gives this placid joy,
To lead all men to happiness.

And Antiphanes, in his *Torch*, says—

Our table shall now be this barley cake,
And then this metaniptrum of Good Fortune

Nicostratus, in his *Woman returning Love*, says—

Pour over him the metaniptrum of health.

74. Then there is the *mastus*. Apollodorus the Cyrenæan, as Pamphilus says, states that this is a name given to drinking-cups by the Paphians.

There are also the *mathalides*. Blæsus, in his *Saturn*, says—

Pour out for us now seven mathalides
Full of sweet wine.

And Pamphilus says, "Perhaps this is a kind of cup, or is it only a measure like the *cyathus*?" But Diodorus calls it a cup of the *κύλιξ* class.

75. There is also the *manes*, which is a species of cup.

Nicon, in his *Harp-player*, says—

And some seasonably then exclaim'd,
My fellow-countryman, I drink to you ;
And in his hand he held an earthenware *manes*,
Of ample size, well able to contain
Five *cotylæ* of wine ; and I received it.

And both Didymus and Pamphilus have quoted these iambics.

But that is also called manes which stands upon the cottabus, on which they throw the drops of wine in that game, which Sophocles, in his *Salmoneus*, called the brazen head, saying—

This is a contest, and a noise of kisses;
I give a prize to him who gains the victory
In elegantly throwing the cottabus,
And striking with just aim the brazen head.

And Antiphanes, in his *Birthday of Venus*, says—

A. I then will show you how: whoever throws
The cottabus direct against the scale (*πλάστιγγε*),
So as to make it fall—

B. What scale? Do you
Mean this small dish which here is placed above?

A. That is the scale—he is the conqueror.

B. How shall a man know this?

A. Why, if he throw
So as to reach it barely, it will fall
Upon the manes,¹ and there'll be great noise.

B. Does manes, then, watch o'er the cottabus,
As if he were a slave?

And Hermippus says in his *Fates*—

You'll see, says he, a cottabus rod,
Wallowing round among the chaff;
But the manes hears no drops,—
And you the wretched scale may see
Lying by the garden gate,
And thrown away among the rubbish.

76. There is the *Nestoris* also. Now concerning the shape of the cup of Nestor, the poet speaks thus—

Next her white hand a spacious goblet brings,
A goblet sacred to the Pylia kings
From eldest times; the massy, sculptured vase,
Glittering with golden studs, four handles grace,
And curling vines, around each handle roll'd,
Support two turtle-doves emboss'd in gold.
On two firm bases stood the mighty bowl,
Lest the topweight should make it loosely roll:
A massy weight, yet heaved with ease by him,
Though all too great for men of lesser limb.

Now with reference to this passage a question is raised, what is the meaning of “glittering with golden studs:”—and again, what is meant by “the massy, sculptured vase four handles grace.” For Asclepiades the Myrlean, in his treatise on the *Nestoris*, says that the other cups have two handles.

¹ The manes was a small brazen figure.

And again, how could any one give a representation of turtle-doves feeding around each of the handles? How also can he say, "On two firm bases stood the mighty bowl?" And this also is a very peculiar statement that he makes, that he could heave it with ease, "though all too great for men of lesser limb." Now Asclepiades proposes all these difficulties, and especially raises the question about the studs, as to how we are to understand that they were fastened on. Now some say that golden studs must be fastened on a silver goblet from the outside, on the principles of embossing, as is mentioned in the case of the sceptre of Achilles—

He spoke,—and, furious, hurl'd against the ground
His sceptre, starr'd with golden studs around;

for it is plain here that the studs were let into the sceptre, as clubs are strengthened with iron nails. He also says of the sword of Agamemnon—

A radiant baldric, o'er his shoulder 'tied,
Sustain'd the sword that glitter'd at his side:
Gold were the studs—a silver sheath encased
The shining blade.

But Apelles the engraver, he says, showed us on some articles of Corinthian workmanship the way in which studs were put on. For there was a small projection raised up by the chisel, to form, as it were, the heads of the nails. And these studs are said by the poet to be fixed in, not because they are on the outside and are fixed by nails, but because they resemble nails driven through, and project a little on the outside, being above the rest of the surface.

77. And with respect to the handles, they tell us that this cup had indeed two handles above, like other cups; but that it had also two more on the middle of its convex surface, one on each side, of small size, resembling the Corinthian water-ewers. But Apelles explained the system of the four handles very artistically in the following manner. He said, that from one root, as it were, which is attached to the bottom of the cup, there are diverging lines extending along each handle, at no great distance from each other: and these reach up to the brim of the cup, and even rise a little above it, and are at the greatest distance from each other at the point where they are furthest from the vessel itself; but at the lower extremity, where they join the rim, they are again united. And in this

way there are four handles; but this kind of ornament is not seen in every cup, but only on some, and especially on those which are called seleucides. But with respect to the question raised about the two bases, how it can be said, "On two firm bases stood the mighty bowl," some people explain that line thus:—that some cups have one bottom, the natural one, being wrought at the same time as, and of one piece with, the whole cup; as for instance, those which are called cymbia, and the phialæ, and others of the same shape as the phialæ. But some have two bottoms; as for instance, the egg-shaped cups called ooscyphia, and those called cantharia, and the seleucides, and the carchesia, and others of this kind. For they say that one of these bottoms is wrought of the same piece as the entire cup, and the other is attached to it, being sharp at the upper part, and broader towards the lower end, as a support for the cup; and this cup of Nestor's, they say, was of this fashion. But the poet may have represented this cup as having two bottoms; the one, that is to say, bearing the whole weight of the cup, and having an elevation proportionate to the height, in accordance with its greater circumference; and the other bottom might be smaller in circumference, so as to be contained within the circumference of the larger circle, where the natural bottom of the cup becomes sharper; so that the whole cup should be supported on two bases.

But Dionysius the Thracian is said to have made the cup called Nestor's, at Rhodes, all his pupils contributing silver for the work; of which Promethidas of Heraclea, explaining the way in which it was made on the system of Dionysius, says that it is a cup having its handles made side by side, as the ships with two prows have their prows made; and that turtle-doves are represented sitting on the handles; and that two small sticks, as it were, are placed under the cup as a support to it, running transversely across in a longitudinal direction, and that these are the two bottoms meant by Homer. And we may to this day see a cup of that fashion at Capua, a city of Campania, consecrated to Diana; and the Capuans assert that that is the identical cup which belonged to Nestor. And it is a silver cup, having on it the lines of Homer engraved in golden characters.

78. "But I," said the Myrlean, "have this to say about

the cup:—the ancients, who first brought men over to a more civilized system of life, believing that the world was spherical, and taking their ideas of form from the visible forms of the sun and moon which they beheld, and adapting these figures to their own use in the daily concerns of life, thought it right to make all their vessels and other articles of furniture resemble, in shape at least, the heaven which surrounds everything: on which account they made tables round; and so also they made the tripods which they dedicated to the Gods, and they also made their cakes round and marked with stars, which they also call moons. And this is the origin of their giving bread the name of *ἄρτος*, because of all figures the circle is the one which is the most complete (*ἀπὸ ἁρτιστάι*), and it is a perfect figure. And accordingly they made a drinking-cup, being that which receives moist nourishment, circular, in imitation of the shape of the world. But the cup of Nestor has something peculiar about it, for it has stars on it, which the poet compares to studs, because the stars are as round as the studs, and are, as it were, fixed in the heaven; as also Aratus says of them—

There do they shine in heaven,—ornaments
Fix'd there for ever as the night comes round.

But the poet has expressed this very beautifully, attaching the golden studs to the main body of the silver cup, and so indicating the nature of the stars and of the heaven by the colour of the ornaments. For the heaven is like silver, and the stars resemble gold from their fiery colour.

79. “So after the poet had represented the cup of Nestor as studded with stars, he then proceeds on to the most brilliant of the fixed stars, by contemplating which men form their conjectures of what is to happen to them in their lives. I mean the Pleiades. For when he says *δύο δὲ πελειάδες* were placed in gold around each handle, he does not mean the birds called *πελειάδες*, that is to say, turtle-doves; and those who think that he does use *πελειάδες* here as synonymous with *περιστεραὶ* are wrong. For Aristotle says expressly that the *πελειὰς* is one bird, and the *περιστερὰ* another. But the poet calls that constellation *πελειάδες* which at present we call *πλειάδες*; by the rising of which men regulate their sowing and their reaping, and the beginning of their raising their crops, and their collection of them; as Hesiod says:—

When the seven daughters of the Libyan king
 Rise in the heavens, then begin to mow ;
 And when they hide their heads, then plough the ground.

And Aratus says—

Their size is small, their light but moderate,
 Yet are they famous over all the world ;
 At early dawn and late at eve they roll,
 Jove regulating all their tranquil motions ;
 He has ordain'd them to give signs to men,
 When winter, and when summer too begins,—
 What is the time for ploughing, what for sowing.

And accordingly it is with great appropriateness that the poet has represented the Pleiades, who indicate the time of the generation and approach to perfection of the fruits of the earth, as forming parts of the ornaments of the cup of that wise prince Nestor. For this vessel was intended to contain any kind of food, whether solid or liquid ; on which account he also says that the turtle-doves bring ambrosia to Jupiter :—

No bird of air, nor dove of trembling wing,
 That bears ambrosia to th' ethereal king,
 But shuns these rocks.

For we must not think here that it is really the birds called turtle-doves which bring ambrosia to Jupiter, which is the opinion of many ; for that were inconsistent with the majesty of Jupiter ; but the daughters of Atlas, turned into the constellation of Pleiades or doves. For it is natural enough that they who indicate the appropriate seasons to the human race should also bring ambrosia to Jupiter, on which account also he distinguishes between them and other birds, saying—

No bird of air, nor dove of trembling wing ;

and that he considers the Pleiades as the most famous of all fixed stars is plain, from his having placed them in the first rank when giving a list of other constellations :—

There earth, there heaven, there ocean he design'd,—
 Th' unwearied sun, the moon completely round,—
 The starry lights, that heaven's high convex crown'd,—
 The Pleiads, Hyads, with the Northern Team,
 And great Orion's more refulgent beam ;
 To which, around the axle of the sky,
 The Bear, revolving, points his golden eye ;
 Still shines exalted on th' ethereal plain,
 Nor bathes his blazing forehead in the main,—
 The Bear, whom trusting rustics call the Wain.

"But people in general have been deceived by fancying the *πελειάδες* here spoken of to be birds, first of all from the poetical form of the word, because of the insertion of the letter *ε*; and secondly, because they have taken the word *τρήρωνες*, 'trembling,' as an epithet only of doves; since, owing to its weakness, that is a very cautious bird; and when he calls it *τρήρων*, this word is derived from *τρέω*, and *τρέω* is the same as *εὐλαβέομαι*, to be cautious. But still there is a good deal of reason in attributing the same characteristic also to the Pleiades: for the fable is, that they are always fleeing from Orion, since their mother Pleione is constantly pursued by Orion.

80. "And the variation of the name, so that the Pleiades are called both *Πέλειαι* and *Πελειάδες*, occurs in many poets. First of all, Myro the Byzantian admirably caught the feeling of the Homeric poems, saying in her poem entitled *Memory*, that the Pleiades convey ambrosia to Jupiter. But Crates the critic, endeavouring to appropriate to himself the credit due to her, produces that assertion as his own. Simonides also has called the Pleiades *πελειάδες*, in the following lines:—

And may great Mercury, whose protecting pow'r
Watches o'er contests, Maia's mighty son,
Grant you success. But Atlas was the sire
Of seven dark-hair'd daughters, beautiful,
Surpassing all the maidens upon earth,
And now in heaven they're call'd Peleiades.

Here he distinctly calls the Pleiades *Πελειάδες*, for they it was who were the daughters of Atlas; as Pindar says—

And it is natural
That great Oarion should advance
Not far from the seven Pleiades, at the tail (*ὀπίας*).

For, in the arrangement of the stars, Orion is not far from the Pleiades; from which circumstance has arisen the fable about them, that they, with their mother Pleione, are always fleeing from Orion. But when he calls the Pleiades *ὄριαι* here, he means *οὔριαι*, only he has left out the *υ*, because the Pleiades are close to the tail of the Bull. And Æschylus has spoken still more plainly, playing on their name on account of the resemblance of its sound, where he says—

The seven celebrated daughters of
The mighty Atlas, much bewail'd with tears

Their father's heaven-supporting toil; where they
Now take the form of night-appearing visions,
The wingless Peleïades.

For he calls them here wingless on account of the similarity
of the sound of their name to that of the birds *πελειάδες*.
And Myro herself also speaks in the same manner—

The mighty Jove was nourish'd long in Crete,
Nor yet had any of the heav'nly beings
E'er recognised their king; meanwhile he grew
In all his limbs; and him the trembling doves
Cherish'd, while hidden in the holy cave,
Bringing him, from the distant streams of ocean,
Divine ambrosia: and a mighty eagle,
Incessant drawing with his curved beak
Nectar from out the rock, triumphant brought
The son of Saturn's necessary drink.
Him, when the God of mighty voice had cast
His father Saturn from his unjust throne,
He made immortal, and in heaven placed.
And so, too, did he give the trembling doves (*πελειάσιν*)
Deserved honour; they who are to men
Winter's and summer's surest harbingers.

And Simmias, in his Gorgo, says—

The swiftest ministers of air came near,
The quivering peleiades.

And Posidippus, in his Asopia, says—

Nor do the evening cool *πέλειαι* set.

But Lamprocles the Dithyrambic poet has also expressly and
poetically said that the word *πελειάδες* is in every sense
synonymous with *περιστέραί*, in the following lines—

And now you have your home in heaven,
Showing your title with the winged doves.

And the author of the poem called Astronomy, which is attri-
buted to Hesiod, always calls the Pleiades *Πελειάδες*, saying—

Which mortals call Peleïades.

And in another place he says—

And now the Peleïades of winter set.

And in another passage we find—

Then the Peleïades do hide their heads;

so that there is nothing at all improbable in the idea of
Homer having lengthened the name *Πλειάδες* by poetic
licence into *Πελειάδες*.

81. "Since, then, it is demonstrated that it is the Pleiades

who were embossed on the goblet, we must understand that two were affixed to each handle, whether we choose to fancy that the damsels were represented under the form of birds or under human form;—at all events they were studded with stars: and as for the expression, “Around each there were golden peleiades,” we are not to understand that as meaning around each separate one; for that would make eight in number: but as each of the handles was divided into two sections, and as these again were united towards the bottom, the poet has used the word *ἑκάστος*, speaking as if there were four sections of handles; but if he had said *ἐκάτερον*, that would have applied to the fact of their again becoming united at the highest point which they respectively reach. And accordingly, when he says—

And curling vines, around each handle roll'd,
Bear two Peleiades emboss'd in gold;
On two firm bases stood the mighty bowl;

we are by that to understand one Peleias to each section of the handles. And he has called them *δοιας*, as being united to one another and grown together as it were. For the word *δοιοι*, *δοιαί*, signifies simply the number two, as in the passage—

Two tripods (*δοιοὺς δὲ τρίποδας*), and ten golden talents;
and again—

Two attendants (*δοιοὶ θεράποντες*):

and it also at times intimates a natural connexion subsisting between the two things spoken of, as well as that they are two in number; as in these lines:—

There grew two (*δοιοί*) olives, closest of the grove,
With roots entwined and branches interwove,
Alike their leaves, but not alike they smiled
With sister fruits,—one fertile, one was wild:—

and accordingly this calculation will give altogether four Peleiades upon the handles.

82. “And, then, when he adds this—

And curling vines, around each handle roll'd,
Bear two Peleiades emboss'd in gold;
On two firm bases stood the mighty bowl;

we are to understand not two actual separate bases, nor indeed ought we to read *ὑποπυθμένες* as two words, like Dionysius the Thracian, but we ought to read it as one word,

ὑποπυθμένες, in order to understand it with reference to the Pleiades, that there were four Pleiades on the handles, and two more ὑποπυθμένες, which is equivalent to ὑπὸ τῷ πυθμένι, that is to say, under the pedestal, as if the word were ὑποπυθμένιοι. So that the goblet is supported by two Pleiades which lie under the bottom, and in that way there are altogether six Pleiades in all, since that is the number which are seen, though they are said to be seven in number, as Aratus says—

They are indeed declared by mortal man
To be in number seven; yet no more
Than six have e'er been seen by mortal eyes.
Not that a star can e'er have disappear'd
Unnoticed from the pure expanse of heaven
Since we have heard of its existence; but
The number has been stated carelessly,
And therefore they are usually call'd seven.

Accordingly, what is seen in the stars the poet has very suitably described among the ornaments made on the occasion. And many fancy that the poet is here referring to Jupiter, when he says—

No bird of air, nor dove of trembling wing,
That bears ambrosia to th' ethereal king,
But shuns these rocks. In vain she cuts the skies,
They fearful meet, and crush her as she flies.

Meaning in reality, that one of the Pleiades was destroyed by the sharpness of the rocks and their smooth edge, and that another is substituted in her place by Jupiter for the sake of keeping the number undiminished. Expressing by the enigmatical figures of speech common to poets, that, though there are only six Pleiades seen, still their real number is not actually diminished; but there are said to be seven in number, and also the names of the seven are distinctly given.

83. But as for those people who contend that there is no appropriateness in embossing the Pleiades on this cup, as they are rather indicative of dry food, we must state that this kind of cup is calculated to receive both solid and liquid food; for κικέων¹ is made in it; and this is a kind of potion, having mixed in it cheese and meal; and the poet tells us

¹ Κικέων, a mixture, especially a refreshing draught, made of barley-meal, grated cheese, and Pramnian wine (*Il.* xi. 624), to which Circe adds honey (*Od.* x. 234), and when it is ready puts in magical drugs.—*Vide* Liddell & Scott, in voc.

that both these ingredients are stirred up (*κυκωμένα*) together and so drunk :—

The draught prescribed fair Hecamede prepares,
 Arsinous' daughter, graced with golden hairs
 (Whom to his aged arms a royal slave
 Greece, as the prize of Nestor's wisdom, gave) :
 A table first with azure feet she placed,
 Whose ample orb a brazen charger graced ;
 Honey, new press'd, the sacred flour of wheat,
 And wholesome garlic crown'd the savoury treat.
 Next her white hand a spacious goblet brings,
 A goblet sacred to the Pylian kings ;
 'Temper'd in this, the nymph of form divine
 Pours a large portion of the Pramnian wine ;
 With goats'-milk cheese a flavoured taste bestows,
 And last with flour the smiling surface strows.
 This for the wounded prince the dame prepares ;
 The cordial beverage reverend Nestor shares.

84. And as for the lines—

A massy weight, yet heav'd with ease by him,
 Though all too great for men of smaller limb ;

we are not to understand this as referring only to Machaon and Nestor, as some people think, who refer *ὅς* to Machaon, taking it as if it were *ὁ*, and say,

Ἄλλ' ὅς μὲν μογέων ἀποκινήσασκε τραπέζης,—

thinking that “heaved with ease by him” is said of Machaon, as he was the person for whom the cup has been mixed, as he had been wounded ; but we shall show hereafter that Machaon is never represented in Homer as wounded. But these men do not perceive, that when Homer says *ἄλλος*, he is not speaking of Machaon and Nestor alone (for these two are drinking of the cup), for in that case he would have said *ἕτερος*. For *ἕτερος* is the proper word for the other of two, as in this line—

οἴσετε δ' ἕρν' ἕτερον λευκὸν, ἑτέρην δὲ μέλαιναν,—

And bring two lambs, one male, with snow-white fleece,
 The other black, who shall the breed increase.

Besides, Homer never uses *ὅς* for the demonstrative pronoun *ὁ* ; but, on the contrary, he sometimes uses the demonstrative *ὁ* for the relative *ὅς*, as in the line—

ἐνθα δὲ Σίσυφος ἔσκεν ὃ κέρδιτος γένητ' ἀνδρῶν,—

There Sisyphus, who of all men that lived
 Was the most crafty, held his safe abode.

"But still, in this line, *τις* is wanting, for the sentence, when complete, should run—

*ἄλλος μὲν τις μογέων ἀποκινήσασκε τραπέζης
πλεῖον ἔδν, Νέστωρ δ' ὁ γέρων ἀμογητὶ ῥειρεν*

so that the meaning would be, that there is no man who could lift the cup up from the table without an effort, but that Nestor raised it easily, without any labour or distress. For the cup is described as having been large in size, and very heavy in weight; which however Nestor, being very fond of drinking, was easily able to lift, from his constant practice.

85. "But Sosibius, the solver of questions, quoting the lines—

*ἄλλος μὲν μογέων ἀποκινήσασκε τραπέζης
πλεῖον ἔδν, Νέστωρ δ' ὁ γέρων ἀμογητὶ ῥειρεν,*

writes on this expression—'Now, the poet has been often reproached for making that the rest of the men could only lift this cup by a great effort, but that Nestor alone could do so without any extraordinary exertion. For it appeared unreasonable, that when Diomedes and Ajax, and even Achilles too were present, Nestor should be represented as more vigorous than they, when he was so far advanced in years. But though these accusations are brought against him, we may release the poet from them by transposing the order. For in that hexameter—

πλεῖον ἔδν, Νέστωρ δ' ὁ γέρων ἀμογητὶ ῥειρεν,

if we take *γέρων* out of the middle, we shall unite that to the beginning of the preceding line, after *ἄλλος μὲν*, and then we shall connect the words as before—

*ἄλλος μὲν γέρων μογέων ἀποκινήσασκε τραπέζης
πλεῖον ἔδν, ὁ δὲ Νέστωρ ἀπονητὶ ῥειρεν.*

Now then, when the words are arranged in this way, Nestor only appears to be represented as the only one of the old men who could lift the cup without an extraordinary effort."

"These are the observations of that admirable solver of difficulties, Sosibius. But Ptolemy Philadelphus the king jested upon him with some wit, on account of this and other much talked-of solutions. For as Sosibius received a royal stipend, Ptolemy, sending for his treasurers, desired them, when Sosibius came to demand his stipend, to tell him that he had received it already. And when, not long after, he did come and ask for his money, they said they had given it to him already, and said no more. But he, going to the king,

accused the treasurers. And Ptolemy sent for them, and ordered them to come with their books, in which were the lists of those who received those stipends. And when they had arrived, the king took the books into his hands, and looking into them himself, also asserted that Sosibius had received his money; making it out in this way:—These names were set down,—Soter, Sosigenes, Bion, Apollon, Dion; and the king, looking on these names, said—My excellent solver of difficulties, if you take $\Sigma\omega$ from $\Sigma\omega\tau\eta\rho$, and $\sigma\iota$ from $\Sigma\omega\sigma\iota\gamma\acute{\epsilon}\nu\eta\varsigma$, and the first syllable $\beta\iota$ from $\text{B}\acute{\iota}\omega\nu$, and the last syllable from $\text{A}\rho\acute{o}\lambda\lambda\omega\nu\omicron\varsigma$, you will find, on your own principles, that you have received your stipend. And you are caught in this way, not owing to the actions of others, but by your own feathers, as the incomparable Æschylus' says, since you yourself are always occupied about solutions of difficulties which are foreign to the subject in hand."

86. There is the holmus also. This, too, is a drinking-cup, made in the fashion of a horn. Menesthenes, in the fourth book of his Politics, writes thus—"A twisted albatanes and a golden holmus. But the holmus is a cup wrought after the fashion of a horn, about a cubit in height."

87. There is also the oxybaphum. Now common usage gives this name to the cruet that holds the vinegar; but it is also the name of a cup; and it is mentioned by Cratinus, in his Putina, in this way:—

How can a man now make him leave off this
Excessive drinking? I can tell a way;
For I will break his jugs and measures all,
And crush his casks as with a thunderbolt,
And all his other vessels which serve to drink:
Nor shall he have a single oxybaphum left,
Fit to hold wine.

But that the oxybaphum is a kind of small κύλιξ, made of earthenware, Antiphanes proves plainly enough, in his Mystis, in the following words.¹ There is a wine-bibbing old

¹ This refers to a line of the Myrmidons of Æschylus, quoted by Aristophanes—

τάδ' οὐχ ὑπ' ἄλλων ἀλλὰ τοῖς αὐτῶν πτεροῖς
ἀλισκόμεσθα,

and (perhaps) imitated by Waller—

"That eagle's fate and mine are one,
Who on the shaft that made him die,
Espied a feather of his own,
Wherewith he went to soar so high."

woman praising a large cup, and disparaging the oxybaphum as small. So when some one says to her—

Do you, then, drink ;

she answers—

There I will obey you.

And, by the gods, the figure of the cup
Is quite inviting, worthy of the fame
Of this high festival ; for have we not—
Have we not, and not long ago, I say,
Drunk out of earthenware oxybapha ?
But may the gods, my son, give many blessings
To him who made this cup—a noble cup,
As to its beauty and its good capacity.

And also in the Babylonians of Aristophanes we hear of the oxybaphum as a drinking-cup, when Bacchus speaks of the demagogues at Athens, saying that they demanded of him two oxybapha when he was going away to trial. For we cannot think that they asked him for anything but cups. And the oxybaphum, which is put before the people who play at the cottabus, into which they pour their drops of wine, can be nothing else but a flat cup. Eubulus also, in his Mylothris, mentions the oxybaphum as a cup—

And besides, I measure out for drinking
An oxybaphum all round ; and then he swore
The wine was nothing but pure vinegar,
And that the vinegar was wine, at least
Superior to the other.

88. There is the oinisteria too. The young men, when they are going to cut their hair, says Pamphilus, fill a large cup with wine, and bring it to Hercules ; and they call this cup an oinisteria. And when they have poured a libation, they give it to the assembled people to drink.

There is the ollix also. Pamphilus, in his Attic Words, describes this as a wooden cup.

89. There is also the pauathenaicum. Posidonius the philosopher, in the thirty-sixth book of his History, mentions some cups called by this name, speaking thus—"There were also cups made of an onyx, and also of several precious stones joined together, holding about two cotylæ. And very large cups, called panathenaica, some holding two choes, and some even larger."

There is the proaron too. This was a wooden cup, into

which the Athenians used to pour mixed wine. "In hollow proara," says Pamphilus.

90. Then there is the pelica. Callistratus, in his Commentary on the Thracian Women of Cratinus, calls this a κύλιξ. But Crates, in the second book of his treatise on the Attic Dialect, writes thus:—"Choes, as we have already said, were called pelicæ. But the form of this vessel was at first like that of the panathenaica, when it was called pelica; but afterwards it was made of the same shape as the cenochoe, such as those are which are put on the table at festivals, which they formerly used to call olpæ, using them for infusing the wine, as Ion the Chian, in his Sons of Eurytus, says—

You make a noise, intemperately drawing
Superfluous wine from the large casks with olpæ.

But now a vessel of that sort, which has been consecrated in some fashion or other, is placed on the table at festivals alone. And that which comes into every-day use has been altered in form, being now generally made like a ladle, and we call it choeus." But Clitarchus says that the Corinthians, and Byzantians, and Cyprians call an oil-cruet, which is usually called lecythus, olpa; and the Thessalians call it prochous. But Seleucus says that the Bœotians call a κύλιξ pelichna; but Euphronius, in his Commentaries, says that they give this name to a choeus.

91. There is the pella. This is a vessel resembling the scyphus, having a wider bottom, into which men used to milk the cattle. Homer says—

Thick as beneath some shepherd's thatch'd abode,
The pails (πέλλαι) high foaming with a milky flood,
The buzzing flies, a persevering train,
Incessant swarm, and chased, return again.

But Hipponax calls this pellis; saying,—

Drinking from pellides; for there was not
A culix there,—the slave had fallen down,
And broken it to pieces;

showing, I imagine, very plainly that the pellis was not a drinking-cup, but that on this occasion they used it as one, from want of a regular culix. And in another place he says—

And they at different times from out the pella
Did drink; and then again Arete pledged them.

But Phoenix the Colophonian, in his Iambics, interprets this word as identical with the phiala; saying,—

For Thales,—honestest of all the citizens,
And, as they say, by far the best of men
Who at that time were living upon earth,—
Took up a golden pellis.

And in another part he says—

And with one hand he pours from out the pellis,
Weak as he was in all his limbs and fingers,
A sharp libation of sour vinegar,
Trembling, like age, by Boreas much shaken.

But Clitarchus, in his *Dialects*, says that the Thessalians and Æolians call the milk-pail *pelleter*; but that it is a drinking-cup which they call *pella*. But Philetas, in his *Miscellanies*, says that the Bœotians give the name of *pelleter* to a *culix*.

92. There is also the *pentaploa*. Philochorus mentions this, in the second book of his treatise on Attic Affairs. But Aristodemus, in the third book of his *Commentary on Pindar*, says that on the third day of the *Scira*, games are celebrated at Athens, in which the young men run races; and that they run, holding in their hands a branch of the vine loaded with fruit, which is called *oschus*. And they run from the temple of Bacchus to the temple of Minerva *Sciras*; and he who has gained the victory takes a cup of the species called *pentaplous*, and feasts with the rest of the runners. But the cup is called *pentaplous*, as containing five (*πέντε*) ingredients; inasmuch as it has in it wine, and honey, and cheese, and meal, and a little oil.

There is the *petachnum*. This is a cup of a flat shape, which is mentioned by Alexis, in his *Dropidas*; and the passage has been already cited. And Aristophanes also mentions it in his *Dramas*, where he says—

And every one in-doors drinks out of *petachna*.

93. There is the *plemochoe*, too. This is an earthenware vessel, shaped like a top, not very steady; and some people call it the *cotylicus*, as Pamphilus tells us. But they use it at Eleusis on the last day of the Mysteries, which day they call *Plemochoai*, from the cups. And on this day they fill two *plemochoæ*, and place one looking towards the east, and the other looking towards the west, saying over them a mystic form of words; and the author of the *Pirithous* names them (whoever he was, whether Critias the tyrant, or Euripides), saying,—

That with well-omen'd words we now may pour
These *plemochoæ* into the gulf below.

There is a vessel, too, called the *pristis*; and that this is a species of cup has been already stated in the discussion on the *batiaium*.

94. There is the *prochytes*, too. This is a kind of drinking-cup, as *Simaristus* says, in the fourth book of his *Synonymes*. But *Ion the Chian*, in his *Elegies*, says—

But let the cupbearing maidens fill for us

A crater with their silver *prochytae*;

and *Philetas*, in his *Miscellanies*, says it is a wooden vessel, from which the countrymen drink: and *Alexander* also mentions it in his *Tigon*. And *Xenophon*, in the eighth book of his *Cyropædia*, calls some kinds of *culices*, *prochoides*, writing thus (and it is of the Persians that he is speaking):—"But it was a custom among them not to bring *prochoides* into their banquets, evidently because they think that not drinking too much is good both for the body and the mind. And even now the custom prevails that they do not bring them; but they drink such a quantity of wine that, instead of carrying in their cups, they themselves are carried out, when they can no longer go out themselves in an upright attitude."

There is also the *Prusias*; and it has been already said that this is an upright kind of cup, and that it derived its name from *Prusias* king of *Bithynia*, who was a man very notorious for his luxury and effeminacy; as is mentioned by *Nicander the Chalcedonian*, in the fourth book of his *History of the Events of the Life of Prusias*.

95. There are also *rheonta*; for this was a name given to some cups: and *Astydamas* mentions them in his *Mercury*, speaking thus:—

First of all were two silver craters large,

And fifty *phialæ*, and ten *cymbia*,

And twelve *rheonta*, two of which were gold,

The others silver;—of the gold ones, one

Was like a griffin, one like *Pegasus*.

There is also the *rhytis*. This is called a golden *phiala* by *Theodorus*; and *Cratinus*, in his *Laws*, says—"Pouring a libation from a *rhytis*."

96. There is also the *Rhodias*. *Diphilus*, in his *Stormer of Walls* (but *Callimachus* calls the play *The Eunuch*), speaks thus—

And they intend to drink more plenteously
Than *rhodiaca* or *rhyta* can supply.

Dioxippus, too, mentions this cup, in his Miser; and so does Aristotle, in his treatise on Drunkenness; and so also does Lynceus the Samian, in his Letters.

97. There is also the rhytum—*ῥυτόν*. The *v* is short, and the word has an acute accent on the last syllable. Demosthenes, in his speech against Midias, speaks of “rhyta, and cymbia, and phialæ.” But Diphilus, in his Eunuch, or The Soldier, (and this play is a new edition of his Stormer of Walls,) says—

And they intend to drink more plenteously
Than rhodiaca or rhyta can supply.

And Epinicus, in his Supposititious Damsels, says—

A. And of the large-sized rhyta three are here;
To-day one will be forced to drink more steadily,
By the clepsydra.

B. This, I think, will act;

Both ways.

A. Why, 'tis an elephant!

B. Yes, he

Is bringing round his elephants.

A. A rhytus,
Holding two choes, such as e'en an elephant
Could hardly drink; but I have drunk it often.

B. Yes, for you're very like an elephant.

A. There is besides another kind of cup,
Its name a trireme; this, too, holds one choeus.

And, speaking of the rhytum, he says—

A. Bellerophon, on Pegasus's back,
Fought and subdued the fire-breathing Chimæra.

B. Well, take this cup.

But formerly a drinking-horn was also called a rhytum; and it appears that this kind of vessel was first made by Ptolemy Philadelphus the king, to be carried by the statues of Arsinoë: for in her right hand she bears a vessel of this kind, full of all the fruits of the season; by which the makers of it designed to show that this horn is richer than the horn of Amalthea. And it is mentioned by Theocles, in his Ithyphallics, thus—

For all the journeymen to-day
Have sacrificed Soteria;
And in their company I've drunk this cup,
And now I go to my dear king.

But Dionysius of Sinope, in his Female Saviour, giving a list of some cups, has also mentioned the rhytus, as I have said

before ; but Hedylus, in his Epigrams, mentioning the rhytum made by Ctesibius the engineer or machinist, speaks thus—

Come hither, all ye drinkers of sheer wine,—
 Come, and within this shrine behold this rhytus,
 The cup of fair Arsinoe Zephyritis,
 The true Egyptian Besa, which pours forth
 Shrill sounds, what time its stream is open'd wide,—
 No sound of war ; but from its golden mouth
 It gives a signal for delight and feasting,
 Such as the Nile, the king of flowing rivers,
 Pours as its melody from its holy shrines,
 Dear to the priests of sacred mysteries.
 But honour this invention of Ctesibius,
 And come, O youths, to fair Arsinoe's temple.

But Theophrastus, in his treatise on Drunkenness, says that the cup called the rhytum is given to heroes alone. Dorotheus the Sidonian, says that the rhyta resemble horns, but are perforated at both ends, and men drink of them at the bottom as they send forth a gentle stream ; and that it derives its name from the liquor flowing from them (*ἀπὸ τῆς ῥύσεως*).

98. There is the sannacra too. Crates, in the fifth book of his treatise on the Attic Dialect, says that it is a drinking-cup which bears this name, but it is a Persian cup. But Philemon, in his Widow, mentioning the batiacia, and jesting on the ridiculousness of the name, says—

The sannacra, and hippotragelaphi,
 And batiacia, and sannacia.

There is also the Seleuci ; and we have already stated that this cup derives its name from king Seleucus ; Apollodorus the Athenian having made the same statement. But Polemo, in the first chapter of his treatise addressed to Adæus, says these goblets are very like one another, the Seleucis, the Rhodias, and the Antigonis.

Then, there is the scallium. This is a small cup (*κυλίκιον*), with which the Æolians pour libations, as Philetas tells us, in his Miscellanies.

99. There is also the scyphus. Now some people form the genitive of this word *σκύφος* with a *σ* invariably ; but they are mistaken : for sometimes *σκύφος* is masculine, like *λύχνος*, and then we form its genitive case without *σ* ; but when *σκύφος* is neuter, then we must decline with the *σ*, *σκύφος σκύφους*, like *τείχος τείχους*. But the Attic writers use the

nominative case in both the masculine and neuter genders. And Hesiod, in the second book of his *Melampodia*, writes the word with a π , $\sigma\kappa\acute{\upsilon}\pi\phi\omicron\varsigma$ —

To him came Mares, a swift messenger,
Straight from his house; he fill'd a silver cup ($\sigma\kappa\acute{\upsilon}\pi\phi\omicron\varsigma$),
And brought it in his hand, and gave it to the king.

And in another place he says—

And then the prophet in his right hand took
The chain that held the bull; and on his back
Iphiclus laid his hand: and following then,
Holding a cup ($\sigma\kappa\acute{\upsilon}\pi\phi\omicron\varsigma$) in one hand, in the other
Raising a staff, brave Phylacus advanced,
And, standing amid the servants, thus he spoke.

And in the same manner Anaximander in his *Heroology* speaks, where he says, "But Amphitryon, when he had divided the booty among his allies, and having the cup ($\sigma\kappa\acute{\upsilon}\pi\phi\omicron\varsigma$) which he had selected for himself, . . ." And in another place he says—"But Neptune gives his $\sigma\kappa\acute{\upsilon}\pi\phi\omicron\varsigma$ to Teleboas his own son, and Teleboas to Pteselaus; and he when he received it sailed away." And in the same manner Anacreon has said—

But I, in my right hand holding
A $\sigma\kappa\acute{\upsilon}\pi\phi\omicron\varsigma$ full of wine,
Drank to the health of the white-crested Erxion.

(And in this last line he uses the verb $\xi\acute{\xi}\epsilon\pi\iota\nu\omicron\nu$ instead of $\pi\rho\omicron\epsilon\pi\iota\nu\omicron\nu$. For properly speaking $\pi\rho\omicron\pi\acute{\iota}\nu\omega$ means to give to some one else to drink before yourself. And so Ulysses, in Homer,—

Gave to Arete first the well-fill'd cup.

And in the *Iliad* he says—

And first he fill'd a mighty cup of wine,
Then pledg'd the hero, Peleus' son divine;

for they used, when they had filled their cups, to pledge one another with a friendly address.) Panyasis, in the third book of his *Heraclea*, says—

This wine he pour'd into an ample bowl,
Radiant with gold, and then with frequent draughts
He drain'd the flowing cup.

Euripides, in his *Eurystheus*, uses the word in the masculine gender—

And a long cup ($\sigma\kappa\acute{\upsilon}\phi\omicron\varsigma$ τε μακρός).

And so does Achæus, in his *Omphale*—

The goblet of the god invites me ($\delta\acute{\omicron}$ δὲ $\sigma\kappa\acute{\upsilon}\phi\omicron\varsigma$ με τοῦ θεοῦ καλεῖ).

And Simonides too, speaking of a cup with handles, says, οὐατόρεντα σκύφον. But Ion, in his Omphale, says—

There is no wine in the cup (οἶνος οὐκ ἔνι ἐν τῷ σκύφει), forming σκύφει regularly from σκύφος, as a neuter noun. And in the same way Epicharmus, in his Cyclops, says—

Come, pour the wine into the cup (ἐς τὸ σκύφος).

And Alexis, in his Leucadia, says—

And with his aged lips he drank

A mighty cup (μέγα σκύφος) of fragrant wine.

And Epigenes, in his Bacchea, says—

I rejoiced when I received τὸ σκύφος.

And Phædimus, in the first book of his Heraclea, says—

A mighty cup (εὐρὸν σκύφος) of well-grain'd timber framed,
And fill'd with honied wine.

And also in Homer, Aristophanes the Byzantian writes—

But having fill'd a cup (σκύφος), he gave it him,
Having himself drunk from the same.

But Aristarchus in this line writes σκύφον, not σκύφος.

But Asclepiades the Myrlean, in his treatise on the Nestoris, says that none of those who lived in the city, and none of the men of moderate property, used the scyphus (τῷ σκύφει) and the cissybium; but only the swine-herds, and shepherds, and men in the fields, as Eumæus, for instance,

Gave him the cup (σκύφος) from which he drank himself,
Well fill'd with wine.

And Alcman says—

And often on the highest mountain tops,
When some most tuneful festival of song
Is held in honour of the Gods, you hold
A golden vessel,—a fine, ample cup (σκύφον),
Such as the shepherds, pasturing their flocks
On the high hills, delight in, ...
. have made cheese
Most delicate and white to look upon.

And Æschylus, in his Perrhæbians, says—

Where are my many gifts and warlike spoils,—
Where are my gold and silver cups (σκυφώματα)?

And Stesichorus calls the cup on the board of Pholus the Centaur σκύφειον δέπας, using σκύφειον as synonymous to σκυφοειδές. And he says, when speaking of Hercules—

And taking a huge scyphus-shaped cup (σκούπφειον δέπας),
Holding three measures, to his lips he raised it,

Full of rich wine, which Pholus wisely mix'd
And gave him; and at one good draught he drank it.

And Archippus, in his *Amphitryon*, has used the word in the neuter gender.

100. But as for the word *λάγυνον*, they say that that is the name of a measure among the Greeks, as also are the words *χοῶς* and *κοτύλη*. And they say that the *λάγυνον* contains twelve Attic *κότυλαι*. And at *Patræ* they say that there is a regular measure called *ἡ λάγυνος*. But *Nicostratus*, in his *Hecate*, has used the word in the masculine gender, *ὁ λάγυνος*, where he says—

- A. And yet among the flagons into which
We pour'd the wine out of the casks, now tell me
What is the measure some of them contain (*πηλικοί τινές*)?
B. They hold three choes each.

And again he says—

Bring us the full flagon (*τὸν μεστὸν λάγυνον*).

And, in the play entitled *The Couch*, he says—

And this most odious flagon's (*λάγυνος οὗτος*) full of vinegar.

Diphilus, in his *People Saved*, says—

I have an empty flagon, my good woman,
And a full wallet.

And *Lynceus* the *Samian*, in his letter to *Diagoras*, says,—“At the time that you sojourned in *Samos*, O *Diagoras*, I know that you often came to banquets at my house, at which a flagon was placed by each man, and filled with wine, so as to allow every one to drink at his pleasure.” And *Aristotle*, in his *Constitution of the Thessalians*, says that the word is used by the *Thessalians* in the feminine gender, as *ἡ λάγυνος*. And *Rhianus* the epic poet, in his *Epigrams*, says—

This flagon (*ἥδε λάγυνος*), O *Archinus*, seems to hold
One half of pitch from pines, one half of wine;
And I have never met a leaner kid:
And he who sent these dainties to us now,
Hippocrates, has done a friendly deed,
And well deserves to meet with praise from all men.

But *Diphilus*, in his *Brothers*, has used the word in the neuter gender—

O conduct worthy of a housebreaker
Or felon, thus to take a flagon now
Under one's arm, and so go round the inns;
And then to sell it, while, as at a picnic,

One single vintner doth remain behind,
Defrauded by his wine-merchant.

And the line in the Geryonis of Stesichorus—

A measure of three flagons (*ἔμμετρον ὡς τριάγυνον*),

leaves it quite uncertain under what gender the word is to be classed as far as respects that line. But Eratosthenes says that the words *πέτασος* and *στάμνος* are also used as feminine nouns by some authors.

101. But the name *σκύφος* is derived from *σκαφίς*, a little boat. And this likewise is a round vessel made of wood, intended to receive milk, or whey; as it is said in Homer—

Capacious chargers all around were laid,
Full pails (*σκαφίδες*), and vessels of the milking trade.

Unless, indeed, *σκύφος* is quasi *σκύθος*, because the Scythians were in the habit of drinking more than was decent. But Hieronymus the Rhodian, in his treatise on Drunkenness, says to get drunk is called *σκυθίζω*; for that *θ* is a cognate letter to *φ*. But at subsequent times scyphi were made of earthenware and of silver, in imitation of the wooden ones. And the first makers of cups of this kind were the Bœotians, who obtained a high reputation for their manufacture; because Hercules originally used these cups in his expeditions. On which account they are called Heraclotici by some people. And they are different from other cups; for they have on their handles what is called the chain of Hercules. And Bacchylides mentions the Bœotian scyphi in these words, (addressing his discourse to Castor and Pollux, and invoking their attendance at a banquet)—

Here there are no mighty joints
Of oxen slain,—no golden plate,
No purple rich embroidery;
But there is a cheerful mind,
And a sweetly-sounding Muse,
And plenty of delicious wine,
In cups of Theban workmanship (*Βοιωτίοισιν ἐν σκύφοισιν*).

And next to the Bœotian scyphi, those which had the highest reputation were the Rhodian ones, of the workmanship of Damocrates. And the next to them were the Syracusan cups. But the *σκύφος* is called by the Epirotes *λυρὸς*, as Seleucus reports; and by the Methymnæans it is called *σκύθος*, as Parmeno says, in his book on Dialects. And

Dercyllidas the Lacedæmonian was nicknamed Σκύθος, as Ephorus relates in his eighteenth book, where he speaks as follows:—"The Lacedæmonians sent Dercyllidas into Asia in the place of Thymbron, having heard that the barbarians were in the habit of doing everything by deceit and trick; on which account they sent Dercyllidas, thinking that he was the least likely of all men to be taken in; for he was not at all of a Lacedæmonian and simple disposition, but exceedingly cunning and fierce; on which account the Lacedæmonians themselves used to call him Σκύθον."

102. There is the tabaitas also. Amyntas, in the first book of his treatise on the Stations of Asia, speaking of what is called aerial honey, writes as follows:—"They gather it with the leaves, and store it up, making it up in the same manner as the Syrian cakes of fruit, but some make it into balls; and when they are about to use it for food, they break pieces off these cakes into wooden cups, which they call tabaitæ, and soak them, and then strain them off and drink the liquor; and the drink is very like diluted honey, but this is much the sweeter of the two."

There is also the tragelaphus. And this is the name given to some cups, as Alexis mentions, in his Coniates—

Cymbia, phialæ, tragelaphi, culices.

And Eubulus, in his Man Glued on, says—

But there are five phialæ, and two tragelaphi.

And Menander, in his Fisherman, says—

Tragelaphi, labronii.

And Antiphanes, in his Chrysis, says—

And for this rich and sordid bridegroom now,
Who owns so many talents, slaves, and stewards,
And pairs of horses, camels, coverlets,—
Such loads of silver plate, such phialæ,
Triremes, tragelaphi, carchesia,
Milkpails of solid gold, vessels of all sorts;
For all the gluttons and the epicures
Call casks brimful of wine mere simple milkpails.

There is also the trireme. And that trireme is the name of a species of drinking-cup Epicurus has shown, in his Supposititious Damsels; and the passage which is a proof of this has been already quoted.

There is also the hystiacum, which is some sort of drinking-cup. Rhiuthon, in his Hercules, says—

You swallow'd, in one small hystiacum,
A cheesecake of pure meal, and groats, and flour.

103. There is the phiale too. Homer, when he says—

He placed a phiale upon the board,
By both hands to be raised (*ἀμφίθετον*), untouch'd by fire;

and again, when he says—

A golden phiale, and doubled fat;

is not speaking of a drinking-cup, but of a brazen vessel of a flat shape like a caldron, having perhaps two handles, one on each side. But Parthenius the pupil of Dionysius understands by *ἀμφίθετον* a phiale without any bottom. But Apollodorus the Athenian, in his short essay on the Crater, says that it means a cup which cannot be firmly placed and steadied on its bottom, but only on its mouth. But some say, that just as the word *ἀμφιφορεὺς* is used for a cup which can be lifted by its handles on both sides, the same is meant by the expression *ἀμφίθετος φιάλη*. But Aristarchus says that it means a cup which can be placed on either end, on its mouth or on its bottom. But Dionysius the Thracian says that the word *ἀμφίθετος* means round, running round (*ἀμφιθέων*) in a circular form. And Asclepiades the Myrlean says,—“The word *φιάλη*, by a change of letters, becomes *πιάλη*, a cup which contains enough to drink (*πιεῖν ἄλκις*); for it is larger than the *ποτήριον*. But when Homer calls it also *ἀπύρωτος*, he means either that it was wrought without fire, or never put on the fire. On which account he calls a kettle which may be put on the fire *ἐμπυριβήτης*, and one which is not so used *ἄπυρος*. And when he says—

An ample charger, of unsullied frame,
With flowers high wrought, not blacken'd yet by flame,

he perhaps means one intended to receive cold water. So that the phiale would in that case resemble a flat brazen vessel, holding cold water. But when he calls it *ἀμφίθετος*, can we understand that it has two bases, one on each side; or is *ἀμφι* here to be taken as equivalent to *περὶ*, and then again is *περὶ* to be taken as equivalent to *περιττόν*, so that in fact all that is meant by the epithet is ‘beautifully made;’ since *θεῖναι* was often used by the ancients for ‘to make?’ It may also mean, ‘being capable of being placed either on its bottom or upon its mouth;’ and such a placing of cups is an Ionian

and an ancient fashion. And even now the Massilians often adopt it, and set their goblets down on their mouths."

104. But as Cratinus has said, in his *Female Runaways*—

Receive from me these round-bottom'd phialæ,

Eratosthenes, in the eleventh book of his treatise on Comedy, says that Lycophron did not understand the meaning of the word (*βαλανειόμφαλος*), for that the word *ὀμφαλός*, as applied to a phiale, and the word *θόλος*, as applied to a bath, were nearly similar in meaning; and that, in the word, allusion is neatly enough made to the umbilical form. But Apion and Diodorus say, "There are some kinds of phialæ of which the boss is similar to a strainer." But Asclepiades the Myrlean, in his *Essays on Cratinus*, says—" *Βαλανειόμφαλοι* are the phialæ called, because their bosses and the vaulted roofs of the baths are much alike." And Didymus, saying the same thing, cites the words of Lycophron, which run thus:—"From the bosses in the women's baths, out of which they ladle the water in small cups." But Timarchus, in the fourth book of his *Essay on the Mercury of Eratosthenes*, says—"Any one may suppose that this word contains a secret allusion in it, because most of the baths at Athens, being circular in their shape, and in all their furniture, have slight projections in the middle, on which a brazen boss is placed. Ion, in his *Omphale*, says—

Go quick, O damsels; hither bring the cups,
And the mesomphali;—

and by *μεσόμφαλοι* here, he means the same things as those which Cratinus calls *βαλανειόμφαλοι*, where he says—

Receive from me these round-bottom'd phialæ.

And Theopompus, in his *Althæa*, said—

She took a golden round-bottom'd (*μεσόμφαλον*) phiale,
Brimful of wine; to which Telestes gave
The name of acatos;

as Telestes had called the phiale an acatos, or boat. But Pherecrates, or whoever the poet was who composed the *Persæ*, which are attributed to him, says, in that play—

Garlands to all, and well-boss'd chrysidæ (*ὀμφαλωταὶ χρυσίδες*).

105. But the Athenians call silver phialæ *ἀργυρίδες*, and golden ones they call *χρυσίδες*. And Pherecrates mentions the silver phiale in the following words in his *Persæ*—

Here, you sir; where are you now carrying
That silver phiale (τὴν ἀργυρίδα τῇνδε) ?

And Cratinus mentions the golden one in his Laws—

Making libations with a golden phiale (χρυσίδι),
He gave the serpents drink.

And Hermippus, in his Cercopes, says—

He first completely drain'd an ample cup,
Golden (χρυσίδα) and round, then carried it away.

There was also a kind of cup called the βαλανωτή phiale, under the bottom of which were placed golden feet. And Teneus says, that among the offerings at Delos there was a brazen palm-tree, the offering of the Naxians, and some golden phialæ, to which he gives the epithet καρυσταί. But Anaxandrides calls cups of this fashion the phialæ of Mars. But the Æolians call the phiale an aracis.

106. There is also the phthoîs; these are wide-shaped phialæ with bosses. Eupolis says—

He pledged the guests in phthoîdes,
writing the dative plural φθοῖσι; but it ought to have an acute on the last syllable; like Καρσί, παισί, φθειρσί.

There is the philotesia also. This is a kind of κύλιξ, in which they pledged one another out of friendship, as Pamphilus says. And Demosthenes says, "And he pledged him in the philotesia." And Alexis says—

We, in our private and public capacity,
Do pledge you now in this philotesian culix.

But, besides being the name of a cup, a company feasting together was also called φιλοτήσιον. Aristophanes says—

Now does the shadow of the descending sun
Mark seven feet: 'tis time for supper now,
And the philotesian company invites me.

But it was from the system of pledging one another at these banquets that the cup got the name of philotesia—as in the Lysistrata—

O thou Persuasion, mistress of my soul!
And you, O philotesian cup of wine.

There are also chonni. Among the Gortynians this is the name given to a species of cup resembling the thericleum, made of brass, which Hermonax says is given by lovers to the objects of their affection.

There are also Chalcidic goblets, having their name and reputation perhaps from Chalcis in Thrace.

107. There are also *χυτρίδες*; Alexis, in his Supposititious Child, says—

I, seeking to do honour to the king,
To Ptolemy and to his sister, took
Four *χυτρίδια* of strong, untemper'd wine,
And drank them at a draught, with as much pleasure
As any one ever swallow'd half-and-half:
And, for the sake of this agreement, why
Should I not now feast in this splendid light?

But Herodotus, in the fifth book of his History, says “that the Argives and Æginetans made a law that no one should ever use any Attic vessel of any kind in their sacrifices, not even if made of earthenware; but that for the future every one should drink out of the *χυτρίδες* of the country.” And Meleager the Cynic, in his Symposium, writes as follows—“And in the meantime he proposed a deep pledge to his health, twelve deep *χυτρίδια* full of wine.”

108. There is also the *ψυγὴς* or *ψυκτήρ*. Plato, in his Symposium, says,—“But, O boy, bring, said he, that psycter hither (for he had seen one which held more than eight cotylæ). Accordingly, when he had filled it, first of all he drank it himself, and then he ordered it to be filled again for Socrates as Archebulus was attempting to be prolix, the boy, pouring the wine out at a very seasonable time, overturned the psycter.” And Alexis, in his Colonist, says—

A psygeus, holding three full cotylæ.

And Dioxippus, in his Miser, says—

And from Olympicus he then received
Six thericlean cups, and then two psycters.

And Menander, in his play entitled The Brazier's Shop, says—

And, as the present fashion is, they shouted
For more untemper'd wine; and some one took
A mighty psycter, giving them to drink,
And so destroy'd them wretchedly.

And Epigenes, in his Heroine, giving a list of many cups, among them mentions the psygeus thus—

Now take the boys, and make them hither bring
The thericlean and the Rhodian cups;
But bring yourself the psycter and the cyathus,
Some cymbia too.

And Strattis, in his Psychastæ—

And one man having stolen a psycter,
And his companion, who has taken away
A brazen cyathus, both lie perplex'd,
Looking for a chœnix and a cotylis.

But Alexis, in his Hippiacus, uses the diminutive form, and calls it a *ψυκτηρίδιον*, saying—

I went to see my friend while at his inn,
And there I met a dark-complexion'd man,
And told my slaves, for I brought two from home,
To put in sight the well-clean'd drinking-cups ;
There was a silver cyathus, and cups
Weighing two drachmas each ; a cymbium,
Whose weight was four ; a *ψυκτηρίδιον*,
Weighing two obols, thinner than Philippides.

109. But Heracleon of Ephesus says, "The cup which we call *ψυγὺς* some name the *ψυκτηρία*, but the Attic writers make jokes upon the *ψυγὺς*, as being a foreign name." Euphorion, in his Woman Restoring, says—

But when they call a *ψυγὺς* a *ψυκτηρία*,
And *σεύτλιον τεύτλα*, and the *φακῆ φακεὺς*,
What can one do ? For I rightly said,
Give me, I pray, Pygothemis, some change
For this your language, as for foreign money.

And Antiphanes, in his Knights, says—

How then are we to live ? Our bedclothes are
'A saddlcloth, and our well-fitting hat
Only a psycter. What would you have more ?
Here is the very Amalthean horn.

And in the Carna he declares plainly that, when pouring out wine, they used the psycter for a cyathus. For after he had said—

And putting on the board a tripod and cask,
And psycter too, he gets drunk on the wine ;

in the passage following, he represents his man as saying—

So will the drink be fiercer : therefore now,
If any one should say it is not fit
T' indulge in wine at present, just leave out
This cask, and this one single drinking-cup,
And carry all the rest away at once.

But Dionysius the pupil of Tryphon, in his treatise on Names, says—"The ancients used to call the psygeus *dinus*." But Nicander of Thyatira says, that woods and shady places dedicated to the gods are also called *ψυκτηρες*, as being places where one may cool oneself (*ἀναψύξαι*). Æschylus, in his Young Men, says—

And gentle airs, in the cool, shady places (*ψυκτηρίοις*) ;

and Euripides, in his *Phaethon*, says—

The trees, affording a cool shade (*ψυκτήρια*),
Shall now embrace him in their loving arms;

and the author of the poem called *Ægimius*, whether it really was Hesiod, or only Cecrops of Miletus, says—

There shall my cool shade (*ψυκτήριον*) be, O king of men.

110. There is also the *oidos*. This was the name of a drinking-cup, as we are told by Tryphon, in his *Onomasticon*; a cup given to him who sang the *solia*—as Antiphanes shows in his *Doubles*—

A. What will there be, then, for the gods?

B. Why, nothing,

Unless now some one mixes wine for them.

A. Stop; take this *φῶδός*, and abandon all
Those other worn-out fashions; sing no more
Of Telamon, or Pæon, or Harmodius.

There are also the *ooscyphia*. Now respecting the shape of these cups, Asclepiades the Myrlean, in his *Essay on the Nestoris*, says that it has two bottoms, one of them wrought on to the bowl of the cup, and of the same piece with it; but the other attached to it, beginning with a sharp point, and ending in a broad bottom, on which the cup stands.

There is also the *ᾠδὴν*, or egg-cup. Dinon, in the third book of his *Affairs of Persia*, speaks as follows:—There is also a bread called *potibazis*, made of barley and roasted wheat; and a crown of cypress leaves; and wine tempered in a golden oon, from which the king himself drinks.”

111. Plutarch having said this, and being applauded by every one, asked for a *phiale*, from which he made a libation to the Muses, and to Mnemosyne their mother, and drank the health of every one present, saying,—As if any one, taking a cup in his hand, being a rich man, were to make a present of it, foaming over with the juice of the vine;—and drinking not only to the young bridegroom, but also to all his friends; and he gave the cup to the boy, desiring him to carry it round to every one, saying that this was the proper meaning of the phrase *κύκλω πίνειν*, reciting the verses of Menander in his *Perinthian Woman*—

And the old woman did not leave untouched
One single cup, but drank of all that came.

And again, in his *Fanatical Woman*, he says—

And then again she carries round to all
A cup of unmix'd wine.

And Euripides, in his *Cretan Women*, says—

Farewell all other things, as long
As cups of wine go freely round.

And then, when Leonidas the grammarian demanded a larger cup, and said,—Let us drink hard (*κρατηρίζωμεν*), my friends, (for that was the word which Lysanias the Cyrenean says that Herodorus used to apply to drinking parties, when he says, “But when they had finished the sacrifice they turned to the banquet, and to craters, and prayers, and pæans;” and the poet, who was the author of the poem called the *Buffoons*—a play which Duris says that the wise Plato always had in his hands—says, somewhere, *ἐκεκρατηρίχηντες*, for “we had drunk;”) But now, in the name of the gods, said Pontianus, you are drinking in a manner which is scarcely becoming, out of large cups, having that most delightful and witty author Xenophon before your eyes, who in his *Banquet* says,—“But Socrates, in his turn, said, But it seems to me now, O men, that we ought to drink hard. For wine, in reality, while it moistens the spirit, lulls the griefs to sleep as mandragora does men; but it awakens all cheerful feelings, as oil does fire. And it appears to me that the bodies of men are liable to the same influences which affect the bodies of those things which grow in the ground; for the very plants, when God gives them too much to drink, cannot hold up their heads, nor can they expand at their proper seasons. But when they drink just as much as is good for them, and no more, then they grow in an upright attitude, and flourish, and come in a flourishing state to produce fruit. And so, too, in our case, if we take too much drink all at once, our bodies and our minds rapidly get disordered, and we cannot even breathe correctly, much less speak. But if our slaves bedew us (to use Gorgias-like language) in small quantities with small cups, then we are not compelled to be intoxicated by the wine; but being gently induced, we proceed to a merry and cheerful temperament.”

112. Now, any one who considers these expressions of the accomplished Xenophon, may understand how it was that the brilliant Plato displayed such jealousy of him. But perhaps the fact may partly be because these men did from the very

beginning feel a spirit of rivalry towards one another, each being aware of his own powers; and perhaps they began very early to contend for the preeminence, as we may conjecture not only from what they have both written about Cyrus, but also from other writings of theirs on similar subjects. For they have both written a piece called the Banquet; and in these two pieces, one of them turns out the female flute-players, and the other introduces them; and one, as has been already said, refuses to drink out of large cups, but the other represents Socrates as drinking out of a psycter till morning. And in his treatise concerning the Soul, Plato, reckoning up all who were present, does not make even the slightest mention of Xenophon. And concerning Cyrus, the one says that from his earliest youth he was trained up in all the national practices of his country; but Plato, as if in the express spirit of contradiction, says, in the third book of his Laws,—“But with respect to Cyrus, I consider that, as to other things, he was indeed a skilful and careful general, but that he had never had the very least particle of a proper education, and that he had never turned his mind the least in the world to the administration of affairs. But he appears from his earliest youth to have been engaged in war, and to have given his children to his wives to bring up.” And again, Xenophon, who joined Cyrus with the Ten Thousand Greeks, in his expedition into Persia, and who was thoroughly acquainted with the treachery of Meno the Thessalian, and knew that he was the cause of the murder of Clearchus by Tissaphernes, and who knew also the disposition of the man, how morose and debauched he was,—has given us a full account of everything concerning him. But the exquisite Plato, who all but says, “All this is not true,” goes through a long panegyric on him, who was incessantly calumniating every one else. And in his Polity, he banishes Homer from his city, and all poetry of the theatrical kind; and yet he himself wrote dialogues in a theatrical style,—a manner of writing of which he himself was not the inventor; for Alexamenus the Teian had, before him, invented this style of dialogue, as Nicias of Nicæa and Sotion both agree in relating. And Aristotle, in his treatise on Poets, writes thus:—“Let us not then call those Mimes, as they are called, of Sophron, which are written in metre, Discourses and Imitations; or those Dialogues of Alexamenus

of Teos, which were written before the Socratic Dialogues;”—Aristotle, the most learned of all men, stating here most expressly that Alexamenus composed his Dialogues before Plato. And Plato also calumniates Thrasyarchus of Chalcedon, saying that he was a sophist in a way consistent with his name.¹ And he also attacks Hippias, and Gorgias, and Parmenides; and in one dialogue, called Protagoras, he attacks a great many;—a man who in his Republic has said, “When, as I think, a city which has been governed by a democracy, feels a thirst for liberty, and meets with bad cupbearers, and so it gets intoxicated by too untempered a draught”

113. And it is said also, that Gorgias himself, when he read the dialogue to which Plato has given his name, said to his friends, “How well Plato knows how to write iambs!” And Hermippus, in his book on Gorgias, says,—“When Gorgias was sojourning at Athens, after he had offered up at Delphi the golden image of himself which is there now, and when Plato said when he had seen it, The beautiful and golden Gorgias is come among us, Gorgias replied, This is indeed a fine young Archilochus whom Athens has now brought forth.” But others say that Gorgias, having read the dialogue of Plato, said to the bystanders that he had never said any of the things there attributed to him, and had never heard any such things said by Plato. And they say that Phædo also said the same when he had read the treatise on the Soul, on which account it was well said by Timon, respecting him,—

“How that learned Plato invented fictitious marvels!”

For their respective ages will scarcely admit of the Socrates of Plato ever having really had a conference with Parmenides, so as to have addressed him and to have been addressed by him in such language. And what is worst of all is, that he has said, though there was not the slightest occasion for making any such assertion, that Zeno had been beloved by Parmenides, who was his fellow-citizen. Nor, indeed, is it possible that Phædrus should have lived in the time of Socrates, much less that he should have been beloved by him. Nor, again, is it possible that Paralus and Xanthippus, the sons of Pericles, who died of the plague, should have conversed with Protagoras when he came the second time to

¹ *Θρασύμαχος*, an audacious disputant; a name derived from *θρασύς*, audacious, and *μάχομαι*, to contend.

Athens, as they had died before. And we might mention many other particulars respecting his works to show how wholly fictitious his Dialogues are.

114. But that Plato was ill-natured to everybody is plain from what he says in his dialogue entitled *Ion*; in which first of all he abuses all the poets, and then all those who have been promoted to the highest dignities by the people, such as Phanosthenes of Andros, and Apollodorus of Cyzicus, and also Heraclides of Clazomenæ. And in his *Menon* he abuses those who have been the greatest men among the Athenians — Aristides and Themistocles; and he extols Meno, who betrayed the Greeks. But in his *Euthydemus* he attacks this same Meno and his brother Dionysiodorus, and calls them men slow to learn any good thing, and contentious people, reproaching them with their flight from Chios, which was their native place, from which they went and settled in Thurii. And, in his essay on Manly Courage, he attacks Melesias, the son of that Thucydides who headed the opposite party to Pericles, and Lysimachus, the son of Aristides the Just, saying that they both fell far short of their fathers' virtues. And as to what he said about Alcibiades, in his *Banquet*, that is not fit to be produced to light; nor is what he says in the first of the Dialogues which go by his name. For the second Alcibiades is said by some people to be the work of Xenophon; as also the *Halcyon* is said to be the work of Leon the Academician, as Nicias of Nicæa says. Now, the things which he has said against Alcibiades I will pass over; but I cannot forbear to mention his calling the Athenian people a random judge, guided only by outward appearance. And he praises the Lacedæmonians, and extols also the Persians, who are the enemies of all the Greeks.

And he calls Cleinias the brother of Alcibiades a madman; and the sons of Pericles he makes out to be fools; and Meidias he calls a man fit for nothing but killing quails; and of the people of the Athenians he says, that it wears a fair mask, but that one ought to strip the mask off, and look at it then; for he says that it will then be seen that it is only clothed with a specious appearance of a beauty which is not genuine.

115. But in the *Cimon* he does not abstain from accusing Themistocles, and Alcibiades, and Myronides, and even Cimon himself; and his *Crito* contains an invective against Sopho-

cles ; and his Gorgias contains an invective not only against the man from whom it is named, but also against Archelaus, king of Macedon, whom he reproaches not only with his ignoble birth, but also with having killed his master. And this is the very same Plato whom Speusippus represents as having, while he professed to be a great friend of Archelaus, assisted Philip to get possession of the kingdom. At all events, Carystius of Pergamus, in his Historical Commentaries, writes as follows :—"Speusippus, hearing that Philip used calumnious language respecting Plato, wrote something of this sort in his letter to him : 'Just as if men did not know that Philip originally obtained the kingdom by the assistance of Plato.' For Plato sent Euphræus of Oreum to Perdiccas, who persuaded him to apportion a certain district to Philip ; and so he, maintaining a force in that country, when Perdiccas died, having all his forces in a state of preparation, seized the supreme power." But whether all this is true or not, God knows.

But his fine Protagoras, besides that it contains attacks on many poets and wise men, also shows up the life of Callias with much greater severity than Eupolis does in his Flatterers. And in his Menexenus, not only is Hippias the Elean turned into ridicule, but also Antipho the Rhamnusian, and Lamprus the musician. And the day would fail me, if I were inclined to go through the names of all those who have been abused by that wise man. Nor indeed do I praise Antisthenes ; for he, having abused many men, did not abstain even from Plato himself, but, having given him the odious name of Sathon, he then published a dialogue under this name.

116. But Hegesander the Delphian, in his Commentaries, speaking about the universal ill-nature of Plato towards everybody, writes as follows :—"After the death of Socrates, when a great many of his friends, being present at a banquet, were very much out of spirits, Plato, being present, taking the cup, exhorted them not to despond, as he himself was well able to lead the school ; and, so saying, he pledged Apollodorus : and he said, 'I would rather have taken the cup of poison from Socrates than that pledge of wine from you.' For Plato was considered to be an envious man, and to have a disposition which was far from praiseworthy ; for he

ridiculed Aristippus when he went to visit Dionysius, though he himself had three times sailed to Sicily,—once for the purpose of investigating the torrents of lava which flow from Mount Ætna, when he lived with the elder Dionysius, and was in danger from his displeasure; and twice he went to visit the younger Dionysius.”

And again, though Æschines was a poor man, and had but one pupil, Xenocrates, he seduced him from him; and he was also detected in instigating the commencement of a prosecution against Phædo, which, if successful, would have reduced him to slavery; and altogether he displayed the feelings of a stepmother towards all the pupils of Socrates. On which account, Socrates, making a not very unreasonable conjecture respecting him, said in the presence of several persons that he had had a dream, in which he thought he had seen the following vision. “For I thought,” said he, “that Plato had become a crow, and leaped on my head, and began to scratch my bald place, and to take a firm hold, and so to look about him. I think, therefore,” said he, “that you, O Plato, will say a good many things which are false about my head.” And Plato, besides his ill-nature, was very ambitious and vainglorious; and he said, “My last tunic, my desire of glory, I lay aside in death itself—in my will, and in my funeral procession, and in my burial;” as Dioscorides relates in his *Memorabilia*. And as for his desire of founding cities and making laws, who will not say that these are very ambitious feelings? And this is plain from what he says in the *Timæus*—“I have the same feelings towards my constitution that a painter would have towards his works; for as he would wish to see them possessed of the power of motion and action, so too do I wish to see the citizens whom I here describe.”

117. But concerning the things which he has said in his Dialogues, what can any one say? For the doctrine respecting the soul, which he makes out to be immortal, even after it is separated from the body, and after the dissolution of this latter, was first mentioned by Homer; for he has said, that the soul of Patroclus—

Fled to the shades below,
Lamenting its untimely fate, and leaving
Its vigour and its youth.

If, then, any one were to say that this is also the argument of

Plato, still I do not see what good we have got from him; for if any one were to agree that the souls of those who are dead do migrate into other natures, and do mount up to some higher and purer district, as partaking of its lightness, still what should we get by that theory? For, as we have neither any recollection of where we formerly were, nor any perception whether we really existed at all, what do we get by such an immortality as that?

And as to the book of the Laws composed by him, and the Polity which was written before the Laws, what good have they done us? And yet he ought (as Lyeurgus did the Lacedæmonians, and as Solon did the Athenians, and Zaleucus the Thurians), if they were excellent, to have persuaded some of the Greeks to adopt them. For a law (as Aristotle says) is a form of words decided on by the common agreement of a city, pointing out how one ought to do everything. And how can we consider Plato's conduct anything but ridiculous; since, when there were already three Athenian lawgivers who had a great name,—Draco, and Plato himself, and Solon,—the citizens abide by the laws of the other two, but ridicule those of Plato? And the case of the Polity is the same. Even if his Constitution is the best of all possible constitutions, yet, if it does not persuade us to adopt it, what are we the better for it? Plato, then, appears to have written his laws, not for men who have any real existence, but rather for a set of men invented by himself; so that one has to look for people who will use them. But it would have been better for him to write such things as he could persuade men of; and not to act like people who only pray, but rather like those who seize hold of what offers itself to them.

118. However, to say no more on this point, if any one were to go through his *Timæus* and his *Gorgias*, and his other dialogues of the same character, in which he discusses the different subjects of education, and subjects of natural philosophy, and several other circumstances,—even when considered in this light, he is not to be admired on this account; for one may find these same topics handled by others, either better than by him, or at all events not worse. For Theopompus the Chian, in his book *Against the School of Plato*, says—“We shall find the greater part of his Dialogues useless and false, and a still greater number borrowed from other people;

as some of them come from the school of Aristippus, and some from that of Antisthenes, and a great many from that of Bryson of Heraclea." And as to the disquisitions which he enters into about man, we also seek in his arguments for what we do not find. But what we do find are banquets, and conversations about love, and other very unseemly harangues, which he composed with great contempt for those who were to read them, as the greater part of his pupils were of a tyrannical and calumnious disposition.

119. For Euphræus, when he was sojourning with king Perdiccas in Macedonia, was not less a king than the other, being a man of a depraved and calumnious disposition, who managed all the companionship of the king in so cold a manner, that no one was allowed to partake of his entertainments unless he knew something about geometry or philosophy; on which account, after Philip obtained the government, Parmenio, having caught him in Oreum, put him to death; as Carystius relates in his Historical Commentaries. And Callippus the Athenian, who was himself a pupil of Plato, having been a companion and fellow-pupil of Dion, and having travelled with him to Syracuse, when he saw that Dion was attempting to make himself master of the kingdom, slew him; and afterwards, attempting to usurp the supreme power himself, was slain too. And Euagon of Lampsacus (as Eurypylus says, and Dicæocles of Cnidus, in the ninety-first book of his Commentaries, and also Demochares the orator, in his argument in defence of Sophocles, against Philo), having lent his native city money on the security of its Acropolis, and being afterwards unable to recover it, endeavoured to seize on the tyranny, until the Lampsacenes attacked him, and repaid him the money, and drove him out of the city. And Timæus of Cyzicus (as the same Demochares relates), having given largesses of money and corn to his fellow-citizens, and being on this account believed by the Cyzicenes to be an excellent man, after having waited a little time, attempted to overturn the constitution with the assistance of Aridæus; and being brought to trial and convicted, and branded with infamy, he remained in the city to an extreme old age, being always, however, considered dishonoured and infamous.

And such now are some of the Academicians, who live in

a scandalous and infamous manner. For they, having by impious and unnatural means acquired vast wealth by trickery, are at present highly thought of; as Chæron of Pellene, who was not only a pupil of Plato, but of Xenocrates also. And he too, having usurped the supreme power in his country, and having exercised it with great severity, not only banished the most virtuous men in the city, but also gave the property of the masters to their slaves, and gave their wives also to them, compelling them to receive them as their husbands; having got all these admirable ideas from that excellent Polity and those illegal Laws of Plato.

120. On which account Ehippus the comic poet, in his Shipwrecked Man, has turned into ridicule Plato himself, and some of his acquaintances, as being sycophants for money, showing that they used to dress in a most costly manner, and that they paid more attention to the elegance of their persons than even the most extravagant people among us. And he speaks as follows—

Then some ingenious young man rising up,
Some pupil of the New Academy,
Brought up at Plato's feet and those of Bryso,
That bold, contentious, covetous philosopher,—
And urged by strong necessity, and able,
By means of his small-wages-seeking art,
To speak before th' assembly, in a manner
Not altogether bad; having his hair
Carefully trimm'd with a new-sharpen'd razor,
And letting down his beard in graceful fall,
Putting his well-shod foot in his neat slipper,
Binding his ancles in the equal folds
Of his well-fitting hose, and well protected
Across the chest with the breastplate of his cloak,
And leaning, in a posture dignified,
Upon his staff; said, as it seems to me,
With mouthing emphasis, the following speech,
More like a stranger than a citizen,—
“Men of the land of wise Athenians.”

And here let us put an end to this part of the discussion, my friend Timocrates. And we will next proceed to speak of those who have been notorious for their luxury.

LONDON:
M. CLAY, PRINTER, BREAD STREET HILL.

THE
DEIPNOSOPHISTS
OR
BANQUET OF THE LEARNED
OF
ATHENÆUS.

LITERALLY TRANSLATED
BY C. D. YONGE, B. A.

WITH AN APPENDIX OF POETICAL FRAGMENTS,
RENDERED INTO ENGLISH VERSE BY VARIOUS AUTHORS,
AND A GENERAL INDEX.

IN THREE VOLUMES.
VOL. III.

LONDON:
HENRY G. BOHN, YORK STREET, COVENT GARDEN.

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BOOK XII.

1. You appear to me, my good friend Timocrates, to be a man of Cyrene, according to the Tyndareus of Alexis—

For there if any man invites another
To any banquet, eighteen others come;
Ten chariots, and fifteen pairs of horses,
And for all these you must provide the food,
So that 'twere better to invite nobody

And it would be better for me also to hold my tongue, and not to add anything more to all that has been said already; but since you ask me very earnestly for a discussion on those men who have been notorious for luxury, and on their effeminate practices, you must be gratified.

2. For enjoyment is connected, in the first instance, with appetite; and in the second place, with pleasure. And Sophocles the poet, being a man fond of enjoyment, in order to avoid accusing old age, attributed his impotence in amatory pleasures to his temperance, saying that he was glad to be released from them as from some hard master. But I say that the Judgment of Paris is a tale originally invented by the ancients, as a comparison between pleasure and virtue. Accordingly, when Venus, that is to say pleasure, was preferred, everything was thrown into confusion. And that excellent writer Xenophon seems to me to have invented his fable about Hercules and Virtue on the same principle. For according to Empedocles—

Mars was no god to them, nor gallant War,
Nor Jupiter the king, nor Saturn old,
Nor Neptune; Venus was their only queen.
Her they propitiate and duly worship
With pious images, with beauteous figures
Skillfully carved; with fragrant incenses,
And holy offerings of unmix'd myrrh,
And sweetly smelling frankincense; and many
A pure libation of fresh golden honey
They pour'd along the floor.

And Menander, in his Harp-player, speaking of some one who was very fond of music, says—

He was to music much devoted, and
Sought ever pleasing sounds to gratify
His delicate taste.

3. And yet some people say that the desire of pleasure is a natural desire, as may be proved by all animals becoming enslaved by it; as if cowardice, and fear, and all sorts of other passions were not also common to all animals, and yet these are rejected by all who use their reason. Accordingly, to be very eager in the pursuit of pleasure is to go hunting for pain. On which account Homer, wishing to represent pleasure in an odious light, says that the greatest of the gods receive no advantage from their power, but are even much injured by it, if they will allow themselves to be hurried away by the pursuit of pleasure. For all the anxiety which Jupiter, when awake, lavished on the Trojans, was lost in open day, when he abandoned himself to pleasure. And Mars, who was a most valiant deity, was put in chains by Vulcan, who was very powerless, and incurred great disgrace and punishment, when he had given himself up to irrational love; and therefore he says to the Gods, when they came to see him in fetters—

Behold, on wrong
Swift vengeance waits, and art subdues the strong.
Dwells there a god on all th' Olympian brow
More swift than Mars, and more than Vulcan slow?
Yet Vulcan conquers, and the God of arms
Must pay the penalty for lawless charms.¹

But no one ever calls the life of Aristides a life of pleasure (ἡδύς), but that is an epithet they apply to Smindyrides the Sybarite, and to Sardanapalus, though as far as glory went, as Theophrastus says in his book on Pleasure, it was a far more splendid one; but Aristides never devoted himself to luxury as those other men did. Nor would any one call the life of Agesilaus the king of the Lacedæmonians ἡδύς; but this name they would apply rather to the life of Ananis, a man who, as far as real glory is concerned, is totally unknown. Nor would one call the life of the heroes who fought

¹ This is a blunder of Athenæus. Mars does not say this, but it is the observation made by the gods to each other.

* Ὡδε δέ τις εἶπεσκε ἰδὼν ἐς πλεῖστον ἄλλον. Odys. viii. 328.

against Troy ἦδύς; but they would speak in that way much more of the men of the present time; and naturally enough. For the lives of those men were destitute of any luxurious preparation, and, as I might almost say, had no seasoning to them, inasmuch as at that time there was no commercial intercourse between nations, nor were the arts of refinement carried to any degree of accuracy; but the life of men of the present day is planned with entire reference to laziness, and enjoyment, and to all sorts of pastimes.

4. But Plato, in his *Philebus*, says—"Pleasure is the most insolent of all things; and, as it is reported, in amatory enjoyments, which are said to be the most powerful of all, even perjury has been pardoned by the Gods, as if pleasure was like a child, incapable of distinguishing between right and wrong." And in the eighth book of his *Polity*, the same Plato has previously dilated upon the doctrine so much pressed by the Epicureans, that, of the desires, some are natural but not necessary, and others neither natural nor necessary, writing thus—"Is not the desire to eat enough for health and strength of body, and for bread and meat to that extent, a necessary desire?—I think it is.—At all events, the desire for food for these two purposes is necessary, inasmuch as it is salutary, and inasmuch as it is able to remove hunger?—No doubt.—And the desire for meat, too, is a necessary desire, if it at all contributes to a good habit of body?—Most undoubtedly.—What, then, are we to say? Is no desire which goes beyond the appetite for this kind of food, and for other food similar to it, and which, if it is checked in young people, can be entirely stifled, and which is injurious also to the body, and injurious also to the mind, both as far as its intellectual powers are concerned, and also as to its temperance, entitled to be called a necessary one?—Most certainly not."

5. But Heraclides of Pontus, in his treatise on Pleasure, speaks as follows—"Tyrants and kings, having all kinds of good things in their power, and having had experience of all things, place pleasure in the first rank, on the ground that pleasure makes the nature of man more magnanimous. Accordingly, all those who have honoured pleasure above everything, and who have deliberately chosen to live a life of luxury, have been magnanimous and magnificent people, as,

for instance, the Medes and the Persians. For they, of all men, are those who hold pleasure and luxury in the highest honour; and they, at the same time, are the most valiant and magnanimous of all the barbarians. For to indulge in pleasure and luxury is the conduct of freeborn men and of a liberal disposition. For pleasure relaxes the soul and invigorates it. But labour belongs to slaves and to mean men; on which account they are contracted in their natural dispositions. And the city of the Athenians, while it indulged in luxury, was a very great city, and bred very magnanimous men. For they wore purple garments, and were clad in embroidered tunics; and they bound up their hair in knots, and wore golden grasshoppers over their foreheads and in their hair: and their slaves followed them, bearing folding chairs for them, in order that, if they wished to sit down, they might not be without some proper seat, and forced to put up with any chance seat. And these men were such heroes, that they conquered in the battle of Marathon, and they alone worsted the power of combined Asia. And all those who are the wisest of men, and who have the greatest reputation for wisdom, think pleasure the greatest good. Simonides certainly does when he says—

For what kind of human life
Can be worth desiring,
If pleasure be denied to it?
What kingly power even?
Without pleasure e'en the gods
Have nothing to be envied for.

And Pindar, giving advice to Hiero the tyrant of Syracuse, says—

Never obscure fair pleasure in your life;
A life of pleasure is the best for man.

And Homer, too, speaks of pleasure and indulgence in the following terms—

How sweet the products of a peaceful reign,—
The heaven-taught poet and enchanting strain,
The well-fill'd palace, the perpetual feast,
A loud rejoicing, and a people hlest!
How goodly seems it ever to employ
Man's social days in union and in joy;
The plenteous board high heap'd with cates divine,
And o'er the foaming bowl the laughing wine.

And again, he calls the gods "living at ease." And "at ease" certainly means "without labour;" as if he meant to show by this expression, that the greatest of all evils is labour and trouble in life.

6. On which account Megacrides finds fault with those poets who came after Homer and Hesiod, and have written about Hercules, relating how he led armies and took cities,—who passed the greater part of his life among men in the most excessive pleasure, and married a greater number of women than any other man; and who had unacknowledged children, by a greater number of virgins, than any other man. For any one might say to those who do not admit all this—"Whence, my good friends, is it that you attribute to him all this excessive love of eating; or whence is it that the custom has originated among men of leaving nothing in the cup when we pour a libation to Hercules, if he had no regard for pleasure? or why are the hot springs which rise out of the ground universally said to be sacred to Hercules; or why are people in the habit of calling soft couches the beds of Hercules, if he despised all those who live luxuriously? Accordingly, says he, the later poets represent him as going about in the guise of a robber by himself, having a club, and a lion's hide, and his bow. And they say that Stesichorus of Himera was the original inventor of this fable. But Xanthus the lyric poet, who was more ancient than Stesichorus, as Stesichorus himself tells us, does not, according to the statement of Megacrides, clothe him in this dress, but in that which Homer gives him. But Stesichorus perverted a great many of the accounts given by Xanthus, as he does also in the case of what is called the Oresteia. But Antisthenes, when he said that pleasure was a good, added—"such as brought no repentance in its train."

7. But Ulysses, in Homer, appears to have been the original guide to Epicurus, in the matter of that pleasure which he has always in his mouth; for Ulysses says to Alcinous—

..... Thou whom first in sway,
As first in virtue, these thy realms obey,
How goodly seems it ever to employ
Man's social days in union and in joy!
The plenteous board high heap'd with cates divine,
And o'er the foaming bowl the laughing wine,

The well-fill'd palace, the perpetual feast,
Are of all joys most lasting and the best.

But Megacledes says that Ulysses is here adapting himself to the times, for the sake of appearing to be of the same disposition as the Phæacians; and that with that view he embraces their luxurious habits, as he had already heard from Alcinous, speaking of his whole nation—

To dress, to dance, to sing, our sole delight,
The feast or bath by day, and love by night;

for he thought that that would be the only way by which he could avoid failing in the hopes he cherished. And a similar man is he who recommends Amphilochous his son—

Remember thou, my son, to always dwell
In every city cherishing a mind
Like to the skin of a rock-haunting fish;
And always with the present company
Agree, but when away you can change your mind.

And Sophocles speaks in a like spirit, in the *Iphigenia*—

As the wise polypus doth quickly change
His hue according to the rocks he's near,
So change your mind and your apparent feelings.

And Theognis says—

Imitate the wary cunning of the polypus.

And some say that Homer was of this mind, when he often prefers the voluptuous life to the virtuous one, saying—

And now Olympus' shining gates unfold;
The Gods with Jove assume their thrones of gold;
Immortal Hebe, fresh with bloom divine,
The golden goblet crowns with purple wine;
While the full bowl flows round the Powers employ
Their careful eyes on long-contended Troy.

And the same poet represents Menelaus as saying—

Nor then should aught but death have torn apart
From me so loving and so glad a heart.

And in another place—

We sat secure, while fast around did roll
The dance, and jest, and ever-flowing bowl.

And in the same spirit Ulysses, at the court of Alcinous, represents luxury and wantonness as the main end of life.

8. But of all nations the Persians were the first to become notorious for their luxury; and the Persian kings even spent their winters at Susa and their summers at Echatana. And

Aristocles and Chares say that Susa derives its name from the seasonable and beautiful character of the place : for that what the Greeks call the lily, is called in the Persian language *σοῦσον*. But they pass their autumns in Persepolis ; and the rest of the year they spend in Babylon. And in like manner the kings of the Parthians spend their spring in Rhagæ, and their winter in Babylon, and the rest of the year at Hecatompylus. And even the very thing which the Persian monarchs used to wear on their heads, showed plainly enough their extreme devotion to luxury. For it was made, according to the account of Dinon, of myrrh and of something called labyzus. And the labyzus is a sweet-smelling plant, and more valuable than myrrh. And whenever, says Dinon, the king dismounts from his chariot, he does not jump down, however small the height from the chariot to the ground may be, nor is he helped down, leaning on any one's hand, but a golden chair is always put by him, and he gets on that to descend ; on which account the king's chairbearer always follows him. And three hundred women are his guard, as Heraclides of Cumæ relates, in the first book of his history of Persia. And they sleep all day, that they may watch all night ; and they pass the whole night in singing and playing, with lights burning. And very often the king takes pleasure with them in the hall of the Melophori. The Melophori are one of his troops of guards, all Persians by birth, having golden apples (*μῆλα*) on the points of their spears, a thousand in number, all picked men out of the main body of ten thousand Persians who are called the Immortals. And the king used to go on foot through this hall, very fine Sardian carpets being spread in his road, on which no one but the king ever trod. And when he came to the last hall, then he mounted a chariot, but sometimes he mounted a horse ; but on foot he was never seen outside of his palace. And if he went out to hunt, his concubines also went with him. And the throne on which he used to sit, when he was transacting business, was made of gold ; and it was surrounded by four small pillars made of gold, inlaid with precious stones, and on them there was spread a purple cloth richly embroidered.

9. But Clearchus the Solensian, in the fourth book of his Lives, having previously spoken about the luxury of the

Medes, and having said that on this account they made eunuchs of many citizens of the neighbouring tribes, adds, "that the institution of the Melophori was adopted by the Persians from the Medes, being not only a revenge for what they had suffered themselves, but also a memorial of the luxury of the bodyguards, to indicate to what a pitch of effeminacy they had come. For, as it seems, the unseasonable and superfluous luxury of their daily life could make even the men who are armed with spears, mere mountebanks." And a little further on he says—"And accordingly, while he gave to all those who could invent him any new kind of food, a prize for their invention, he did not, while loading them with honours, allow the food which they had invented to be set before them, but enjoyed it all by himself, and thought this was the greatest wisdom. For this, I imagine, is what is called the brains of Jupiter and of a king at the same time."

But Chares of Mitylene, in the fifth book of his History of Alexander, says—"The Persian kings had come to such a pitch of luxury, that at the head of the royal couch there was a supper-room laid with five couches, in which there were always kept five thousand talents of gold; and this was called the king's pillow. And at his feet was another supper-room, prepared with three couches, in which there were constantly kept three thousand talents of silver; and this was called the king's footstool. And in his bed-chamber there was also a golden vine, inlaid with precious stones, above the king's bed." And this vine, Amyntas says in his Posts, had bunches of grapes, composed of most valuable precious stones; and not far from it there was placed a golden bowl, the work of Theodorus of Samos. And Agathocles, in the third book of his History of Cyzicus, says, that there is also among the Persians a water called the golden water, and that it rises in seventy springs; and that no one ever drinks of it but the king alone, and the eldest of his sons. And if any one else drinks of it, the punishment is death.

10. But Xenophon, in the eighth book of his *Cyropædia*, says—"They still used at that time to practise the discipline of the Persians, but the dress and effeminacy of the Medes. But now they disregard the sight of the ancient Persian bravery becoming extinct, and they are solicitous only to preserve the effeminacy of the Medes. And I think it a

good opportunity to give an account of their luxurious habits. For, in the first place, it is not enough for them to have their beds softly spread, but they put even the feet of their couches upon carpets in order that the floor may not present resistance to them, but that the carpets may yield to their pressure. And as for the things which are dressed for their table, nothing is omitted which has been discovered before, and they are also continually inventing something new; and the same is the way with all other delicacies. For they retain men whose sole business it is to invent things of this kind. And in winter it is not enough for them to have their head, and their body, and their feet covered, but on even the tips of their fingers they wear shaggy gloves and finger-stalls; and in summer they are not satisfied with the shade of the trees and of the rocks, but they also have men placed in them to contrive additional means of producing shade." And in the passage which follows this one, he proceeds to say—"But now they have more clothes laid upon their horses than they have even on their beds. For they do not pay so much attention to their horsemanship as to sitting softly. Moreover, they have porters, and bread-makers, and confectioners, and cup-bearers, and men to serve up their meals and to take them away, and men to lull them to sleep and men to wake them, and dressers to anoint them and to rub them, and to get them up well in every respect."

11. The Lydians, too, went to such a pitch of luxury, that they were the first to castrate women, as Xanthus the Lydian tells us, or whoever else it was who wrote the History which is attributed to him, whom Artemon of Cassandra, in his treatise on the Collection of Books, states to have been Dionysius who was surnamed Leather-armed; but Artemon was not aware that Ephorus the historian mentions him as being an older man than the other, and as having been the man who supplied Herodotus with some of his materials. Xanthus, then, in the second book of his Affairs of Lydia, says that Adramyttes, the king of the Lydians, was the first man who ever castrated women, and used female eunuchs instead of male eunuchs. But Clearchus, in the fourth book of his Lives, says—"The Lydians, out of luxury, made parks; and having planted them like gardens, made them very shady, thinking it a refinement in luxury if the sun never touched them with its rays at all; and at last they carried

their insolence to such a height, that they used to collect other men's wives and maidens into a place that, from this conduct, got the name of Hagneon, and there ravished them. And at last, having become utterly effeminate, they lived wholly like women instead of like men; on which account their age produced even a female tyrant, in the person of one of those who had been ravished in this way, by name Omphale. And she was the first to inflict on the Lydians the punishment that they deserved. For to be governed and insulted by a woman is a sufficient proof of the severity with which they were treated. Accordingly she, being a very intemperate woman herself, and meaning to revenge the insults to which she herself had been subjected, gave the maiden daughters of the masters to their slaves, in the very same place in which she herself had been ravished. And then having forcibly collected them all in this place, she shut up the mistresses with their slaves.

On which account the Lydians, wishing to soften the bitterness of the transaction, call the place the Woman's Contest—the Sweet Embrace. And not only were the wives of the Lydians exposed to all comers, but those also of the Epizephyrian Locrians, and also those of the Cyprians—and, in fact, those of all the nations who devote their daughters to the lives of prostitutes; and it appears to be, in truth, a sort of reminding of, and revenge for, some ancient insult. So against her a Lydian man of noble birth rose up, one who had been previously offended at the government of Midas; while Midas lay in effeminacy, and luxury, and a purple robe, working in the company of the women at the loom. But as Omphale slew all the strangers whom she admitted to her embraces, he chastised both—the one, being a stupid and illiterate man, he dragged out by his ears; a man who, for want of sense, had the surname of the most stupid of all animals: but the woman

12. And the Lydians were also the first people to introduce the use of the sauce called caruca; concerning the preparation of which all those who have written cookery books have spoken a good deal—namely, Glaucus the Locrian, and Mithæcus, and Dionysius, and the two Heraclidæ (who were by birth Syracusans), and Agis, and Epænetus, and Dionysius, and also Hegesippus, and Erasistratus, and Euthydemus, and

Criton; and besides these, Stephanus, and Archytas, and Acestius, and Acesias, and Diocles, and Philistion; for I know that all these men have written cookery books. And the Lydians, too, used to speak of a dish which they called candaulus; and there was not one kind of candaulus only, but three, so wholly devoted were they to luxury. And Hegesippus the Tarentine says, that the candaulus is made of boiled meat, and grated bread, and Phrygian cheese, and aniseed, and thick broth: and it is mentioned by Alexis, in his *Woman Working all Night*, or *The Spinners*; and it is a cook who is represented as speaking:—

A. And, besides this, we now will serve you up
A dish whose name's candaulus.

B. I've ne'er tasted
Candaulus, nor have I e'er heard of it.

A. 'Tis a most grand invention, and 'tis mine;
And if I put a dish of it before you,
Such will be your delight that you'll devour
Your very fingers ere you lose a bit of it.
We here will get some balls of snow-white wool.

* * * * *
You will serve up an egg well shred, and twice
Boil'd till it's hard; a sausage, too, of honey;
Some pickle from the frying-pan, some slices
Of new-made Cynthian cheese; and then
A bunch of grapes, steep'd in a cup of wine:
But this part of the dish is always laugh'd at,
And yet it is the mainstay of the meal.

B. Laugh on, my friend; but now be off, I beg,
With all your talk about candauli, and
Your sausages, and dishes, and such luxuries.

Philemon also mentions the candaulus in his *Passer-by*, where he says—

For I have all these witnesses in the city,
That I'm the only one can dress a sausage,
A candaulus, eggs, a thrum, all in no time:
Was there any error or mistake in this?

And Nicostratus, in his *Cook*, says—

A man who could not even dress black broth,
But only thria and candauli.

And Menander, in his *Trophonius*, says—

Here comes a very rich Ionian,
And so I make a good thick soup, and eke
A rich candaulus, amatory food.

And the Lydians, when going out to war, array themselves to

the tune of flutes and pipes, as Herodotus says; and the Lacedæmonians also attack their enemies keeping time to their flutes, as the Cretans keep time to the lyre.

13. But Heraclides of Cumæ, who wrote the History of Persia, having said in his book entitled *The Preparation*, that in the country which produces frankincense the king is independent, and responsible to no one, proceeds as follows:—“And he exceeds every one in luxury and indolence; for he stays for ever in his palace, passing his whole life in luxury and extravagance; and he does no single thing, nor does he see many people. But he appoints the judges, and if any one thinks that they have decided unjustly, there is a window in the highest part of the palace, and it is fastened with a chain: accordingly, he who thinks that an unjust decision has been given against him, takes hold of the chain, and drags the window; and when the king hears it, he summons the man, and hears the cause himself. And if the judges appear to have decided unjustly, they are put to death; but if they appear to have decided justly, then the man who has moved the window is put to death.” And it is said that the sum expended every day on the king, and on his wives and friends, amounts to fifteen Babylonian talents.

14. And among the Tyrrhenians, who carry their luxury to an extraordinary pitch, Timæus, in his first book, relates that the female servants wait on the men in a state of nudity. And Theopompus, in the forty-third book of his History, states, “that it is a law among the Tyrrhenians that all their women should be in common: and that the women pay the greatest attention to their persons, and often practise gymnastic exercises, naked, among the men, and sometimes with one another; for that it is not accounted shameful for them to be seen naked. And that they sup not with their own husbands, but with any one who happens to be present; and they pledge whoever they please in their cups: and that they are wonderful women to drink, and very handsome. And that the Tyrrhenians bring up all the children that are born, no one knowing to what father each child belongs: and the children, too, live in the same manner as those who have brought them up, having feasts very frequently, and being intimate with all the women. Nor is it reckoned among the Tyrrhenians at all disgraceful either to do or suffer anything

in the open air, or to be seen while it is going on; for it is quite the custom of their country: and they are so far from thinking it disgraceful, that they even say, when the master of the house is indulging his appetites, and any one asks for him, that he is doing so and so, using the coarsest possible words for his occupation. But when they are together in parties of companions or relations, they act in the following manner. First of all, when they have stopped drinking, and are about to go to sleep, while the lights are still burning, the servants introduce sometimes courtesans, and sometimes beautiful boys, and sometimes women; and when they have enjoyed them, they proceed to acts of still grosser licentiousness: and they indulge their appetites, and make parties on purpose, sometimes keeping one another in sight, but more frequently making tents around the beds, which are made of plaited laths, with cloths thrown over them. And the objects of their love are usually women; still they are not invariably as particular as they might be; and they are very beautiful, as is natural for people to be who live delicately, and who take great care of their persons."

And all the barbarians who live towards the west, smooth their bodies by rubbing them with pitch, and by shaving them; and among the Tyrrhenians there are many shops in which this trade is practised, and many artists whose sole employment it is, just as there are barbers among us. And when the Tyrrhenians go to these men, they give themselves wholly up to them, not being ashamed of having spectators, or of those who may be passing by. And many of the Greeks, and of those who inhabit Italy, adopt this practice, having learnt it from the Samnites and Messapians. But the Tyrrhenians (as Alcimus relates) are so far gone in luxury, that they even make bread, and box, and flog people to the sound of the flute.

15. The tables of the Sicilians also are very notorious for their luxury. "And they say that even the sea in their region is sweet, delighting in the food which is procured from it," as Clearchus says, in the fifth book of his *Lives*. And why need we mention the Sybarites, among whom bathing men and pourers of water were first introduced in fetters, in order to prevent their going too fast, and to prevent also their scalding the bathers in their haste? And the

Sybarites were the first people to forbid those who practise noisy arts from dwelling in their city; such as braziers, and smiths, and carpenters, and men of similar trades; providing that their slumbers should always be undisturbed. And it used to be unlawful to rear a cock in their city.

And Timæus relates concerning them, that a citizen of Sybaris once going into the country, seeing the husbandmen digging, said that he himself felt as if he had broken his bones by the sight; and some one who heard him replied, "I, when I heard you say this, felt as if I had a pain in my side." And once, at Crotona, some Sybarites were standing by some one of the athletes who was digging up dust for the palaestra, and said they marvelled that men who had such a city had no slaves to dig the palaestra for them. But another Sybarite, coming to Lacedæmon, and being invited to the phiditium, sitting down on a wooden seat and eating with them, said that originally he had been surprised at hearing of the valour of the Lacedæmonians; but that now that he had seen it, he thought that they in no respect surpassed other men: for that the greatest coward on earth would rather die a thousand times than live and endure such a life as theirs.

16. And it is a custom among them that even their children, up to the age when they are ranked among the ephebi, should wear purple robes, and curls braided with gold. And it is a custom with them also to breed up in their houses little mannikins and dwarfs (as Timon says), who are called by some people *στίλπωνες*; and also little Maltese dogs, which follow them even to the gymnasia. And it was these men, and men like them, to whom Masinissa, king of Mauritania, made answer (as Ptolemy relates, in the eighth book of his Commentaries), when they were seeking to buy some monkeys: "Why,—do not your wives, my good friends, produce any offspring?" For Masinissa was very fond of children, and kept about him and brought up the children of his sons, and of his daughters equally, and he had a great many of them: and he brought them all up till they were three years old, and after that he sent them to their parents, having the younger ones to take their places. And Eubulus the comic writer has said the same thing in his *Graces*:—

For is it not, I pray you, better far
For one man, who can well afford such acts,

To rear a man, than a loud gaping goose,
Or sparrow, or ape—most mischievous of beasts?

And Athenodorus, in his treatise on Serious Studies and Amusements, says that "Archytas of Tarentum, who was both a statesman and a philosopher, having many slaves, was always delighted at his entertainments when any of them came to his banquets. But the Sybarites delighted only in Maltese puppy dogs, and in men which were no men."

17. The Sybarites used to wear also garments made of Milesian wool, from which there arose a great friendship between the two cities, as Timæus relates. For of the inhabitants of Italy, the Milesians gave the preference to the Tyrrhenians, and of foreigners to the Ionians, because they were devoted to luxury. But the cavalry of the Sybarites, being in number more than five thousand, used to go in procession with saffron-coloured robes over their breastplates; and in the summer their younger men used to go away to the caves of the Lusiades Nymphs, and live there in all kinds of luxury. And whenever the rich men of that country left the city for the country, although they always travelled in chariots, still they used to consume three days in a day's journey. And some of the roads which led to their villas in the country were covered with awnings all over; and a great many of them had cellars near the sea, into which their wine was brought by canals from the country, and some of it was then sold out of the district, but some was brought into the city in boats. They also celebrate in public numbers of feasts; and they honour those who display great magnificence on such occasions with golden crowns, and they proclaim their names at the public sacrifices and games; announcing not only their general goodwill towards the city, but also the great magnificence which they had displayed in the feasts. And on these occasions they even crown those cooks who have served up the most exquisite dishes. And among the Sybarites there were found baths in which, while they lay down, they were steamed with warm vapours. And they were the first people who introduced the custom of bringing chamber-pots into entertainments. But laughing at those who left their countries to travel in foreign lands, they themselves used to boast that they had grown old without ever having crossed the bridges which led over their frontier rivers.

18. But it seems to me, that besides the fact of the riches of the Sybarites, the very natural character of their country,—since there are no harbours on their coasts, and since, in consequence, nearly all the produce of the land is consumed by the citizens themselves,—and to some extent also an oracle of the God, has excited them all to luxury, and has caused them to live in practices of most immoderate dissoluteness. But their city lies in a hollow, and in summer is liable to excess of cold both morning and evening, but in the middle of the day the heat is intolerable, so that the greater part of them believe that the rivers contribute a great deal to the health of the inhabitants; on which account it has been said, that “a man who, living at Sybaris, wishes not to die before his time, ought never to see the sun either rise or set.” And once they sent to the oracle to consult the God (and one of the ambassadors was named Amyris), and to ask how long their prosperity should last; and the priestess of Delphi answered them—

You shall be happy, Sybarite,—very happy,
And all your time in entertainments pass,
While you continue to th’ immortal gods
The worship due: but when you come, at length,
To honour mortal man beyond the gods,
Then foreign war and intestine sedition
Shall come upon you, and shall crush your city.

When they had heard this they thought the God had said to them that they should never have their luxury terminated; for that there was no chance of their ever honouring a man more than God. But in agreement with the oracle they experienced a change of fortune, when one of them flogging one of his slaves, continued to beat him after he had sought an asylum in a temple; but when at last he fled to the tomb of his father, he let him go, out of shame. But their whole revenues were dissipated by the way in which they rivalled one another in luxury. And the city also rivalled all other cities in luxury. And not long after this circumstance, when many omens of impending destruction, which it is not necessary to allude to further at present, had given them notice, they were destroyed.

19. But they had carried their luxury to such a pitch that they had taught even their horses to dance at their feasts to the music of the flute. Accordingly the people of Crotona,

knowing this, and being at war with them, as Aristotle relates in his History of the Constitution of Sybaris, played before their horses the air to which they were accustomed to dance; for the people of Crotona also had fluteplayers in military uniform. And as soon as the horses heard them playing on the flute, they not only began to dance, but ran over to the army of the Crotonians, carrying their riders with them.

And Charon of Lampsacus tells a similar story about the Cardians, in the second book of his Annals, writing as follows:—"The Bisaltæ invaded the territory of the Cardians, and conquered them. But the general of the Bisaltæ was Onaris; and he, while he was a boy, had been sold as a slave in Cardia; and having lived as a slave to one of the Cardians, he had been taught the trade of a barber. And the Cardians had an oracle warning them that the Bisaltæ would some day invade them; and they very often used to talk over this oracle while sitting in this barber's shop. And Onaris, escaping from Cardia to his own country, prompted the Bisaltæ to invade the Cardians, and was himself elected general of the Bisaltæ. But all the Cardians had been in the habit of teaching their horses to dance at their feasts to the music of the flute; and they, standing on their hind feet, used to dance with their fore feet in time to the airs which they had been taught. Onaris then, knowing these things, got a female fluteplayer from among the Cardians. And this female fluteplayer coming to the Bisaltæ, taught many of their fluteplayers; and when they had learnt sufficiently, he took them in his army against the Cardians. And when the battle took place, he ordered the fluteplayers to play the airs which they had learnt, and which the horses of the Cardians knew. And when the horses heard the flute, they stood up on their hind feet, and took to dancing. But the main strength of the Cardians was in their cavalry, and so they were conquered."

And one of the Sybarites, once wishing to sail over to Crotona, hired a vessel to carry him by himself, on condition that no one was to splash him, and that no one else was to be taken on board, and that he might take his horse with him. And when the captain of the ship had agreed to these terms, he put his horse on board, and ordered some straw to be

spread under the horse. And afterwards he begged one of those who had accompanied him down to the vessel to go with him, saying, "I have already stipulated with the captain of the ship to keep along the shore." But he replied, "I should have had great difficulty in complying with your wishes if you had been going to walk along the seashore, much less can I do so when you are going to sail along the land."

20. But Phylarchus, in the twenty-fifth book of his History, (having said that there was a law at Syracuse, that the women should not wear golden ornaments, nor garments embroidered with flowers, nor robes with purple borders, unless they professed that they were public prostitutes; and that there was another law, that a man should not adorn his person, nor wear any extraordinarily handsome robes, different from the rest of the citizens, unless he meant to confess that he was an adulterer and a profligate: and also, that a freewoman was not to walk abroad when the sun had set, unless she was going to commit adultery; and even by day they were not allowed to go out without the leave of the regulators of the women, and without one female servant following them,)—Phylarchus, I say, states, that "the Sybarites, having given loose to their luxury, made a law that women might be invited to banquets, and that those who intended to invite them to sacred festivities must make preparation a year before, in order that they might have all that time to provide themselves with garments and other ornaments in a suitable manner worthy of the occasion, and so might come to the banquet to which they were invited. And if any confectioner or cook invented any peculiar and excellent dish, no other artist was allowed to make this for a year; but he alone who invented it was entitled to all the profit to be derived from the manufacture of it for that time; in order that others might be induced to labour at excelling in such pursuits. And in the same way, it was provided that those who sold eels were not to be liable to pay tribute, nor those who caught them either. And in the same way the laws exempted from all burdens those who dyed the marine purple and those who imported it."

21. They, then, having carried their luxury and insolence to a great height, at last, when thirty ambassadors came to them from the people of Crotona, slew them all, and threw

their bodies down over the wall, and left them there to be eaten by beasts. And this was the beginning of great evils to them, as the Deity was much offended at it. Accordingly, a few days afterwards all their chief magistrates appeared to see the same vision on one night; for they thought that they saw Juno coming into the midst of the market-place, and vomiting gall; and a spring of blood arose in her temple. But even then they did not desist from their arrogance, until they were all destroyed by the Crotonians. But Heraclides of Pontus, in his treatise on Justice, says,—“The Sybarites having put down the tyranny of Telys, and having destroyed all those who had exercised authority, met them and slew them at the altars of the gods. And at the sight of this slaughter the statue of Juno turned itself away, and the floor sent up a fountain of blood, so that they were forced to cover all the place around with brazen tablets, wishing to stop the rising of the blood: on which account they were all driven from their city and destroyed. And they had also been desirous to obscure the glory of the famous games at Olympia; for watching the time when they are celebrated, they attempted to draw over the athletes to their side by the extravagance of the prizes which they offered.”

22. And the men of Crotona, as Timæus says, after they had destroyed the people of Sybaris, began to indulge in luxury; so that their chief magistrate went about the city clad in a purple robe, and wearing a golden crown on his head, and wearing also white sandals. But some say that this was not done out of luxury, but owing to Democedes the physician, who was by birth a native of Crotona; and who having lived with Polycrates the tyrant of Samos, and having been taken prisoner by the Persians after his death, was taken to the king of Persia, after Oroetes had put Polycrates to death. And Democedes, having cured Atossa, the wife of Darius, and daughter of Cyrus, who had a complaint in her breast, asked of her this reward, to be sent back to Greece, on condition of returning again to Persia; and having obtained his request he came to Crotona. And as he wished to remain there, when some Persian laid hold of him and said that he was a slave of the king of Persia, the Crotonians took him away, and having stripped the Persian of his robe, dressed the lictor of their chief magistrate in it. And

from that time forward, the licitor, having on the Persian robe, went round with the chief magistrate to all the altars every seventh day; not for the sake of luxury or insolence, but doing it for the purpose of insulting the Persians. But after this the men of Crotoua, as Timæus says, attempted to put an end to the Assembly at Olympia, by appointing a meeting for games, with enormously rich prizes, to be held at exactly the same time as the Olympian games; but some say that the Sybarites did this.

23. But Clearchus, in the fourth book of his *Lives*, says that the people of Tarentum, being a very valiant and powerful people, carried their luxury to such a height, that they used to make their whole body smooth, and that they were the first people who set other nations an example of this smoothness. They also, says he, all wore very beautiful fringes on their garments; such as those with which now the life of woman is refined. And afterwards, being led on by their luxury to insolence, they overthrew a city of the Iapyges, called Carbina, and collected all the boys and maidens, and women in the flower of their age, out of it into the temples of the Carbinians; and building tents there, they exposed them naked by day for all who chose to come and look at them, so that whoever pleased, leaping, as it were, on this unfortunate band, might satiate his appetites with the beauty of those who were there assembled, in the sight of every one, and above all of the Gods, whom they were thinking of but little. And this aroused the indignation of the Deity, so that he struck all the Tarentines who behaved so impiously in Carbina with his thunderbolts. And even to this day at Tarentum every one of the houses has the same number of pillars before its doors as that of the people whom it received back of those who were sent to Iapygia. And, when the day comes which is the anniversary of their death, they do not bewail those who perished at those pillars, nor do they offer the libations which are customary in other cases, but they offer sacrifices to Jupiter the Thunderer.

24. Now the race of the Iapygians came originally from Crete, being descended from those Cretans who came to seek for Glaucus, and settled in that part of Italy; but afterwards, they, forgetting the orderly life of the Cretans, came to such a pitch of luxury, and from thence to such a degree

of insolence, that they were the first people who painted their faces, and who wore headbands and false hair, and who clothed themselves in robes embroidered with flowers, and who considered it disgraceful to cultivate the land, or to do any kind of labour. And most of them made their houses more beautiful than the temples of the gods; and so they say, that the leaders of the Lapygians, treating the Deity with insult, destroyed the images of the gods out of the temples, ordering them to give place to their superiors. On which account, being struck with fire and thunderbolts, they gave rise to this report; for indeed the thunderbolts with which they were stricken down were visible a long time afterwards. And to this very day all their descendants live with shaven heads and in mourning apparel, in want of all the luxuries which previously belonged to them.

25. But the Spaniards, although they go about in robes like those of the tragedians, and richly embroidered, and in tunics which reach down to the feet, are not at all hindered by their dress from displaying their vigour in war; but the people of Massilia became very effeminate, wearing the same highly ornamented kind of dress which the Spaniards used to wear; but they behave in a shameless manner, on account of the effeminacy of their souls, behaving like women, out of luxury: from which the proverb has gone about,—May you sail to Massilia. And the inhabitants of Siris, which place was first inhabited by people who touched there on their return from Troy, and after them by the Colophonians, as Timæus and Aristotle tell us, indulged in luxury no less than the Sybarites; for it was a peculiar national custom of theirs to wear embroidered tunics, which they girded up with expensive girdles (*μίτραι*); and on this account they were called by the inhabitants of the adjacent countries *μιτροχίτωνες*, since Homer calls those who have no girdles *ἀμιτροχίτωνες*. And Archilochus the poet marvelled beyond anything at the country of the Siritans, and at their prosperity. Accordingly, speaking of Thasos as inferior to Siris, he says—

For there is not on earth a place so sweet,
Or lovely, or desirable as that
Which stands upon the stream of gentle Siris.

But the place was called Siris, as Timæus asserts, and as Euripides says too in his play called *The Female Prisoner*, or

Melanippe, from a woman named Siris, but according to Archilochus, from a river of the same name. And the number of the population was very great in proportion to the size of the place and extent of the country, owing to the luxurious and delicious character of the climate all around. On which account nearly all that part of Italy which was colonised by the Greeks was called *Magna Græcia*.

26. "But the Milesians, as long as they abstained from luxury, conquered the Scythians," as Ephorus says, "and founded all the cities on the Hellespont, and settled all the country about the Euxine Sea with beautiful cities. And they all betook themselves to Miletus. But when they were enervated by pleasure and luxury, all the valiant character of the city disappeared, as Aristotle tells us; and indeed a proverb arose from them,—

Once on a time Milesians were brave."

Heraclides of Pontus, in the second book of his treatise on Justice, says,—“The city of the Milesians fell into misfortunes, on account of the luxurious lives of the citizens, and on account of the political factions; for the citizens, not loving equity, destroyed their enemies root and branch. For all the rich men and the populace formed opposite factions (and they call the populace *Gergithæ*). At first the people got the better, and drove out the rich men, and, collecting the children of those who fled into some threshing-floors, collected a lot of oxen, and so trampled them to death, destroying them in a most impious manner. Therefore, when in their turn the rich men got the upper hand, they smeared over all those whom they got into their power with pitch, and so burnt them alive. And when they were being burnt, they say that many other prodigies were seen, and also that a sacred olive took fire of its own accord; on which account the God drove them for a long time from his oracle; and when they asked the oracle on what account they were driven away, he said—

My heart is grieved for the defenceless *Gergithæ*,
So helplessly destroy'd; and for the fate
Of the poor pitch-clad bands, and for the tree
Which never more shall flourish or bear fruit.

And Clearchus, in his fourth book, says that the Milesians, imitating the luxury of the Colophonians, disseminated it

among their neighbours. And then he says that they, when reproved for it, said one to another, "Keep at home your native Milesian wares, and publish them not."

27. And concerning the Scythians, Clearchus, in what follows these last words, proceeds to say—"The nation of the Scythians was the first to use common laws; but after that, they became in their turn the most miserable of all nations, on account of their insolence: for they indulged in luxury to a degree in which no other nation did, being prosperous in everything, and having great resources of all sorts for such indulgences. And this is plain from the traces which exist of it to this day in the apparel worn, and way of life practised, by their chief men. For they, being very luxurious, and indeed being the first men who abandoned themselves wholly to luxury, proceeded to such a pitch of insolence that they used to cut off the noses of all the men wherever they came; and their descendants, after they emigrated to other countries, even now derive their name from this treatment. But their wives used to tattoo the wives of the Thracians, (of those Thracians, that is, who lived on the northern and western frontiers of Scythia,) all over their bodies, drawing figures on them with the tongues of their buckles; on which account, many years afterwards, the wives of the Thracians who had been treated in this manner effaced this disgrace in a peculiar manner of their own, tattooing also all the rest of their skin all over, in order that by this means the brand of disgrace and insult which was imprinted on their bodies, being multiplied in so various a manner, might efface the reproach by being called an ornament. And they lorded it over all other nations in so tyrannical a manner, that the offices of slavery, which are painful enough to all men, made it plain to all succeeding ages what was the real character of "a Scythian command."

Therefore, on account of the number of disasters which oppressed them, since every people had lost, through grief, all the comforts of life, and all their hair at the same time, foreign nations called all cutting of the hair which is done by way of insult, ἀποσκυθίζομαι.

28. And Callias, or Diocles, (whichever was the author of the Cyclopes), ridiculing the whole nation of the Ionians in that play, says—

What has become of that luxurious
 Ionia, with the sumptuous supper-tables?
 Tell me, how does it fare?

And the people of Abydus (and Abydus is a colony of Miletus) are very luxurious in their way of life, and wholly enervated by pleasure; as Hermippus tells us, in his Soldiers—

- A. I do rejoice when I behold an army
 From o'er the sea,—to see how soft they are
 And delicate to view, with flowing hair,
 And well-smooth'd muscles in their tender arms.
 B. Have you heard Abydus has become a man?

And Aristophanes, in his *Triphales*, ridiculing (after the fashion of the comedians) many of the Ionians, says—

Then all the other eminent foreigners
 Who were at hand, kept following steadily,
 And much they press'd him, begging he would take
 The boy with him to Chios, and there sell him:
 Another hoped he'd take him to Clazomenæ;
 A third was all for Ephesus; a fourth
 Preferred Abydus on the Hellespont:
 And all these places in his way did lie.

But concerning the people of Abydus, Antipho, in reply to the attacks of Alcibiades, speaks as follows:—"After you had been considered by your guardians old enough to be your own master, you, receiving your property from their hands, went away by sea to Abydus,—not for the purpose of transacting any private business of your own, nor on account of any commission of the state respecting any public rights of hospitality; but, led only by your own lawless and intemperate disposition, to learn lascivious habits and actions from the women at Abydus, in order that you might be able to put them in practice during the remainder of your life."

29. The Magnesians also, who lived on the banks of the Mæander, were undone because they indulged in too much luxury, as Callinus relates in his *Elegies*; and Archilochus confirms this: for the city of Magnesia was taken by the Ephesians. And concerning these same Ephesians, Democritus, who was himself an Ephesian, speaks in the first book of his treatise on the Temple of Diana at Ephesus; where, relating their excessive effeminacy, and the dyed garments which they used to wear, he uses these expressions:—"And as for the violet and purple robes of the Ionians, and their

saffron garments, embroidered with round figures, those are known to every one; and the caps which they wear on their heads are in like manner embroidered with figures of animals. They wear also garments called sarapes, of yellow, or scarlet, or white, and some even of purple: and they wear also long robes called calasires, of Corinthian workmanship; and some of these are purple, and some violet-coloured, and some hyacinth-coloured; and one may also see some which are of a fiery red, and others which are of a sea-green colour. There are also Persian calasires, which are the most beautiful of all. And one may see also," continues Democritus, "the garments which they call *actææ*; and the *actæa* is the most costly of all the Persian articles of dress: and this *actæa* is woven for the sake of fineness and of strength, and it is ornamented all over with golden millet-grains; and all the millet-grains have knots of purple thread passing through the middle, to fasten them inside the garment." And he says that the Ephesians use all these things, being wholly devoted to luxury.

30. But Duris, speaking concerning the luxury of the Samians, quotes the poems of Asius, to prove that they used to wear armlets on their arms; and that, when celebrating the festival of the Heræa, they used to go about with their hair carefully combed down over the back of their head and over their shoulders; and he says that this is proved to have been their regular practice by this proverb—"To go, like a worshipper of Juno, with his hair braided."

Now the verses of Asius run as follows:—

And they march'd, with carefully comb'd hair
 To the most holy spot of Juno's temple,
 Clad in magnificent robes, whose snow-white folds
 Reach'd to the ground of the extensive earth,
 And golden knobs on them like grasshoppers,
 And golden chaplets loosely held their hair,
 Gracefully waving in the genial breeze;
 And on their arms were armlets, highly wrought,
 and sung
 The praises of the mighty warrior.

But Heraclides of Pontus, in his treatise on Pleasure, says that the Samians, being most extravagantly luxurious, destroyed the city, out of their meanness to one another, as effectually as the Sybarites destroyed theirs.

31. But the Colophonians (as Phylarchus says), who ori-

ginally adopted a very rigid course of life, when, in consequence of the alliance and friendship which they formed with the Lydians, they began to give way to luxury, used to go into public with their hair adorned with golden ornaments, as Xenophanes tells us—

They learnt all sorts of useless foolishness
From the effeminate Lydians, while they
Were held in bondage to sharp tyranny.
They went into the forum richly clad
In purple garments, in numerous companies,
Whose strength was not less than a thousand men,
Boasting of hair luxuriously dress'd,
Dripping with costly and sweet-smelling oils.

And to such a degree did they carry their dissoluteness and their unseemly drunkenness, that some of them never once saw the sun either rise or set: and they passed a law, which continued even to our time, that the female fluteplayers and female harpers, and all such musicians and singers, should receive pay from daybreak to midday, and until the lamps were lighted; but after that they set aside the rest of the night to get drunk in. And Theopompus, in the fifteenth book of his History, says, "that a thousand men of that city used to walk about the city, wearing purple garments, which was at that time a colour rare even among kings, and greatly sought after; for purple was constantly sold for its weight in silver. And so, owing to these practices, they fell under the power of tyrants, and became torn by factions, and so were undone with their country." And Diogenes the Babylonian gave the same account of them, in the first book of his Laws. And Antiphanes, speaking generally of the luxury of all the Ionians, has the following lines in his Dodona:—

Say, from what country do you come, what land
Call you your home? Is this a delicate
Luxurious band of long and soft-robed men
From cities of Ionia that here approaches?

And Theophrastus, in his essay on Pleasure, says that the Ionians, on account of the extraordinary height to which they carried their luxury, gave rise to what is now known as the golden proverb.

32. And Theopompus, in the eighth book of his History of the Affairs of Philip, says that some of those tribes which live on the sea-coast are exceedingly luxurious in their manner of

living. But about the Byzantians and Chalcedonians, the same Theopompus makes the following statement:—"But the Byzantians, because they had been governed a long time by a democracy, and because their city was so situated as to be a kind of mart, and because the whole people spent the whole of their time in the market-place and about the harbour, were very intemperate, and in the constant habit of feasting and drinking at the wine-sellers'. But the Chalcedonians, before they became members of the same city with them, were men who at all times cultivated better habits and principles of life; but after they had tasted of the democracy of the Byzantians, they fell into ruinous luxury, and, from having been most temperate and moderate in their daily life, they became a nation of hard drinkers, and very extravagant." And, in the twenty-first book of the History of the Affairs of Philip, he says that the nation of the Umbrians (and that is a tribe which lives on the shores of the Adriatic) was exceedingly devoted to luxury, and lived in a manner very like the Lydians, and had a fertile country, owing to which they advanced in prosperity.

33. But speaking about the Thessalians, in his fourth book, he says that "they spend all their time among dancing women and flute-playing women, and some spend all the day in dice and drinking, and similar pastimes; and they are more anxious how they may display their tables loaded with all kinds of food, than how they may exhibit a regular and orderly life. But the Pharsalians," says he, "are of all men the most indolent and the most extravagant." And the Thessalians are confessed (as Critias says) to be the most extravagant of all the Greeks, both in their way of living and in their apparel; which was a reason why they conducted the Persians into Greece, desiring to copy their luxury and expense.

But concerning the Ætolians, Polybius tells us, in the thirteenth book of his History, that on account of their continual wars, and the extravagance of their lives, they became involved in debt. And Agatharchides, in the twelfth book of his Histories, says—"The Ætolians are so much the more ready to encounter death, in proportion as they seek to live extravagantly and with greater prodigality than any other nation."

34. But the Sicilians, and especially the Syracusans, are

very notorious for their luxury; as Aristophanes also tells us, in his *Daitaleis*, where he says—

But after that I sent you, you did not
Learn this at all; but only learnt to drink,
And sing loose songs at Syracusan feasts,
And how to share in Sybaritic banquets,
And to drink Chian wine in Spartan cups.

But Plato, in his *Epistles*, says—"It was with this intention that I went to Italy and Sicily, when I paid my first visit there. But when I got there, the way of life that I found there was not at all pleasing to me; for twice in the day they eat to satiety, and they never sleep alone at night; and they indulge also in all other such practices as naturally follow on such habits: for, after such habits as these, no man in all the world, who has been bred up in them from his youth, can possibly turn out sensible; and as for being temperate and virtuous, that none of them ever think of." And in the third book of his *Polity* he writes as follows:—"It seems to me, my friend, that you do not approve of the Syracusan tables, and the Sicilian variety of dishes; and you do not approve either of men, who wish to preserve a vigorous constitution, devoting themselves to Corinthian mistresses; nor do you much admire the delicacy which is usually attributed to Athenian sweetmeats.

35. But Posidonius, in the sixteenth book of his *Histories*, speaking of the cities in Syria, and saying how luxurious they were, writes as follows:—"The inhabitants of the towns, on account of the great fertility of the land, used to derive great revenues from their estates, and after their labours for necessary things used to celebrate frequent entertainments, at which they feasted incessantly, using their *gymnasia* for baths, and anointing themselves with very costly oils and perfumes; and they passed all their time in their *γραμματεῖα*, for that was the name which they gave to their public banquetting-rooms, as if they had been their own private houses; and the greater part of the day they remained in them, filling their bellies with meat and drink, so as even to carry away a good deal to eat at home; and they delighted their ears with the music of a noisy lyre, so that whole cities resounded with such noises." But Agatharchides, in the thirty-fifth book of his *Affairs of Europe*, says—"The Arylicandians of Lycia,

being neighbours of the Limyres, having got involved in debt, on account of the intemperance and extravagance of their way of living, and, by reason of their indolence and devotion to pleasure, being unable to discharge their debts, placed all their hopes on Mithridates, thinking that he would reward them with a general abolition of debts." And, in his thirty-first book, he says that the Zacynthians were inexperienced in war, because they were accustomed to live in ease and opulence.

36. And Polybius, in his seventh book, says, that the inhabitants of Capua in Campania, having become exceedingly rich through the excellence of their soil, fell into habits of luxury and extravagance, exceeding all that is reported of the inhabitants of Crotona or Sybaris. "Accordingly," says he, "they, not being able to bear their present prosperity, called in Hannibal, owing to which act they afterwards suffered intolerable calamities at the hands of the Romans. But the people of Petelia, who kept the promises which they had made to the Romans, behaved with such resolution and fortitude when besieged by Hannibal, that they did not surrender till they had eaten all the hides which there were in the city, and the bark and young branches of all the trees which grew in the city, and till they had endured a siege for eleven months, without any one coming to their assistance; and they did not even then surrender without the permission of the Romans."

37. And Phylarchus, in the eleventh book of his History, says that Æschylus says that the Curetes derived their name from their luxurious habits—

And their luxurious curls, like a fond girl's,

On which account they call'd him *Κουρήτες*.¹

And Agathon in his *Thyestes* says, that "the suitors who courted the daughter of Pronax came sumptuously dressed in all other points, and also with very long, carefully dressed hair. And when they failed in obtaining her hand—

At least (say they) we cut and dress'd our hair,

To be an evidence of our luxury,

A lovely action of a cheerful mind;

And thence we gain'd the glory of a name,—

To be *κουρήτες*, from our well-cut (*κούριμος*) hair."

And the people of Cumæ in Italy, as Hyperochus tells us, or whoever else it was who wrote the History of Cumæ which

¹ From *κείρω*, to cut and dress the hair.

is attributed to him, wore golden brocaded garments all day, and robes embroidered with flowers; and used to go to the fields with their wives, riding in chariots.—And this is what I have to say about the luxury of nations and cities.

38. But of individual instances I have heard the following stories :—Ctesias, in the third book of his History of Persia, says, that all those who were ever kings in Asia devoted themselves mainly to luxury; and above all of them, Ninyas did so, the son of Ninus and Semiramis. He, therefore, remaining in-doors and living luxuriously, was never seen by any one, except by his eunuchs and by his own women.

And another king of this sort was Sardanapalus, whom some call the son of Anacyndaraxes, and others the son of Anabaxarus. And so, when Arbaces, who was one of the generals under him, a Mede by birth, endeavoured to manage, by the assistance of one of the eunuchs, whose name was Sparamizus, to see Sardanapalus; and when he with difficulty prevailed upon him, with the consent of the king himself,—when the Mede entered and saw him, painted with vermilion and adorned like a woman, sitting among his concubines carding purple wool, and sitting among them with his feet up, wearing a woman's robe, and with his beard carefully scraped, and his face smoothed with pumice-stone (for he was whiter than milk, and pencilled under his eyes and eyebrows; and when he saw Arbaces, he was just putting a little more white under his eyes), most historians, among whom Duris is one, relate that Arbaces, being indignant at his countrymen being ruled over by such a monarch as that, stabbed him and slew him. But Ctesias says that he went to war with him, and collected a great army, and then that Sardanapalus, being dethroned by Arbaces, died, burning himself alive in his palace, having heaped up a funeral pile four plethra in extent, on which he placed a hundred and fifty golden couches, and a corresponding number of tables, these, too, being all made of gold. And he also erected on the funeral pile a chamber a hundred feet long, made of wood; and in it he had couches spread, and there he himself lay down with his wife, and his concubines lay on other couches around. For he had sent on his three sons and his daughters, when he saw that his affairs were getting in a dangerous state, to Nineveh, to the king of that city, giving them three thousand talents

of gold. And he made the roof of this apartment of large stout beams, and then all the walls of it he made of numerous thick planks, so that it was impossible to escape out of it. And in it he placed ten millions of talents of gold, and a hundred millions of talents of silver, and robes, and purple garments, and every kind of apparel imaginable. And after that he bade the slaves set fire to the pile; and it was fifteen days burning. And those who saw the smoke wondered, and thought that he was celebrating a great sacrifice; but the eunuchs alone knew what was really being done. And in this way Sardanapalus, who had spent his life in extraordinary luxury, died with as much magnanimity as possible.

39. But Clearchus, relating the history of the king of Persia, says that—"in a very prudent manner he proposed prizes for any one who could invent any delicious food. For this is what, I imagine, is meant by the brains of Jupiter and the king. On which account," continues he, "Sardanapalus was the most happy of all monarchs, who during his whole life preferred enjoyment to everything else, and who, even after his death, shows by his fingers, in the figure carved on his tomb, how much ridicule all human affairs deserve, being not worth the snap of his fingers which he makes anxiety about other things."

However, Sardanapalus does not appear to have lived all his life in entire inaction; for the inscription on his tomb says—

Sardanapalus

The king, and son of Anacyndaraxes,
In one day built Anchiale and Tarsus;
But now he's dead.

And Amyntas, in the third book of his Account of the Posts, says that at Nineveh there is a very high mound, which Cyrus levelled with the ground when he besieged the city, and raised another mound against the city; and that this mound was said to have been erected by Sardanapalus the son of King Ninus; and that on it there was said to be inscribed, on a marble pillar and in Chaldaic characters, the following inscription, which Chærilus translated into Greek, and reduced to metre. And the inscription is as follows—

I was the king, and while I lived on earth,
And saw the bright rays of the genial sun,
I ate and drank and loved; and knew full well

The time that men do live on earth was brief,
 And liable to many sudden changes,
 Reverses, and calamities. Now others
 Will have th' enjoyment of my luxuries,
 Which I do leave behind me. For these reasons
 I never ceased one single day from pleasure.

But Clitarchus, in the fourth book of his History of Alexander, says that Sardanapalus died of old age after he had lost the sovereignty over the Syrians. And Aristobulus says—
 “In Anchiale, which was built by Sardanapalus, did Alexander, when he was on his expedition against the Persians, pitch his camp. And at no great distance was the monument of Sardanapalus, on which there was a marble figure putting together the fingers of its right hand, as if it were giving a fillip. And there was on it the following inscription in Assyrian characters—

Sardanapalus

The king, and son of Anacyndaraxes,
 In one day built Anchiale and Tarsus.
 Eat, drink, and love; the rest's not worth e'en this,—

by “this” meaning the fillip he was giving with his fingers.

40. But Sardanapalus was not the only king who was very luxurious, but so was also Androcotus the Phrygian. For he also used to wear a robe embroidered with flowers; and to adorn himself more superbly than a woman, as Mnaseas relates, in the third book of his History of Europe. But Clearchus, in the fifth book of his Lives, says that Sogaus the king of the Mariandyni used, out of luxury, to eat, till he arrived at old age, out of his nurse's mouth, that he might not have the trouble of chewing his own food; and that he never put his hand lower than his navel; on which account Aristotle, laughing at Xenocrates the Chalcedonian, for a similar preposterous piece of laziness, says—

His hands are clean, but sure his mind is not.

And Ctesias relates that Annarus, a lieutenant of the king of Persia, and governor of Babylon, wore the entire dress and ornaments of a woman; and though he was only a slave of the king, there used to come into the room while he was at supper a hundred and fifty women playing the lyre and singing. And they played and sang all the time that he was eating. And Phœnix of Colophon, the poet, speaking of Ninus, in the first book of his Iambics, says—

There was a man named Ninus, as I hear,
 King of Assyria, who had a sea
 Of liquid gold, and many other treasures,
 More than the whole sand of the Caspian sea.
 He never saw a star in all his life,
 But sat still always, nor did wish to see one;
 He never, in his place among the Magi,
 Roused the sacred fire, as the law bids,
 Touching the God with consecrated wand;
 He was no orator, no prudent judge,
 He never learn'd to speak, or count a sum,
 But was a wondrous man to eat and drink
 And love, and disregarded all besides:
 And when he died he left this rule to men,
 Where Nineveh and his monument now stands:—
 “Behold and hear, whether from wide Assyria
 You come, or else from Media, or if
 You're a Choraxian, or a long-hair'd native
 Of the lake country in Upper India,
 For these my warnings are not vain or false:
 I once was Ninus, a live breathing man,
 Now I am nothing, only dust and clay,
 And all I ate, and all I sang and jested,
 And all I loved
 But now my enemies have come upon me,
 They have my treasures and my happiness,
 Tearing me as the Bacchæ tear a kid;
 And I am gone, not taking with me gold,
 Or horses, or a single silver chariot;
 Once I did wear a crown, now I am dust.

41. But Theopompus, in the fifteenth book of his History of Philip, says that “Straton the king of Sidon surpassed all men in luxury and devotion to pleasure. For as Homer has represented the Phæacians as living feasting and drinking, and listening to harp-players and rhapsodists, so also did Straton pass the whole of his life; and so much the more devoted to pleasure was he than they, that the Phæacians, as Homer reports, used to hold their banquets in the company of their own wives and daughters; but Straton used to prepare his entertainments with flute-playing and harp-playing and lyre-playing women. And he sent for many courtesans from Peloponnesus, and for many musicians from Ionia, and for other girls from every part of Greece; some skilful in singing and some in dancing, for exhibitions of skill in which they had contests before himself and his friends; and with these women he spent a great deal of his time. He then,

delighting in such a life as this, and being by nature a slave to his passions, was also especially urged on by rivalry with Nicocles. For he and Nicocles were always rivalling one another; each of them devoted all his attention to living more luxuriously and pleasantly than the other. And so they carried their emulation to such a height, as we have heard, that when either of them heard from his visitors what was the furniture of the other's house, and how great was the expense gone to by the other for any sacrifice, he immediately set to work to surpass him in such things. And they were anxious to appear to all men prosperous and deserving of envy. Not but what neither of them continued prosperous throughout the whole of their lives, but were both of them destroyed by violent deaths."

And Anaximenes, in his book entitled the Reverses of Kings, giving the same account of Straton, says that he was always endeavouring to rival Nicocles, who was the king of Salamis in Cyprus, and who was exceedingly devoted to luxury and debauchery, and that they both came to a violent end.

42. And in the first book of his History of the Affairs of Philip, Theopompus, speaking of Philip, says—"And on the third day he comes to Onocarsis, which was a strong place in Thrace, having a large grove kept in beautiful order, and full of every resource for living pleasantly, especially during the summer. For it was one of the places which had been especially selected by Cotys, who, of all the kings that ever lived in Thrace, was the most eager in his pursuit of pleasure and luxury. And going round all the country, wherever he saw any place shaded with trees and well watered with springs, he made it into a banqueting place. And going to them whenever he chose, he used to celebrate sacrifices to the Gods, and there he would stay with his lieutenants, being a very happy and enviable man, until he took it into his head to blaspheme Minerva, and to treat her with contempt." And the historian goes on to say, that Cotys once prepared a feast, as if Minerva had married him; and prepared a bedchamber for her, and then, in a state of intoxication, he waited for the goddess. And being already totally out of his mind, he sent one of his body-guards to see whether the goddess had arrived at the bedchamber. And when he came there, and went back and reported that

there was nobody there, he shot him and killed him. And he treated a second in the same way, until a third went, and on his return told him that the goddess had been a long time waiting for him. And this king, being once jealous of his wife, cut her up with his own hands, beginning at her legs.

43. But in the thirteenth book of his History of the Affairs of Philip, speaking of Chabrias the Athenian, he says—"But he was unable to live in the city, partly on account of his intemperance, and partly because of the extravagant habits of his daily life, and partly because of the Athenians. For they are always unfavourable to eminent men; on which account their most illustrious citizens preferred to live out of the city. For instance, Iphicrates lived in Thrace, and Conon in Cyprus, and Timotheus in Lesbos, and Chares at Sigeum, and Chabrias himself in Egypt." And about Chares he says, in his forty-fifth book—"But Chares was a slow and stupid man, and one wholly devoted to pleasure. And even when he was engaged in his military expeditions, he used to take about with him female flute-players, and female harp-players, and a lot of common courtesans. And of the money which was contributed for the purposes of the war, some he expended on this sort of profligacy, and some he left behind at Athens, to be distributed among the orators and those who propose decrees, and on those private individuals who had actions depending. And for all this the Athenian populace was so far from being indignant, that for this very reason he became more popular than any other citizen; and naturally too: for they all lived in this manner, that their young men spent all their time among flute-players and courtesans; and those who were a little older than they, devoted themselves to gambling, and profligacy of that sort; and the whole people spent more money on its public banquets and entertainments than on the provision necessary for the well-doing of the state.

But in the work of Theopompus, entitled, "Concerning the Money of which the Temple at Delphi was pillaged," he says—"Chares the Athenian got sixty talents by means of Lysander. And with this money he gave a banquet to the Athenians in the market-place, celebrating a triumphal sacrifice in honour of their victory gained in the battle which

took place against the foreign troops of Philip." And these troops were commanded by Adæus, surnamed the Cock, concerning whom Heraclides the comic poet speaks in the following manner—

But when he caught the dunghill cock of Philip
Crowing too early in the morn, and straying,
He kill'd him; for he had not got his crest on,
And having kill'd this one, then Chares gave
A splendid banquet to the Athenian people;
So liberal and magnificent was he.

And Duris gives the same account.

44. But Idomeneus tells us that the Pisistratidæ also, Hippias and Hipparchus, instituted banquets and entertainments; on which account they had a vast quantity of horses and other articles of luxury. And this it was that made their government so oppressive. And yet their father, Pisistratus, had been a moderate man in his pleasures, so that he never stationed guards in his fortified places, nor in his gardens, as Theopompus relates in his twenty-first book, but let any one who chose come in and enjoy them, and take whatever he pleased. And Cimon afterwards adopted the same conduct, in imitation of Pisistratus. And Theopompus mentions Cimon in the tenth book of his History of the Affairs of Philip, saying—"Cimon the Athenian never placed any one in his fields or gardens to protect the fruit, in order that any of the citizens who chose might go in and pick the fruit, and take whatever they wanted in those places. And besides this, he opened his house to every one, and made a daily practice of providing a plain meal for a great number of people; and all the poor Athenians who came that way might enter and partake of it. He also paid great attention to all those who from day to day came to ask something of him; and they say that he used always to take about with him one or two young men bearing bags of money. And he ordered them to give money to whoever came to him to ask anything of him. And they say that he also often contributed towards the expense of funerals. And this too is a thing that he often did; whenever he met any citizen badly clad, he used to order one of the young men who were following him to change cloaks with him. And so by all these means he acquired a high reputation, and was the first of all the citizens."

But Pisistratus was in many respects very oppressive; and some say that that statue of Bacchus which there is at Athens was made in his likeness.

45. And Heraclides of Pontus, in his treatise on Pleasure, says that Pericles, nicknamed the Olympian, after he got rid of his wife out of his house, and devoted himself to a life of pleasure, lived with Aspasia, the courtesan from Megara, and spent the greater part of his substance on her. And Themistocles, when the Athenians were not yet in such a state of intoxication, and had not yet begun to use courtesans, openly filled a chariot with prostitutes, and drove early in the morning through the Ceramicus when it was full. But Idomeneus has made this statement in an ambiguous manner, so as to leave it uncertain whether he means that he harnessed the prostitutes in his chariot like horses, or merely that he made them mount his four-horsed chariot. And Possis, in the third book of his History of the Affairs of Magnesia, says, that Themistocles, having been invested with a crowned magistracy in Magnesia, sacrificed to Minerva, and called the festival the Panathenæa. And he sacrificed also to Dionysius Choopotes, and celebrated the festival of the Choeis there. But Clearchus, in the first book of his treatise on Friendship, says that Themistocles had a triclinium of great beauty made for him, and said that he should be quite contented if he could fill that with friends.

46. And Chamæleon of Pontus, in his Essay on Anacreon, having quoted these lines—

And Periphoretus Artemon

Is loved by golden-hair'd Eurypyle,

says that Artemon derived this nickname from living luxuriously, and being carried about (*περιφέρεσθαι*) on a couch. For Anacreon says that he had been previously very poor, and then became on a sudden very luxurious, in the following verses—

Having before a poor berberium cloak,

And scanty cap, and his poor ears

With wooden earrings decorated,

And wearing round his ribs a newly-bought

Raw ox-hide, fitter for a case

For an old-fashion'd shield, this wretch

Artemon, who long has lived

With bakers' women, and the lowest of the low,

Now having found a new style of life,

Often thrusts his neck into the yoke,
Or beneath the spear doth crouch ;
And many a weal he can display,
Mark'd on his back with well-deserved scourge ;
And well pluck'd as to hair and beard.
But now he mounts his chariot, he the son
Of Cyca, and his golden earrings wears ;
And like a woman bears
An ivory parasol o'er his delicate head.

47. But Satyrus, speaking of the beautiful Alcibiades, says, —“It is said that when he was in Ionia, he was more luxurious than the Ionians themselves. And when he was in Thebes he trained himself, and practised gymnastic exercises, being more of a Bœotian than the Thebans themselves. And in Thessaly he loved horses and drove chariots ; being fonder of horses than the Alenadæ : and at Sparta he practised courage and fortitude, and surpassed the Lacedæmonians themselves. And again, in Thrace he out-drunk even the Thracians themselves. And once wishing to tempt his wife, he sent her a thousand Darics in another man's name : and being exceedingly beautiful in his person, he cherished his hair the greater part of his life, and used to wear an extraordinary kind of shoe, which is called Alcibias from him. And whenever he was a choregus, he made a procession clad in a purple robe ; and going into the theatre he was admired not only by the men, but also by the women : on which account Antisthenes, the pupil of Socrates, who often had seen Alcibiades, speaks of him as a powerful and manly man, and impatient of restraint, and audacious, and exceedingly beautiful through all his life.

“ And whenever he went on a journey he used four of the allied cities as his maid-servants. For the Ephesians used to put up a Persian tent for him ; and the Chians used to find him food for his horses ; and the people of Cyzicus supplied him with victims for his sacrifices and banquets ; and the Lesbians gave him wine, and everything else which he wanted for his daily food. And when he came to Athens from Olympia, he offered up two pictures, the work of Aglaophon : one of which represented the priestesses of Olympia and Delphi crowning him ; and in the other Nemea was sitting, and Alcibiades on her knees, appearing more beautiful than any of the women. And even when on military expeditions he wished to appear beautiful ; accordingly he had a shield

made of gold and ivory, on which was carved Love brandishing a thunderbolt as the ensign. And once having gone to supper at the house of Anytus, by whom he was greatly beloved, and who was a rich man, when one of the company who was supping there with him was Thrasyllus, (and he was a poor man,) he pledged Thrasyllus in half the cups which were set out on the side-board, and then ordered the servants to carry them to Thrasyllus's house; and then he very civilly wished Anytus good night, and so departed. But Anytus, in a very affectionate and liberal spirit, when some one said what an inconsiderate thing Alcibiades had done; 'No, by Jove,' said he, 'but what a kind and considerate thing; for when he had the power to have taken away everything, he has left me half.'"

48. And Lysias the orator, speaking of his luxury, says—"For Axiochus and Alcibiades having sailed to the Hellespont, married at Abydus, both of them marrying one wife, Medontias of Abydus, and both cohabited with her. After this they had a daughter, and they said that they could not tell whose daughter she was; and when she was old enough to be married, they both cohabited with her too; and when Alcibiades came to her, he said that she was the daughter of Axiochus, and Axiochus in his turn said she was the daughter of Alcibiades." And he is ridiculed by Eupolis, after the fashion of the comic writers, as being very intemperate with regard to women; for Eupolis says in his *Flatterers*—

A. Let Alcibiades leave the women's rooms.

B. Why do you jest
Will you not now go home and try your hand
On your own wife?

And Pherecrates says—

For Alcibiades, who's no man (*ἀνὴρ*) at all,
Is, as it seems, now every woman's husband (*ἀνὴρ*).

And when he was at Sparta he seduced Timæa, the wife of Agis the king. And when some people reproached him for so doing, he said, "that he did not intrigue with her out of incontinence, but in order that a son of his might be king at Sparta; and that the kings might no longer be said to be descended from Hercules, but from Alcibiades:" and when he was engaged in his military expeditions, he used to take about with him Timandra, the mother of Lais the Corinthian, and Theodote, who was an Athenian courtesan.

49. But after his banishment, having made the Athenians masters of the Hellespont, and having taken more than five thousand Peloponnesians prisoners, he sent them to Athens; and after this, returning to his country, he crowned the Attic triremes with branches, and mitres, and fillets. And fastening to his own vessels a quantity of ships which he had taken, with their beaks broken off, to the number of two hundred, and conveying also transports full of Lacedæmonian and Peloponnesian spoils and arms, he sailed into the Piræus: and the trireme in which he himself was, ran up to the very bars of the Piræus with purple sails; and when it got inside the harbour, and when the rowers took their oars, Chrysogonus played on a flute the trierick air, clad in a Persian robe, and Callippides the tragedian, clad in a theatrical dress, gave the word to the rowers. On account of which some one said with great wit—"Sparta could never have endured two Lysanders, nor Athens two Alcibiadeses." But Alcibiades was imitating the Medism of Pausanias, and when he was staying with Pharnabazus, he put on a Persian robe, and learnt the Persian language, as Themistocles had done.

50. And Duris says, in the twenty-second book of his History,—“Pausanias, the king of Lacedæmon, having laid aside the national cloak of Lacedæmon, adopted the Persian dress. And Dionysius, the tyrant of Sicily, adopted a theatrical robe and a golden tragic crown with a clasp. And Alexander, when he became master of Asia, also adopted the Persian dress. But Demetrius outdid them all; for the very shoes which he wore he had made in a most costly manner; for in its form it was a kind of buskin, made of most expensive purple wool; and on this the makers wove a great deal of golden embroidery, both before and behind; and his cloak was of a brilliant tawny colour; and, in short, a representation of the heavens was woven into it, having the stars and twelve signs of the Zodiac all wrought in gold; and his head-band was spangled all over with gold, binding on a purple broad-brimmed hat in such a manner that the outer fringes hung down the back. And when the Demetrian festival was celebrated at Athens, Demetrius himself was painted on the proscenium, sitting on the world.” And Nymphis of Heraclea, in the sixth book of his treatise on his Country, says,—“Pausanias, who defeated Mardonius at Plataea, having transgressed the laws of Sparta, and given

himself up to pride, when staying near Byzantium, dared to put an inscription on the brazen goblet which is there consecrated to the gods, whose temple is at the entrance of the strait, (and the goblet is in existence to this day,) as if he had dedicated it himself; putting this inscription on it, forgetting himself through his luxury and arrogance—

Pausanias, the general of broad Greece,
Offered this goblet to the royal Neptune,
A fit memorial of his deathless valour,
Here in the Euxine sea. He was by birth
A Spartan, and Cleombrotus's son,
Sprung from the ancient race of Hercules."

51. "Pharax the Lacedæmonian also indulged himself in luxury," as Theopompus tells us in the fourteenth book of his History, "and he abandoned himself to pleasure in so dissolute and unrestrained a manner, that by reason of his intemperance he was much oftener taken for a Sicilian, than for a Spartan by reason of his country." And in his fifty-second book he says that "Archidamus the Lacedæmonian, having abandoned his national customs, adopted foreign and effeminate habits; so that he could not endure the way of life which existed in his own country, but was always, by reason of his intemperance, anxious to live in foreign countries. And when the Tarentines sent an embassy about an alliance, he was anxious to go out with them as an ally; and being there, and having been slain in the wars, he was not thought worthy even of a burial, although the Tarentines offered a great deal of money to the enemy to be allowed to take up his body."

And Phylarchus, in the tenth book of his Histories, says that Isanthes was the king of that tribe of Thracians called Crobyzi, and that he surpassed all the men of his time in luxury; and he was a rich man, and very handsome. And the same historian tells us, in his twenty-second book, that Ptolemy the Second, king of Egypt, the most admirable of all princes, and the most learned and accomplished of men, was so beguiled and debased in his mind by his unseasonable luxury, that he actually dreamed that he should live for ever, and said that he alone had found out how to become immortal. And once, after he had been afflicted by the gout for many days, when at last he got a little better, and saw through his window-blinds some Egyptians dining by the river side, and eating whatever it might be that they had, and

lying at random on the sand, "O wretched man that I am," said he, "that I am not one of those men!"

52. Now Callias and his flatterers we have already sufficiently mentioned. But since Heraclides of Pontus, in his treatise on Pleasures, speaks of him, we will return to the subject and quote what he says:—"When first the Persians made an expedition against Greece, there was, as they say, an Eretrian of the name of Diomnestus, who became master of all the treasures of the general; for he happened to have pitched his tent in his field, and to have put his money away in some room of his house. But when the Persians were all destroyed, then Diomnestus took the money without any one being aware of it; but when the king of Persia sent an army into Eretria the second time, ordering his generals utterly to destroy the city, then, as was natural, all who were at all well off carried away their treasures. Accordingly those of the family of Diomnestus who were left, secretly removed their money to Athens, to the house of Hipponicus, the son of Callias, who was surnamed Ammon; and when all the Eretrians had been driven out of their city by the Persians, this family remained still in possession of their wealth, which was great. So Hipponicus, who was the son of that man who had originally received the deposit, begged the Athenians to grant him a place in the Acropolis, where he might construct a room to store up all this money in, saying that it was not safe for such vast sums to remain in a private house. And the Athenians did grant him such a place; but afterwards, he, being warned against such a step by his friends, changed his mind.

"Callias, therefore, became the master of all this money, and lived a life of pleasure, (for what limit was there to the flatterers who surrounded him, or to the troops of companions who were always about him? and what extravagance was there which he did not think nothing of?) However, his voluptuous life afterwards reduced him so low, that he was compelled to pass the rest of his life with one barbarian old woman for a servant, and he was in want of actual daily necessities, and so he died.

"But who was it who got rid of the riches of Nicias of Pergasa, or of Ischomachus? was it not Autoclees and Epiclees, who preferred living with one another, and who considered everything second to pleasure? and after they had

squandered all this wealth, they drank hemlock together, and so perished."

53. But, concerning the luxury of Alexander the Great, Ephippus the Olynthian, in his treatise on the Deaths of Alexander and Hephæstion, says that "he had in his park a golden throne, and couches with silver feet, on which he used to sit and transact business with his companions." But Nicobule says, that "while he was at supper all the morris dancers and athletes studied to amuse the king; and at his very last banquet, Alexander, remembering an episode in the *Andromeda* of Euripides, recited it in a declamatory manner, and then drank a cup of unmixed wine with great eagerness, and compelled all the rest to do so too." And Ephippus tells us that "Alexander used to wear even the sacred vestments at his entertainments; and sometimes he would wear the purple robe, and cloven sandals, and horns of Ammon, as if he had been the god; and sometimes he would imitate Diana, whose dress he often wore while driving in his chariot; having on also a Persian robe, but displaying above his shoulders the bow and javelin of the goddess. Sometimes also he would appear in the guise of Mercury; at other times, and indeed almost every day, he would wear a purple cloak, and a tunic shot with white, and a cap which had a royal diadem attached to it. And when he was in private with his friends he wore the sandals of Mercury, and the petasus on his head, and held the caduceus in his hand. Often also he wore a lion's skin, and carried a club, like Hercules."

What wonder then is it, if in our time the emperor Commodus, when he drove abroad in his chariot, had the club of Hercules lying beside him, with a lion's skin spread at his feet, and liked to be called Hercules, when even Alexander, the pupil of Aristotle, represented himself as like so many gods, and even like Diana? And Alexander used to have the floor sprinkled with exquisite perfumes and with fragrant wine; and myrrh was burnt before him, and other kinds of incense; and all the bystanders kept silence, or spoke only words of good omen, out of fear. For he was a very violent man, with no regard for human life; for he appeared to be a man of a melancholic constitution. And on one occasion, at Ecbatana, when he was offering a sacrifice to Bacchus, and when everything was prepared in a most lavish manner for the banquet, . . . and

Satrabates the satrap, feasted all the soldiers. . . . "But when a great multitude was collected to see the spectacle," says Ephippus, "there were on a sudden some arrogant proclamations published, more insolent even than Persian arrogance was wont to dictate. For, as different people were publishing different proclamations, and proposing to make Alexander large presents, which they called crowns, one of the keepers of his armoury, going beyond all previous flattery, having previously arranged the matter with Alexander, ordered the herald to proclaim that Gorgos, the keeper of the armoury, presents Alexander, the son of Ammon, with three thousand pieces of gold ; and will also present him, when he lays siege to Athens, with ten thousand complete suits of armour, and with an equal number of catapults and all weapons required for the war.

54. And Chares, in the tenth book of his History of Alexander, says—"When he took Darius prisoner, he celebrated a marriage-feast for himself and his companions, having had ninety-two bedchambers prepared in the same place. There was a house built capable of containing a hundred couches ; and in it every couch was adorned with wedding paraphernalia to the value of twenty minæ, and was made of silver itself ; but his own bed had golden feet. And he also invited to the banquet which he gave, all his own private friends, and those he arranged opposite to himself and the other bridegrooms ; and his forces also belonging to the army and navy, and all the ambassadors which were present, and all the other strangers who were staying at his court. And the apartment was furnished in the most costly and magnificent manner, with sumptuous garments and cloths, and beneath them were other cloths of purple, and scarlet, and gold. And, for the sake of solidity, pillars supported the tent, each twenty cubits long, plated all over with gold and silver, and inlaid with precious stones ; and all around these were spread costly curtains embroidered with figures of animals, and with gold, having gold and silver curtain-rods. And the circumference of the court was four stadia. And the banquet took place, beginning at the sound of a trumpet, at that marriage feast, and on other occasions whenever the king offered a solemn sacrifice, so that all the army knew it.

And this marriage feast lasted five days. And a great number both of barbarians and Greeks brought contributions to it; and also some of the Indian tribes did so. And there were present some wonderful conjurors—Scymnus of Tarentum, and Philistides of Syracuse, and Heraclitus of Mitylene; after whom also Alexis of Tarentum, the rhapsodist, exhibited his skill. There came also harp-players, who played without singing,—Cratinus of Methymne, and Aristonymus the Athenian, and Athenodorus the Teian. And Heraclitus the Tarentine played on the harp, accompanying himself with his voice, and so did Aristocrates the Theban. And of flute-players accompanied with song, there were present Dionysius of Heraclea, and Hyperbolus of Cyzicus. And of other flute-players there were the following, who first of all played the air called The Pythian, and afterwards played with the choruses,—Timotheus, Phrynichus, Caphesias, Diophantus, and also Evius the Chalcidian. And from this time forward, those who were formerly called Dionysio-colaces,¹ were called Alexandro-colaces, on account of the extravagant liberality of their presents, with which Alexander was pleased. And there were also tragedians who acted,—Thessalus, and Athenodorus, and Aristocritus; and of comic actors there were Lycon, and Phormion, and Ariston. There was also Phasimelus the harp-player. And the crowns sent by the ambassadors and by other people amounted in value to fifteen thousand talents.

55. But Polycleetus of Larissa, in the eighth book of his History, says that Alexander used to sleep on a golden couch, and that flute-playing men and women followed him to the camp, and that he used to drink till daybreak. And Clearchus, in his treatise on Lives, speaking of Darius who was dethroned by Alexander, says, “The king of the Persians offered prizes to those who could invent pleasures for him, and by this conduct allowed his whole empire and sovereignty to be subverted by pleasures. Nor was he aware that he was defeating himself till others had wrested his sceptre from him and had been proclaimed in his place.” And Phylarchus, in the twenty-third book of his History, and Agatharchides of Cnidus, in the tenth book of his History of Asia, say that the companions also of Alexander gave way to the most extravagant

¹ Κόλαξ, a flatterer.

luxury. And one of them was a man named Agnon, who used to wear golden studs in his sandals and shoes. And Cleitus, who was surnamed The White, whenever he was about to transact business, used to converse with every one who came to him while walking about on a purple carpet. And Perdikkas and Craterus, who were fond of athletic exercises, had men follow them with hides fastened together so as to cover a place an entire stadium in extent; and then they selected a spot within the encampment which they had covered with these skins as an awning; and under this they practised their gymnastics.

They were followed also by numerous beasts of burden, which carried sand for the use of the palæstra. And Leonatus and Menelaus, who were very fond of hunting, had curtains brought after them calculated to enclose a space a hundred stadia in circumference, with which they fenced in a large space and then practised hunting within it. And as for the golden plane-trees, and the golden vine—having on it bunches of grapes made of emeralds and Indian carbuncles, and all sorts of other stones of the most costly and magnificent description, under which the kings of Persia used often to sit when transacting business,—the expense of all this, says Phylarchus, was far less than the daily sums squandered by Alexander; for he had a tent capable of containing a hundred couches, and fifty golden pillars supported it. And over it were spread golden canopies wrought with the most superb and costly embroidery, to shade all the upper part of it. And first of all, five hundred Persian Melophori stood all round the inside of it, clad in robes of purple and apple-green; and besides them there were bowmen to the number of a thousand, some clad in garments of a fiery red, and others in purple; and many of them had blue cloaks. And in front of them stood five hundred Macedonian Argyraspides; and in the middle of the tent was placed a golden chair, on which Alexander used to sit and transact business, his body-guards standing all around. And on the outside, all round the tent, was a troop of elephants regularly equipped, and a thousand Macedonians, having Macedonian dresses; and then ten thousand Persians: and the number of those who wore purple amounted to five hundred, to whom Alexander gave this dress for them to wear. And though he had such a numerous

retinue of friends and servants, still no one dared to approach Alexander of his own accord ; so great was his dignity and the veneration with which they regarded him. And at that time Alexander wrote letters to the cities in Ionia, and to the Chians first of all, to send him a quantity of purple ; for he wished all his companions to wear purple robes. And when his letter was read among the Chians, Theocritus the philosopher being present, said—

He fell by purple¹ death and mighty fate.

56. And Posidonius, in the twenty-eighth book of his History, says that “Antiochus the king, who was surnamed Grypus, when he was celebrating the games at Daphne, gave a magnificent entertainment ; at which, first of all, a distribution of entire joints took place, and after that another distribution of geese, and hares, and antelopes all alive. There were also,” says he, “distributed golden crowns to the feasters, and a great quantity of silver plate, and of servants, and horses, and camels. And every one was expected to mount a camel, and drink ; and after that he was presented with the camel, and with all that was on the camel, and the boy who stood by it.” And in his fourteenth book, speaking of his namesake Antiochus, who made war upon Arsaces, and invaded Media, he says that “he made a feast for a great multitude every day ; at which, besides the things which were consumed, and the heaps of fragments which were left, every one of the guests carried away with him entire joints of beasts, and birds, and fishes which had never been carved, all ready dressed, in sufficient quantities to fill a waggon. And after this they were presented with a quantity of sweetmeats, and chaplets, and crowns of myrrh and frankincense, with turbans as long as a man, made of strips of gold brocade.

57. But Clytus, the pupil of Aristotle, in his History of Miletus, says that “Polycrates, the tyrant of Samos, collected everything that was worth speaking of everywhere to gratify his luxury, having assembled dogs from Epirus, and goats from Scyros, and sheep from Miletus, and swine from Sicily.”

¹ Πορφύρεος is a common epithet of death in Homer. Liddell and Scott say—“The first notion of πορφύρεος was probably of the troubled sea, *v. πορφύρεω*,”—and refer the use of it in this passage to the colour of the blood, unless it be = μέλας θάνατος.

And Alexis, in the third book of his Samian Annals, says that "Samos was adorned by Polycrates with the productions of many other cities; as he imported Molossian and Lacedæmonian dogs, and goats from Scyros and Naxos, and sheep from Miletus and Attica. He also," says he, "sent for artists, promising them enormous wages. But before he became tyrant, having prepared a number of costly couches and goblets, he allowed any one the use of them who was preparing any marriage-feast or extraordinary entertainment." And after hearing all these particulars we may well admire the tyrant, because it was nowhere written that he had sent for any women or boys from any other countries, although he was of a very amorous constitution, and was a rival in love of Anacreon the poet; and once, in a fit of jealousy, he cut off all the hair of the object of his passion. And Polycrates was the first man who called the ships which he had built Samians, in honour of his country.

But Clearchus says that "Polycrates, the tyrant of the effeminate Samos, was ruined by the intemperance of his life, imitating the effeminate practices of the Lydians; on which account, in opposition to the place in Sardis called the beautiful Ancon, he prepared a place in the chief city of the Samians, called Laura; he made those famous Samian flowers in opposition to the Lydian. And the Samian Laura was a narrow street in the city, full of common women, and of all kinds of food calculated to gratify intemperance and to promote enjoyment, with which he actually filled Greece. But the flowers of the Samians are the preeminent beauty of the men and women, and indeed of the whole city, at its festivals and banquets." And these are the words of Clearchus. And I myself am acquainted with a narrow street in my native city of Alexandria, which to this very day is called the Happy Street, in which every apparatus of luxury used to be sold.

58. But Aristotle, in his treatise on Admirable and Wonderful Things, says that "Alcisthenes of Sybaris, out of luxury, had a garment prepared for him of such excessive expensiveness that he exhibited it at Lacinium, at the festival of Juno, at which all the Italians assemble, and that of all the things which were exhibited that was the most admired." And he says that "Dionysius the elder afterwards became master of

it, and sold it to the Carthaginians for a hundred and twenty talents." Polemo also speaks of it in his book entitled, *A Treatise concerning the Sacred Garments at Carthage*. But concerning Smindyrides of Sybaris, and his luxury, Herodotus has told us, in his sixth book, saying that he sailed from Sybaris to court Agariste, the daughter of Clisthenes the tyrant of Sicyon. "And," says he, "there came from Italy Smindyrides, the son of Hippocrates, a citizen of Sybaris; who carried his luxury to the greatest height that ever was heard of among men. At all events he was attended by a thousand cooks and bird-catchers." Timæus also mentions him in his seventh book. But of the luxury of Dionysius the younger, who was also tyrant of Sicily, an account is given by Satyrus the Peripatetic, in his *Lives*. For he says that he used to fill rooms holding thirty couches with feasters. And Clearchus, in the fourth book of his *Lives*, writes as follows:—"But Dionysius, the son of Dionysius, the cruel oppressor of all Sicily, when he came to the city of the Locrians, which was his metropolis, (for Doris his mother was a Locrian woman by birth,) having strewed the floor of the largest house in the city with wild thyme and roses, sent for all the maidens of the Locrians in turn; and then rolled about naked, with them naked also, on this layer of flowers, omitting no circumstance of infamy. And so, not long afterwards, they who had been insulted in this manner having got his wife and children into their power, prostituted them in the public roads with great insult, sparing them no kind of degradation. And when they had wreaked their vengeance upon them, they thrust needles under the nails of their fingers, and put them to death with torture. And when they were dead, they pounded their bones in mortars, and having cut up and distributed the rest of their flesh, they imprecated curses on all who did not eat of it; and in accordance with this unholy imprecation, they put their flesh into the mills with the flour, that it might be eaten by all those who made bread. And all the other parts they sunk in the sea. But Dionysius himself, at last going about as a begging priest of Cybele, and beating the drum, ended his life very miserably. We, therefore, ought to guard against what is called luxury, which is the ruin of a man's life; and we ought to think insolence the destruction of everything."

59. But Diodorus Siculus, in his books *On the Library*, says that "the citizens of Agrigentum prepared for Gelon a very costly swimming-bath, being seven stadia in circumference and twenty cubits deep; and water was introduced into it from the rivers and fountains, and it served for a great pond to breed fish in, and supplied great quantities of fish for the luxury and enjoyment of Gelon. A great number of swans also," as he relates, "flew into it; so that it was a very beautiful sight. But afterwards the lake was destroyed by becoming filled with mud." And Duris, in the tenth book of his *History of Agathocles*, says that near the city of Hipponium a grove is shown of extraordinary beauty, excellently well watered; in which there is also a place called the Horn of Amalthea; and that this grove was made by Gelon. But Silenus of Calatia, in the third book of his *History of Sicily*, says that near Syracuse there is a garden laid out in a most expensive manner, which is called Mythus, in which Hiero the king used to transact his business. And the whole country about Panormus,¹ in Sicily, is called The Garden, because it is full of highly-cultivated trees, as Callias tells us in the eighth book of his *History of Agathocles*.

And Posidonius, in the eighth book of his *History*, speaking of Damophilus the Sicilian, by whose means it was that the Servile war was stirred up, and saying that he was a slave to his luxury, writes as follows:—"He therefore was a slave to luxury and debauchery. And he used to drive through the country on a four-wheeled chariot, taking with him horses, and servants of great personal beauty, and a disorderly crowd of flatterers and military boys running around his chariot. And ultimately he, with his whole family, perished in a disgraceful manner, being treated with the most extreme violence and insult by his own slaves.

60. And Demetrius Phalereus, as Duris says in the sixteenth volume of his *Histories*, being possessed of a revenue of twelve hundred talents a-year, and spending a small portion of it on his soldiers, and on the necessary expenses of the state, squandered all the rest of it on gratifying his innate love of debauchery, having splendid banquets every day, and a great number of guests to feast with him. And in the prodigality of his expense in his entertainments, he outdid even

¹ The modern Palermo.

the Macedonians, and, at the same time, in the elegance of them, he surpassed the Cyprians and Phœnicians. And perfumes were sprinkled over the ground, and many of the floors in the men's apartments were inlaid with flowers, and were exquisitely wrought in other ways by the artists. There were also secret meetings with women, and other scenes more shameful still. And Demetrius, who gave laws to others, and who regulated the lives of others, exhibited in his own life an utter contempt of all law. He also paid great attention to his personal appearance, and dyed the hair of his head with a yellow colour, and anointed his face with rouge, and smeared himself over with other unguents also; for he was anxious to appear agreeable and beautiful in the eyes of all whom he met.

And in the procession of the Dionysia, which he celebrated when he was archon at Athens, a chorus sang an ode of Siromen the Solensian, addressed to him, in which he was called, Like the Sun :—

And above all the noble prince
Demetrius, like the sun in face,
Honours you, Bacchus, with a holy worship.

And Carystius of Pergamus, in the third book of his Commentaries, says—"Demetrius Phalereus, when his brother Himeræus was put to death by Antipater, was himself staying with Nicanor; and he was accused of having sacrificed the Epiphaneia in honour of his brother. And after he became a friend of Cassander, he was very powerful. And at first his dinner consisted of a kind of pickle, containing olives from all countries, and cheese from the islands; but when he became rich, he bought Moschion, the most skilful of all the cooks and confectioners of that age. And he had such vast quantities of food prepared for him every day, that, as he gave Moschion what was left each day, he (Moschion) in two years purchased three detached houses in the city; and insulted free-born boys, and some of the wives of the most eminent of the citizens: and all the boys envied Theognis, with whom he was in love. And so important an honour was it considered to be allowed to come near Demetrius, that, as he one day had walked about after dinner near the Tripods, on all the following days all the most beautiful boys came together to that place, in the hopes of being seen by him."

61. And Nicolaus the Peripatetic, in the tenth book of his History, and again in the twentieth book, says that Lucullus, when he came to Rome and celebrated his triumph, and gave an account of the war against Mithridates, ran into the most unbounded extravagance, after having previously been very moderate; and was altogether the first guide to luxury, and the first example of it, among the Romans, having become master of the riches of two kings, Mithridates and Tigranes. And Sittius, also, was a man very notorious among the Romans for his luxury and effeminacy, as Rutilius tells us; for as to Apicius, we have already spoken of him. And almost all historians relate that Pausanias and Lysander were very notorious for their luxury; on which account Agis said of Lysander, that Sparta had produced him as a second Pausanias. But Theopompus, in the tenth book of his History of the Affairs of Greece, gives exactly the contrary account of Lysander, saying that "he was a most laborious man, able to earn the goodwill of both private individuals and monarchs, being very moderate and temperate, and superior to all the allurements of pleasure; and accordingly, when he had become master of almost the whole of Greece, it will be found that he never in any city indulged in amatory excesses, or in unreasonable drinking parties and revels."

62. But luxury and extravagance were so very much practised among the ancients, that even Parrhasius the painter always wore a purple robe, and a golden crown on his head, as Clearchus relates, in his Lives: for he, being most immoderately luxurious, and also to a degree beyond what was becoming to a painter, laid claim, in words, to great virtue, and inscribed upon the works which were done by him—

Parrhasius, a most luxurious man,
And yet a follower of purest virtue,
Painted this work.

But some one else, being indignant at this inscription, wrote by the side of it, *ῥαβδοδίαυρος* (worthy of a stick). Parrhasius also put the following inscription on many of his works:—

Parrhasius, a most luxurious man,
And yet a follower of purest virtue,
Painted this work: a worthy citizen
Of noble Ephesus. His father's name
Evenor was, and he, his lawful son,
Was the first artist in the whole of Greece.

He also boasted, in a way which no one could be indignant at, in the following lines :—

This will I say, though strange it may appear,
That clear plain limits of this noble art
Have been discover'd by my hand, and proved.
And now the boundary which none can pass
Is well defined, though nought that men can do
Will ever wholly escape blame or envy.

And once, at Samos, when he was contending with a very inferior painter in a picture of Ajax, and was defeated, when his friends were sympathising with him and expressing their indignation, he said that he himself cared very little about it, but that he was sorry for Ajax, who was thus defeated a second time. And so great was his luxury, that he wore a purple robe, and a white turban on his head; and used to lean on a stick, ornamented all round with golden fretted work: and he used even to fasten the strings of his sandals with golden clasps. However, as regarded his art, he was not churlish or ill-tempered, but affable and good-humoured; so that he sang all the time that he was painting, as Theophrastus relates, in his treatise on Happiness.

But once he spoke in a marvellous strain, more like a quack, when he said, when he was painting the Hercules at Lindus, that the god had appeared to him in a dream, in that form and dress which was the best adapted for painting; on which account he inscribed on the picture—

Here you may see the god as oft he stood
Before Parrhasius in his sleep by night.

63. We find also whole schools of philosophers which have openly professed to have made choice of pleasure. And there is the school called the Cyrenaic, which derives its origin from Aristippus the pupil of Socrates: and he devoted himself to pleasure in such a way, that he said that it was the main end of life; and that happiness was founded on it, and that happiness was at best but short-lived. And he, like the most debauched of men, thought that he had nothing to do either with the recollection of past enjoyments, or with the hope of future ones; but he judged of all good by the present alone, and thought that having enjoyed, and being about to enjoy, did not at all concern him; since the one case had no longer any existence, and the other did not yet exist and was necessarily uncertain: acting in this respect like thoroughly

dissolute men, who are content with being prosperous at the present moment. And his life was quite consistent with his theory; for he spent the whole of it in all kinds of luxury and extravagance, both in perfumes, and dress, and women. Accordingly, he openly kept *Lais* as his mistress; and he delighted in all the extravagance of *Dionysius*, although he was often treated insultingly by him.

Accordingly, *Hegesander* says that once, when he was assigned a very mean place at a banquet by *Dionysius*, he endured it patiently; and when *Dionysius* asked him what he thought of his present place, in comparison of his yesterday's seat, he said, "That the one was much the same as the other; for that one," says he, "is a mean seat to-day, because it is deprived of me; but it was yesterday the most respectable seat in the room, owing to me: and this one to-day has become respectable, because of my presence in it; but yesterday it was an inglorious seat, as I was not present in it." And in another place *Hegesander* says—"Aristippus, being ducked with water by *Dionysius's* servants, and being ridiculed by *Antiphon* for bearing it patiently, said, 'But suppose I had been out fishing, and got wet, was I to have left my employment, and come away?' " And *Aristippus* sojourned a considerable time in *Ægina*, indulging in every kind of luxury; on which account *Xenophon* says in his *Memorabilia*, that *Socrates* often reproved him, and invented the apologue of *Virtue* and *Pleasure* to apply it to him. And *Aristippus* said, respecting *Lais*, "I have her, and I am not possessed by her." And when he was at the court of *Dionysius*, he once had a quarrel with some people about a choice of three women. And he used to wash with perfumes, and to say that—

E'en in the midst of Bacchanalian revels
A modest woman will not be corrupted.

And *Alexis*, turning him into ridicule in his *Galatea*, represents one of the slaves as speaking in the following manner of one of his disciples:—

For this my master once did turn his thoughts
To study, when he was a stripling young,
And set his mind to learn philosophy.
And then a Cyrenean, as he calls himself,
Named *Aristippus*, an ingenious sophist,
And far the first of all the men of his time,

But also far the most intemperate,
 Was in the city. Him my master sought,
 Giving a talent to become his pupil :
 He did not learn, indeed, much skill or wisdom,
 But got instead a sad complaint on his chest.

And Antiphanes, in his *Antæus*, speaking of the luxurious habits of the philosophers, says—

My friend, now do you know who this old man
 Is called? By his look he seems to be a Greek.
 His cloak is white, his tunic fawn-colour'd,
 His hat is soft, his stick of moderate size,
 His table scanty. Why need I say more,
 I seem to see the genuine Academy.

64. And Aristoxenus the musician, in his *Life of Archytas*, represents ambassadors as having been sent by Dionysius the younger to the city of the Tarentines, among whom was Polyarchus, who was surnamed the Luxurious, a man wholly devoted to sensual pleasures, not only in deed, but in word and profession also. And he was a friend of Archytas, and not wholly unversed in philosophy; and so he used to come with him into the sacred precincts, and to walk with him and with his friends, listening to his lectures and arguments: and once, when there was a long dispute and discussion about the passions, and altogether about sensual pleasures, Polyarchus said—"I, indeed, my friends, have often considered the matter, and it has seemed to me that this system of the virtues is altogether a long way removed from nature; for nature, when it utters its own voice, orders one to follow pleasure, and says that this is the conduct of a wise man: but that to oppose it, and to bring one's appetites into a state of slavery, is neither the part of a wise man, nor of a fortunate man, nor indeed of one who has any accurate understanding of what the constitution of human nature really is. And it is a strong proof of this, that all men, when they have acquired any power worth speaking of, betake themselves to sensual pleasures, and think the power of indulging them the principal advantage to be gained from the possession of power, and everything else, so to say, as unimportant and superfluous. And we may adduce the example of the Persian king at present, and every other tyrant possessed of any power worth speaking of,—and in former times, the sovereigns of the Lydians and of the Medes,—and even in earlier times still, the tyrants of the Syrians behaved in the same manner; for

all these men left no kind of pleasure unexplored : and it is even said that rewards were offered by the Persians to any one who was able to invent a new pleasure. And it was a very wise offer to make ; for the nature of man is soon satiated with long-continued pleasures, even if they be of a very exquisite nature. So that, since novelty has a very great effect in making a pleasure appear greater, we must not despise it, but rather pay great attention to it. And on this account it is that many different kinds of dishes have been invented, and many sorts of sweetmeats ; and many discoveries have been made in the articles of incenses and perfumes, and clothes, and beds, and, above all, of cups and other articles of furniture. For all these things contribute some amount of pleasure, when the material which is admired by human nature is properly employed : and this appears to be the case with gold and silver, and with most things which are pleasing to the eye and also rare, and with all things which are elaborated to a high degree of perfection by manual arts and skill."

65. And having discussed after this all the attendance with which the king of the Persians is surrounded, and what a number of servants he has, and what their different offices are, and also about his amorous indulgences, and also about the sweet perfume of his skin, and his personal beauty, and the way in which he lives among his friends, and the pleasing sights or sounds which are sought out to gratify him, he said that he considered "the king of Persia the happiest of all men now alive. For there are pleasures prepared for him which are both most numerous and most perfect in their kind. And next to him," said he, "any one may fairly rank our sovereign, though he falls far short of the king of Persia. For this latter has all Asia to supply him with luxury, but the store which supplies Dionysius will seem very contemptible if compared with his. That, then, such a life as his is worth struggling for, is plain from what has happened. For the Medes, after encountering the greatest dangers, deprived the Syrians of the supremacy, for no other object except to possess themselves of the unrestrained licence of the Syrians. And the Persians overthrew the Medes for the same reason, namely, in order to have an unrestrained enjoyment of sensual pleasures. And the lawgivers who wish the whole race of men to be on an equality, and that no citizens shall indulge in

superfluous luxury, have made some species of virtue hold its head up. And they have written laws about contracts and other matters of the same kind, and whatever appeared to be necessary for political communion, and also with respect to dress, and to all the other circumstances of life, that they should be similar among all the citizens. And so, as all the lawgivers made war upon every kind of covetousness, then first the praises of justice began to be more thought of: and one of the poets spoke of—

The golden face of justice;

and in another passage some one speaks of—

The golden eye of justice.

And the very name of justice came to be accounted divine, so that in some countries there were altars erected and sacrifices instituted to Justice. And next to this they inculcated a respect for modesty and temperance, and called an excess in enjoyment covetousness; so that a man who obeyed the laws and was influenced by the common conversation of men in general, was necessarily moderate with respect to sensual pleasures."

66. And Duris says, in the twenty-third volume of his History, that in ancient times the nobles had a positive fondness for getting drunk. On which account Homer represents Achilles as reproaching Agamemnon, and saying—

O thou whose senses are all dimm'd with wine,¹
Thou dog in forehead.

And when he is describing the death of the king, he makes Agamemnon say—

E'en in my mirth, and at the friendly feast,
O'er the full bowl the traitor stabb'd his guest; ²

pointing out that his death was partly caused by his fondness for drunkenness.

Speusippus also, the relation of Plato, and his successor in his school, was a man very fond of pleasure. At all events Dionysius, the tyrant of Sicily, in his letter to him blaming him for his fondness for pleasure, reproaches him also for his covetousness, and for his love of Lasthenea the Arcadian, who had been a pupil of Plato.

67. But not only did Aristippus and his followers embrace

¹ Iliad, i. 225.

² Odyss. ii. 418.

that pleasure which consists in motion, but also Epicurus and his followers did the same. And not to say anything of those sudden motions, and irritations, and titillations, and also those prickings and stimuli which Epicurus often brings forward, I will merely cite what he has said in his treatise on the End. For he says—"For I am not able to perceive any good, if I take away all the pleasures which arise from flavours, and if I leave out of the question all the pleasures arising from amorous indulgences, and all those which are caused by hearing sweet sounds, and all those motions which are excited by figures which are pleasant to the sight." And Metrodorus in his Epistles says—"My good natural philosopher Timocrates, reason which proceeds according to nature devotes its whole attention to the stomach." And Epicurus says—"The origin and root of all good is the pleasure of the stomach; and all excessive efforts of wisdom have reference to the stomach." And again, in his treatise concerning the End, he says—"You ought therefore to respect honour and the virtues, and all things of that sort, if they produce pleasure; but if they do not, then we may as well have nothing to do with them:" evidently in these words making virtue subordinate to pleasure, and performing as it were the part of a handmaid to it. And in another place he says—"I spit upon honour, and those who worship it in a foolish manner, when it produces no pleasure."

68. Well then did the Romans, who are in every respect the most admirable of men, banish Alcibiades and Philiscus the Epicureans out of their city, when Lucius Postumius was consul, on account of the pleasures which they sought to introduce into the city. And in the same manner the Messenians by a public decree banished the Epicureans. But Antiochus the king banished all the philosophers out of his kingdom, writing thus—"King Antiochus to Phanias: We have written to you before, that no philosopher is to remain in the city, nor in the country. But we hear that there is no small number of them, and that they do great injury to the young men, because you have done none of the things about which we wrote to you. As soon, therefore, as you receive this letter, order a proclamation to be made, that all the philosophers do at once depart from those places, and that as many young men as are detected in going to them, shall

be fastened to a pillar and flogged, and their fathers shall be held in great blame. And let not this order be transgressed.

But before Epicurus, Sophocles the poet was a great instigator to pleasure, speaking as follows in his *Antigone*¹—

For when men utterly forsake all pleasure,
I reckon such a man no longer living,
But look upon him as a breathing corpse.
He may have, if you like, great wealth at home,
And go in monarch's guise; but if his wealth
And power bring no pleasure to his mind,
I would not for a moment deem it all
Worthy a moment's thought compared with pleasure.

69. "And Lycon the Peripatetic," as Antigonus the Carystian says, "when as a young man he had come to Athens for the sake of his education, was most accurately informed about everything relating to banquets and drinking parties, and as to how much pay every courtesan required. But afterwards having become the chief man of the Peripatetic school, he used to entertain his friends at banquets with excessive arrogance and extravagance. For, besides the music which was provided at his entertainments, and the silver plate and coverlets which were exhibited, all the rest of the preparation and the superb character of the dishes was such, and the multitude of tables and cooks was so great, that many people were actually alarmed, and, though they wished to be admitted into his school, shrunk back, fearing to enter, as into a badly governed state, which was always burdening its citizens with liturgies and other expensive offices.

For men were compelled to undertake the regular office of chief of the Peripatetic school. And the duties of this office were, to superintend all the novices for thirty days, and see that they conducted themselves with regularity. And then, on the last day of the month, having received nine obols from each of the novices, he received at supper not only all those who contributed their share, but all those also whom Lycon might chance to invite, and also all those of the elders who were diligent in attending the school; so that the money which was collected was not sufficient even for providing sufficient unguents and garlands. He also was bound to perform the sacrifices, and to become an overseer of the Muses. All which

¹ Soph. Ant. 1169.

duties appeared to have but little connexion with reason or with philosophy, but to be more akin to luxury and parade. For if any people were admitted who were not able to spend money on these objects, they, setting out with a very scanty and ordinary choregia and the money was very much out of proportion For Plato and Speusippus had not established these entertainments, in order that people might dwell upon the pleasures of the table from day-break, or for the sake of getting drunk; but in order that men might appear to honour the Deity, and to associate with one another in a natural manner; and chiefly with a view to natural relaxation and conversation; all which things afterwards became in their eyes second to the softness of their garments, and to their indulgence in their before-mentioned extravagance. Nor do I except the rest. For Lycon, to gratify his luxurious and insolent disposition, had a room large enough to hold twenty couches, in the most frequented part of the city, in Conon's house, which was well adapted for him to give parties in. And Lycon was a skilful and clever player at ball."

70. And of Anaxarchus, Clearchus the Solensian writes, in the fifth book of his *Lives*, in the following manner—"Anaxarchus, who was one of those who called themselves Eudæmonici, after he had become a rich man through the folly of those men who supplied him with means out of their abundance, used to have a naked full-grown damsel for his cup-bearer, who was superior in beauty to all her fellows; she, if one is to look at the real truth, thus exposing the intemperance of all those who employed her. And his baker used to knead the dough wearing gloves on his hands, and a cover on his mouth, to prevent any perspiration running off his hands, and also to prevent him from breathing on his cakes while he was kneading them." So that a man might fairly quote to this wise philosopher the verses of Anaxilas the lyric poet—

And anointing one's skin with a gold-colour'd ointment,
And wearing long cloaks reaching down to the ground,
And the thinnest of slippers, and eating rich truffles,
And the richest of cheese, and the newest of eggs;
And all sorts of shell-fish, and drinking strong wine
From the island of Chios, and having, besides,
A lot of Ephesian beautiful letters,
In carefully-sewn leather bags.

71. But how far superior to these men is Gorgias the Leontine; of whom the same Clearchus says, in the eighth book of his *Lives*, that because of the temperance of his life he lived nearly eighty years in the full possession of all his intellect and faculties. And when some one asked him what his system had been which had caused him to live with such comfort, and to retain such full possession of his senses, he said, "I have never done anything merely for the sake of pleasure." But Demetrius of Byzantium, in the fourth book of his treatise on Poems, says—"Gorgias the Leontine, being once asked by some one what was the cause of his living more than a hundred years, said that it was because he had never done anything to please any one else except himself." And Ochus, after he had had a long enjoyment of kingly power, and of all the other things which make life pleasant, being asked towards the close of his life by his eldest son, by what course of conduct he had preserved the kingly power for so many years, that he also might imitate it; replied, "By behaving justly towards all men and all gods." And Carystius of Pergamus, in his *Historical Commentaries*, says—"Cephisodorus the Theban relates that Polydorus the physician of Teos used to live with Antipater; and that the king had a common kind of coarse carpet worked in rings like a counterpane, on which he used to recline; and brazen bowls and only a small number of cups; for that he was a man fond of plain living and averse to luxury."

72. But the story which we have of Tithonus represents him as a person sleeping from daybreak to sunset, so that his appetites scarcely awakened him by evening. On which account he was said to sleep with Aurora, because he was so wholly enslaved by his appetites. And as he was at a later period of life prevented from indulging them by old age, and being wholly dependent on them And Melanthius, stretching out his neck, was choked by his enjoyments, being a greater glutton than the Melanthius of Ulysses. And many other men have destroyed their bodily strength entirely by their unreasonable indulgence; and some have become inordinately fat; and others have become stupid and insensible by reason of their inordinate luxury. Accordingly, Nymphis of Heraclea, in the second book of his *History of Heraclea*, says—"Dionysius the son of Clearchus, who was the first tyrant

of Heraclea, and who was himself afterwards tyrant of his country, grew enormously fat without perceiving it, owing to his luxury and to his daily gluttony; so that on account of his obesity he was constantly oppressed by a difficulty of breathing and a feeling of suffocation. On which account his physicians ordered thin needles of an exceedingly great length to be made, to be run into his sides and chest whenever he fell into a deeper sleep than usual. And up to a certain point his flesh was so callous by reason of the fat, that it never felt the needles; but if ever they touched a part that was not so overloaded, then he felt them, and was awakened by them. And he used to give answers to people who came to him, holding a chest in front of his body so as to conceal all the rest of his person, and leave only his face visible; and in this condition he conversed with those who came to him." And Menander also, who was a person as little given to evil-speaking as possible, mentions him in his *Fishermen*, introducing some exiles from Heraclea as saying—

For a fat pig was lying on his face;

and in another place he says—

He gave himself to luxury so wholly,
That he could not last long to practise it;

and again he says—

Forming desires for myself, this death
Does seem the only happy one,—to grow
Fat in my heart and stomach, and so lie
Flat on my back, and never say a word,
Drawing my breath high up, eating my fill,
And saying, "Here I waste away with pleasure."

And he died when he was fifty-five years of age, of which he had been tyrant thirty-three,—being superior to all the tyrants who had preceded him in gentleness and humanity.

73. And Ptolemy the Seventh, king of Egypt, was a man of this sort, the same who caused himself to be styled *Euergetes*,¹ but who was called *Cacergetes* by the Alexandrians. Accordingly, Posidonius the Stoic, who went with Scipio Africanus when he was sent to Alexandria, and who there saw this Ptolemy, writes thus, in the seventh book of his *History*,—"But owing to his luxury his whole body was eaten up with fat, and with the greatness of his belly, which was so large that no one could put his arms all round it; and he wore

¹ *Εὐεργέτης*, from *εὖ*, well; *Κακεργέτης*, from *κακῶς*, ill; and *ἔργον*, a work.

over it a tunic which reached down to his feet, having sleeves which reached to his wrists, and he never by any chance walked out except on this occasion of Scipio's visit." And that this king was not averse to luxury, he tells us when he speaks of himself, relating, in the eighth book of his *Commentaries*, how he was priest of Apollo at Cyrene, and how he gave a banquet to those who had been priests before him ; writing thus :—" The Artemitia is the great festival of Cyrene, on which occasion the priest of Apollo (and that office is one which lasts a year) gives a banquet to all those who have been his predecessors in the office ; and he sets before each of them a separate dish. And this dish is an earthenware vessel, holding about twenty artabæ,¹ in which there are many kinds of game elaborately dressed, and many kinds of bread, and of tame birds, and of sea-fish, and also many species of foreign preserved meats and pickled-fish. And very often some people also furnish them with a handsome youth as an attendant. But we ourselves omitted all this, and instead we furnished them with cups of solid silver, each being of as much value as all the things which we have just enumerated put together ; and also we presented each man with a horse properly harnessed, and a groom, and gilt trappings ; and we invited each man to mount his horse and ride him home."

His son Alexander also became exceedingly fat, the one, I mean, who put his mother to death who had been his partner in the kingdom. Accordingly Posidonius, in the forty-seventh book of his *History*, mentions him in the following terms :—" But the king of Egypt being detested by the multitude, but flattered by the people whom he had about him, and living in great luxury, was not able even to walk, unless he went leaning on two friends ; but for all that he would, at his banquets, leap off from a high couch, and dance barefoot with more vigour than even those who made dancing their profession."

74. And Agatharchides, in the sixteenth book of his *History* of Europe, says that Magas, who was king of Cyrene for fifty years, and who never had any wars, but spent all his time in luxury, became, towards the end of his life, so im-

¹ The artabe was equivalent to the Greek medimnus, which was a measure holding about twelve gallons.

mensely bulky and burdensome to himself, that he was at last actually choked by his fat, from the inactivity of his body, and the enormous quantity of food which he consumed. But among the Lacedæmonians, the same man relates, in his twenty-seventh book, that it is thought a proof of no ordinary infamy if any one is of an unmanly appearance, or if any one appears at all inclined to have a large belly; as the young men are exhibited naked before the ephori every ten days. And the ephori used every day to take notice both of the clothes and bedding of the young men; and very properly. For the cooks at Lacedæmon were employed solely on dressing meat plainly, and on nothing else. And in his twenty-seventh book, Agatharchides says that the Lacedæmonians brought Naucledes, the son of Polybiades, who was enormously fat in his body, and who had become of a vast size through luxury, into the middle of the assembly; and then, after Lysander had publicly reproached him as an effeminate voluptuary, they nearly banished him from the city, and threatened him that they would certainly do so if he did not reform his life; on which occasion Lysander said that Agesilaus also, when he was in the country near the Hellespont, making war against the barbarians, seeing the Asiatics very expensively clothed, but utterly useless in their bodies, ordered all who were taken prisoners, to be stripped naked and sold by the auctioneer; and after that he ordered their clothes to be sold without them; in order that the allies, knowing that they had to fight for a great prize, and against very contemptible men, might advance with greater spirit against their enemies. And Python the orator, of Byzantium, as Leon, his fellow-citizen, relates, was enormously fat; and once, when the Byzantians were divided against one another in seditious quarrels, he, exhorting his fellow-citizens to unanimity, said—"You see, my friends, what a size my body is; but I have a wife who is much fatter than I am; now, when we are both agreed, one small bed is large enough for both of us; but when we quarrel, the whole house is not big enough for us."

75. How much better, then, is it, my good friend Timocrates, to be poor and thinner than even those men whom Hermippus mentions in his Cercopes, than to be enormously rich, and like that whale of Tanagra, as the before-mentioned

men were! But Hermippus uses the following language, addressing Bacchus on the present occasion—

For poor men now to sacrifice to you
But maim'd and crippled oxen; thinner far
Than e'en Thoumantis or Leotrophides.

And Aristophanes, in his *Gerytades*, gives a list of the following people as very thin, who, he says, were sent as ambassadors by the poets on earth down to hell to the poets there, and his words are—

- A. And who is this who dares to pierce the gates
Of lurid darkness, and the realms o' the dead?
B. We're by unanimous agreement chosen,
(Making the choice in solemn convocation,)
One man from each department of our art,
Who were well known to be frequenters of the Shades,
As often voluntarily going thither.

- A. Are there among you any men who thus
Frequent the realms of Pluto?

B. Aye, by Jove,
And plenty; just as there are men who go
To Thrace and then come back again. You know
The whole case now.

A. And what may be their names?
First, there's Sannyrion, the comic poet;
Then, of the tragic chori, Melitus;
And of the Cyclic bards, Cinesias.

And presently afterwards he says—

On what slight hopes did you then all rely!
For if a fit of diarrhoea came
Upon these men, they'd all be carried off.

And Strattis also mentions Sannyrion, in his *Men fond of Cold*, saying—

The leathern aid of wise Sannyrion.

And Sannyrion himself speaks of Melitus, in his play called *Laughter*, speaking as follows—

Melitus, that carcase from Lenæum rising.

76. And Cinesias was in reality an exceedingly tall and exceedingly thin man; on whom Strattis wrote an entire play, calling him the Phthian Achilles, because in his own poetry he was constantly using the word *φθιώτα*. And accordingly, he, playing on his appearance, continually addresses him—

φθιώτ' Ἀχιλλεύ.—

But others, as, for instance, Aristophanes, often call him *φιλύρινος Κινησίας*, because he took a plank of linden wood

(φιλύρα), and fastened it to his waist under his girdle, in order to avoid stooping, because of his great height and extreme thinness. But that Cinesias was a man of delicate health, and badly off in other respects, we are told by Lysias the orator, in his oration inscribed, "For Phantias accused of illegal Practices," in which he says that he, having abandoned his regular profession, had taken to trumping up false accusations against people, and to making money by such means. And that he means the poet here, and no one else, is plain from the fact that he shows also that he had been attacked by the comic poets for impiety. And he also, in the oration itself, shows that he was a person of that character. And the words of the orator are as follows:—"But I marvel that you are not indignant at such a man as Cinesias coming forward in aid of the laws, whom you all know to be the most impious of all men, and the greatest violater of the laws that has ever existed. Is not he the man who has committed such offences against the gods as all other men think it shameful even to speak of, though you hear the comic poets mention such actions of his every year? Did not Apollophanes, and Mystalides, and Lysitheus feast with him, selecting one of the days on which it was not lawful to hold a feast, giving themselves the name of Cacodæmonistæ,¹ instead of Numeniastæ, a name indeed appropriate enough to their fortunes? Nor, indeed, did it occur to them that they were really doing what that name denotes; but they acted in this manner to show their contempt for the gods and for our laws. And accordingly, each of those men perished, as it was reasonable to expect that such men should.

"But this man, with whom you are all acquainted, the gods have treated in such a manner, that his very enemies would rather that he should live than die, as an example to all other men, that they may see that the immortal Gods do not postpone the punishment due to men who behave insolently towards their Deity, so as to reserve it for their children; but that they destroy the men themselves in a miserable manner, inflicting on them greater and more terrible calamities and diseases than on any other men whatever. For to die, or to be afflicted with sickness in an ordinary manner, is the

¹ Cacodæmonistæ, from κακός, bad, and δαίμων, a deity. Numeniastæ, from Νουμήνια, the Feast of the New Moon.

common lot of all of us; but to be in such a condition as they are reduced to, and to remain a long time in such a state, and to be dying every day, and yet not be able to end one's life, is a punishment allotted to men who act as this man has acted, in defiance of all human and divine law." And this orator used this language respecting Cinesias.

77. Philetas also, the Coan poet, was a very thin man; so that, by reason of the leanness of his body, he used to wear balls made of lead fastened to his feet, to prevent himself from being blown over by the wind. And Polemo, surnamed Periegetes, in his treatise on Wonderful People and Things, says that Archestratus the soothsayer, being taken prisoner by the enemy, and being put into the scale, was found to weigh only one obol, so very thin was he. The same man also relates that Panaretus never had occasion to consult a physician, but that he used to be a pupil of Arcesilaus the philosopher; and that he was a companion of Ptolemy Euergetes, receiving from him a salary of twelve talents every year. And he was the thinnest of men, though he never had any illness all his life.

But Metrodorus the Scepsian, in the second book of his treatise on the Art of Training, says that Hipponax the poet was not only very diminutive in person, but also very thin; and that he, nevertheless, was so strong in his sinews, that, among other feats of strength, he could throw an empty oil cruise an extraordinary distance, although light bodies are not easy to be propelled violently, because they cannot cut the air so well. Philippides, also, was extremely thin, against whom there is an oration extant of Hyperides the orator, who says that he was one of those men who governed the state. And he was very insignificant in appearance by reason of his thinness, as Hyperides has related. And Alexis, in his Thesprotians, said—

O Mercury, sent by the gods above,
You who've obtained Philippides by lot;
And you, too, eye of darkly-robed night.

And Aristophon, in his play called Plato, says—

A. I will within these three days make this man
Thinner than e'en Philippides.

B. How so?

Can you kill men in such a very short time?

And Menander, in his Passion, says—

If hunger should attack your well-shaped person,
'Twould make you thinner than Philippides.

And the word *πεφιλιππιδῶσθαι* was used for being extremely thin, as we find in Alexis; who, in his *Women taking Mandragora*, says—

- A.* You must be ill. You are, by Jove, the very
Leanest of sparrows—a complete Philippides (*πεφιλιππιδῶσαι*).
B. Don't tell me such strange things: I'm all but dead.
A. I pity your sad case.

At all events, it is much better to look like that, than to be like the man of whom Antiphanes in his *Æolus* says—

This man then, such a sot and glutton is he,
And so enormous is his size of body,
Is called by all his countrymen the Bladder.

And Heraclides of Pontus, in his treatise on *Pleasure*, says that Dinias the perfumer gave himself up to love because of his luxury, and spent a vast sum of money on it; and when, at last, he failed in his desires, out of grief he mutilated himself, his unbridled luxury bringing him into this trouble.

78. But it was the fashion at Athens to anoint even the feet of those men who were very luxurious with ointment, a custom which Cephisodorus alludes to in his *Trophonius*—

Then to anoint my body go and buy
Essence of lilics, and of roses too,
I beg you, Xanthias; and also buy
For my poor feet some baccaris.

And Eubulus, in his *Sphingocaron*, says—

* * * * *
. . . Lying full softly in a bed-chamber;
Around him were most delicate cloaks, well suited
For tender maidens, soft, voluptuous;
Such as those are, who well perfumed and fragrant
With amaracine oils, do rub my feet.

But the author of the *Procris* gives an account of what care ought to be taken of Procris's dog, speaking of a dog as if he were a man—

- A.* Strew, then, soft carpets underneath the dog,
And place beneath cloths of Milesian wool;
And put above them all a purple rug.
B. Phœbus Apollo!
A. Then in goose's milk
Soak him some groats.
B. O mighty Hercules!
A. And with Megallian oils anoint his feet.

And Antiphanes, in his *Alcestis*, represents some one as anointing his feet with oil; but in his *Mendicant Priest of Cybele*, he says—

He bade the damsel take some choice perfumes
From the altar of the goddess, and then, first,
Anoint his feet with it, and then his knees :
But the first moment that the girl did touch
His feet, he leaped up.

And in his *Zacynthus* he says—

Have I not, then, a right to be fond of women,
And to regard them all with tender love,
For is it not a sweet and noble thing
To be treated just as you are ; and to have
One's feet anointed by fair delicate hands ?

And in his *Thoricians* he says—

He bathes completely—but what is't he does ?
He bathes his hands and feet, and well anoints them
With perfume from a gold and ample ewer.
And with a purple dye he smears his jaws
And bosom ; and his arms with oil of thyme ;
His eyebrows and his hair with marjoram ;
His knees and neck with essence of wild ivy.

And *Anaxandrides*, in his *Protesilaus*, says—

Ointment from Peron, which this fellow sold
But yesterday to Melanopus here,
A costly bargain fresh from Egypt, which
Anoints to day Callistratus's feet.

And *Teleclides*, in his *Prytanes*, alludes to the lives of the citizens, even in the time of Themistocles, as having been very much devoted to luxury. And *Cratinus* in his *Chirones*, speaking of the luxury of the former generations, says—

There was a scent of delicate thyme besides,
And roses too, and lilies by my ear ;
And in my hands I held an apple, and
A staff, and thus I did harangue the people.

79. And *Clearchus* the Solensian, in his treatise on Love Matters, says—"Why is it that we carry in our hands flowers, and apples, and things of that sort? Is it that by our delight in these things nature points out those of us who have a desire for all kinds of beauty? Is it, therefore, as a kind of specimen of beauty that men carry beautiful things in their hands, and take delight in them? Or do they carry them about for two objects? For by these means the beginning of good fortune, and an indication of one's wishes, is to a

certain extent secured ; to those who are asked for them, by their being addressed, and to those who give them, because they give an intimation beforehand, that they must give of their beauty in exchange. For a request for beautiful flowers and fruits, intimates that those who receive them are prepared to give in return the beauty of their persons. Perhaps also people are fond of those things, and carry them about them in order to comfort and mitigate the vexation which arises from the neglect or absence of those whom they love. For by the presence of these agreeable objects, the desire for those persons whom we love is blunted ; unless, indeed, we may rather say that it is for the sake of personal ornament that people carry those things, and take delight in them, just as they wear anything else which tends to ornament. For not only those people who are crowned with flowers, but those also who carry them in their hands, find their whole appearance is improved by them. Perhaps also, people carry them simply because of their love for any beautiful object. For the love of beautiful objects shows that we are inclined to be fond of the productions of the seasons.

For the face of spring and autumn is really beautiful, when looked at in their flowers and fruits. . And all persons who are in love, being made, as it were, luxurious by their passion, and inclined to admire beauty, are softened by the sight of beauty of any sort. For it is something natural that people who fancy that they themselves are beautiful and elegant, should be fond of flowers ; on which account the companions of Proserpine are represented as gathering flowers. And Sappho says—

I saw a lovely maiden gathering flowers.

80. But in former times men were so devoted to luxury, that they dedicated a temple to Venus Callipyge on this account. A certain countryman had two beautiful daughters ; and they once, contending with one another, went into the public roads, disputing as they went, which had the most beautiful buttocks. And as a young man was passing, who had an aged father, they showed themselves to him also. And he, when he had seen both, decided in favour of the elder ; and falling in love with her, he returned into the city and fell ill, and took to his bed, and related what had happened to his brother, who was younger than he ; and he also, going into the fields and seeing the damsels himself, fell in love with the

other. Accordingly, their father, when with all his exhortations he could not persuade his sons to think of a higher marriage, brings these damsels to them out of the fields, having persuaded their father to give them to him, and marries them to his sons. And they were always called the *καλλίπυγοι*; as Cercidas of Megalopolis says in his Iambics, in the following line—

There was a pair of *καλλίπυγοι* women
At Syracuse.

So they, having now become rich women, built a temple to Venus, calling the goddess *καλλίπυγος*, as Archelaus also relates in his Iambics.

And that the luxury of madness is exceedingly great is very pleasantly argued by Heraclides of Pontus, in his treatise on Pleasure, where he says—"Thrasylaus the Æxonensian, the son of Pythodorus, was once afflicted with such violent madness, that he thought that all the vessels which came to the Piræus belonged to him. And he entered them in his books as such; and sent them away, and regulated their affairs in his mind, and when they returned to port he received them with great joy, as a man might be expected to who was master of so much wealth. And when any were lost, he never inquired about them, but he rejoiced in all that arrived safe; and so he lived with great pleasure. But when his brother Crito returned from Sicily, and took him and put him into the hands of a doctor, and cured him of his madness, he himself related his madness, and said that he had never been happier in his life; for that he never felt any grief, but that the quantity of pleasure which he experienced was something unspeakable."

B O O K XIII.

1. ANTIPHANES the comic writer, my friend Timocrates, when he was reading one of his own comedies to Alexander the king, and when it was plain that the king did not think much of it, said to him, "The fact is, O king, that a man who is to appreciate this play, ought to have often supped at picnic feasts, and must have often borne and inflicted blows in

the cause of courtesans," as Lycophron the Chalcidian relates in his treatise on Comedy. And accordingly we, who are now about to set out a discussion on amatory matters, (for there was a good deal of conversation about married women and about courtesans,) saying what we have to say to people who understand the subject, invoking the Muse Erato to be so good as to impress anew on our memory that amatory catalogue, will make our commencement from this point—

Come now, O Erato, and tell me truly what it was that was said by the different guests about love and about amatory matters.

2. For our admirable host, praising the married women, said that Hermippus stated in his book about lawgivers, that at Lacedæmon all the damsels used to be shut up in a dark room, while a number of unmarried young men were shut up with them; and whichever girl each of the young men caught hold of he led away as his wife, without a dowry. On which account they punished Lysander, because he left his former wife, and wished to marry another who was by far more beautiful. But Clearchus the Solensian, in his treatise on Proverbs, says,—“In Lacedæmon the women, on a certain festival, drag the unmarried men to an altar, and then buffet them; in order that, for the purpose of avoiding the insult of such treatment, they may become more affectionate, and in due season may turn their thoughts to marriage. But at Athens, Cecrops was the first person who married a man to one wife only, when before his time connexions had taken place at random, and men had had their wives in common. On which account it was, as some people state, that Cecrops was called διφυής,¹ because before his time people did not know who their fathers were, by reason of the numbers of men who might have been so.”

And beginning in this manner, one might fairly blame those who attributed to Socrates two wives, Xanthippe and Myrto, the daughter of Aristides; not of that Aristides who was surnamed the Just, (for the time does not agree,) but of his descendant in the third generation. And the men who made this statement are Callisthenes, and Demetrius Phalereus, and Satyrus the Peripatetic, and Aristoxenus; who were preceded in it by Aristotle, who relates the same story in his

¹ διφυής meaning, “of double nature.”

treatise on Nobleness of Birth. Unless perhaps this licence was allowed by a decree at that time on account of the scarcity of men, so that any one who pleased might have two wives; to which it must be owing that the comic poets make no mention of this fact, though they very often mention Socrates. And Hieronymus of Rhodes has cited the decree about wives; which I will send to you, since I have the book. But Panætius the Rhodian has contradicted those who make this statement about the wives of Socrates.

3. But among the Persians the queen tolerates the king's having a number of concubines, because there the king rules his wife like her master; and also because the queen, as Dinon states in his history of Persia, receives a great deal of respect from the concubines. At all events they offer her adoration. And Priam, too, had a great many women, and Hecuba was not indignant. Accordingly, Priam says—

Yet what a race! ere Greece to Ilion came,
The pledge of many a loved and loving dame.
Nineteen one mother bore—dead, all are dead!¹

But among the Greeks, the mother of Phoenix does not tolerate the concubine of Amyntor. And Medea, although well acquainted with the fashion, as one well established among the barbarians, refuses to tolerate the marriage of Glauce, having been forsooth already initiated in better and Greek habits. And Clytæmnestra, being exceedingly indignant at a similar provocation, slays Cassandra with Agamemnon himself, whom the monarch brought with him into Greece, having given in to the fashion of barbarian marriages. "And a man may wonder," says Aristotle, "that Homer has nowhere in the *Iliad* represented any concubine as living with Menelaus, though he has given wives to every one else. And accordingly, in Homer, even old men sleep with women, such as Nestor and Phoenix. For these men were not worn out or disabled in the time of their youth, either by intoxication, or by too much indulgence in love; or by any weakness of digestion engendered by gluttony; so that it was natural for them to be still vigorous in old age. The king of Sparta, then, appears to have too much respect for his wedded wife Helena, on whose account he collected all the Grecian army; and on this account he keeps aloof from any

¹ *Iliad*, xxiv. 489.

other connexion. But Agamemnon is reproached by Thersites, as a man with many wives—

'Tis thine, whate'er the warrior's breast inflames,
The golden spoil, and thine the lovely dames ;
With all the wealth our wars and blood bestow,
Thy tents are crowded and thy chests o'erflow.¹

“But it is not natural,” says Aristotle, “to suppose that all that multitude of female slaves were given to him as concubines, but only as prizes; since he also provided himself with a great quantity of wine,—but not for the purpose of getting drunk himself.”

4. But Hercules is the man who appears to have had more wives than any one else, for he was very much addicted to women; and he had them in turn, like a soldier, and a man employed at different times in different countries. And by them he had also a great multitude of children. For, in one week, as Herodorus relates, he relieved the fifty daughters of Thestias of their virginity. Ægeus also was a man of many wives. For, first of all he married the daughter of Hoples, and after her he married one of the daughters of Chalcodous, and giving both of them to his friends, he cohabited with a great many without marriage. Afterwards he took Æthra, the daughter of Pittheus; after her he took Medea. And Theseus, having attempted to ravish Helen, after that carried off Ariadne. Accordingly Istrus, in the fourteenth book of his History of the Affairs of Athens, giving a catalogue of those women who became the wives of Theseus, says that some of them became so out of love, and that some were carried off by force, and some were married in legal marriage. Now by force were ravished Helen, Ariadne, Hippolyta, and the daughters of Cercyon and Sinis; and he legally married Melibœa, the mother of Ajax. And Hesiod says that he married also Hippe and Ægle; on account of whom he broke the oaths which he had sworn to Ariadne, as Cercops tells us. And Pherecydes adds Pherebœa. And before ravishing Helen he had also carried off Anaxo from Troy; and after Hippolyta he also had Phædra.

5. And Philip the Macedonian did not take any women with him to his wars, as Darius did, whose power was subverted by Alexander. For he used to take about with him

¹ Iliad, ii. 220.

three hundred and fifty concubines in all his wars; as Dicæarchus relates in the third book of his *Life in Greece*. "But Philip," says he, "was always marrying new wives in war time. For, in the twenty-two years which he reigned, as Satyrus relates in his *History of his Life*, having married Audata the Illyrian, he had by her a daughter named Cynna; and he also married Phila, a sister of Derdas and Machatas. And wishing to conciliate the nation of the Thessalians, he had children by two Thessalian women; one of whom was Nicesipolis of Pheræ, who brought him a daughter named Thessalonica; and the other was Philenora of Larissa, by whom he had Aridæus. He also acquired the kingdom of the Molossi, when he married Olympias, by whom he had Alexander and Cleopatra. And when he subdued Thrace, there came to him Cithelas, the king of the Thracians, bringing with him Meda his daughter, and many presents: and having married her, he added her to Olympias. And after all these, being violently in love, he married Cleopatra, the sister of Hippostratus and niece of Attalus. And bringing her also home to Olympias, he made all his life unquiet and troubled. For, as soon as this marriage took place, Attalus said, 'Now, indeed, legitimate kings shall be born, and not bastards.' And Alexander having heard this, smote Attalus with a goblet which he had in his hand; and Attalus in return struck him with his cup. And after that Olympias fled to the Molossi; and Alexander fled to the Illyrians. And Cleopatra bore to Philip a daughter who was named Europa."

Euripides the poet, also, was much addicted to women: at all events Hieronymus in his *Historical Commentaries* speaks as follows,—“When some one told Sophocles that Euripides was a woman-hater, ‘He may be,’ said he, ‘in his tragedies, but in his bed he is very fond of women.’”

6. But our married women are not such as Eubulus speaks of in his *Female Garland-sellers*—

By Jove, we are not painted with vermilion,
Nor with dark mulberry juice, as you are often :
And then, if in the summer you go out,
Two rivulets of dark discoloured hue
Flow from your eyes, and sweat drops from your jaws,
And makes a scarlet furrow down your neck ;
And the light hair, which wantons o'er your face,
Seems grey, so thickly is it plastered over.

And Anaxilas, in his Neottis, says—

The man whoc'er has loved a courtesan,
Will say that no more lawless worthless race
Can anywhere be found : for what ferocious
Unsociable she-dragon, what Chimæra,
Though it breathe fire from its mouth, what Charybdis,
What three-headed Scylla, dog o' the sea,
Or hydra, sphinx, or raging lioness,
Or viper, or winged harpy (greedy race),
Could go beyond those most accursed harlots?
There is no monster greater. They alone
Surpass all other evils put together.
And let us now consider them in order :—
First there is Plangon ; she, like a chimæra,
Scorches the wretched barbarians with fire ;
One knight alone was found to rid the world of her,
Who, like a brave man, stole her furniture
And fled, and she despairing, disappear'd.
Then for Sinope's friends, may I not say
That 'tis a hydra they cohabit with ?
For she is old : but near her age, and like her,
Greedy Gnathæna flaunts, a twofold evil.
And as for Nannion, in what, I pray,
Does she from Scylla differ ? Has she not
Already swallow'd up two lovers, and
Open'd her greedy jaws t' enfold a third ?
But he with prosperous oar escaped the gulf. :
Then does not Phryne beat Charybdis hollow ?
Who swallows the sea-captains, ship and all.
Is not Theano a mere Siren pluck'd ?
Their face and voice are woman's, but their legs
Are feather'd like a blackbird's. Take the lot,
'Tis not too much to call them Theban Sphinxes.
For they speak nothing plain, but only riddles ;
And in enigmas tell their victims how
They love and dote, and long to be caress'd.
" Would that I had a quadruped," says one,
That may serve for a bed or easy chair.
" Would that I had a tripod"—" Or a biped,"
That is, a handmaid. And the hapless fool
Who understands these hints, like Œdipus,
If saved at all is saved against his will.
But they who do believe they're really loved
Are much elated, and raise their heads to heaven.
And in a word, of all the beasts on earth
The direst and most treacherous is a harlot.

7. After Laurentius had said all this, Leonidas, finding fault with the name of wife (*γαμετή*), quoted these verses out of the Soothsayers of Alexis—

Oh wretched are we husbands, who have sold
 All liberty of life, all luxury,
 And live as slaves of women, not as freemen.
 We say we have a dowry; do we not
 Endure the penalty, full of female bile,
 Compared to which the bile of man's pure honey?
 For men, though injured, pardon: but the women
 First injure us, and then reproach us more;
 They rule those whom they should not; those they should
 They constantly neglect. They falsely swear;
 They have no single hardship, no disease;
 And yet they are complaining without end.

And Xenarchus, in his Sleep, says—

Are then the grasshoppers not happy, say you?
 When they have wives who cannot speak a word.

And Philetærus, in his Corinthian, says—

O Jupiter, how soft and bland an eye
 The lady has! 'Tis not for nothing we
 Behold the temple of Hetæra here;
 But there is not one temple to a wife
 Throughout the whole of Greece.

And Amphis says in his Athamas—

Is not a courtesan much more good-humour'd
 Than any wedded wife? No doubt she is,
 And 'tis but natural; for she, by law,
 Thinks she's a right to sulk and stay at home:
 But well the other knows that 'tis her manners
 By which alone she can retain her friends;
 And if they fail, she must seek out some others.

8. And Eubulus, in his Chrysille, says—

May that man, fool as he is, who marries
 A second wife, most miserably perish;
 Him who weds one, I will not blame too much,
 For he knew little of the ills he courted.
 But well the widower had proved all
 The ills which are in wedlock and in wives.

And a little further on he says—

O holy Jove, may I be quite undone,
 If e'er I say a word against the women,
 The choicest of all creatures. And suppose
 Medea was a termagant,—what then?
 Was not Penelope a noble creature?
 If one should say, "Just think of Clytæmnestra,"
 I meet him with Alcestis chaste and true.
 Perhaps he'll turn and say no good of Phædra;
 But think of virtuous . . . who? . . . Alas, alas!
 I cannot recollect another good one,
 Though I could still count bad ones up by scores.

And Aristophon, in his Callonides, says—

May he be quite undone, he well deserves it,
Who dares to marry any second wife ;
A man who marries once may be excused ;
Not knowing what misfortune he was seeking.
But he who, once escaped, then tries another,
With his eyes open seeks for misery.

And Antiphanes, in his Philopator, says—

A. He's married now.

B. How say you? do you mean
He's really gone and married—when I left him,
Alive and well, possess'd of all his senses?

And Menander, in his Woman carrying the Sacred Vessel of Minerva, or the Female Flute-player, says—

A. You will not marry if you're in your senses
When you have left this life. For I myself
Did marry; so I recommend you not to.

B. The matter is decided—the die is cast.

A. Go on then. I do wish you then well over it ;
But you are taking arms, with no good reason,
Against a sea of troubles. In the waves
Of the deep Libyan or Ægean sea
Scarce three of thirty ships are lost or wreck'd ;
But scarcely one poor husband 'scapes at all.

And in his Woman Burnt he says—

Oh, may the man be totally undone
Who was the first to venture on a wife ;
And then the next who follow'd his example ;
And then the third, and fourth, and all who follow'd.

And Carcinus the tragedian, in his Semele (which begins, "O nights"), says—

O Jupiter, why need one waste one's words
In speaking ill of women? for what worse
Can he add, when he once has call'd them women?

9. But, above all other cases, those who when advanced in years marry young wives, do not perceive that they are running voluntarily into danger, which every one else foresees plainly; and that, too, though the Megarian poet¹ has given them this warning:—

A young wife suits not with an aged husband ;
For she will not obey the pilot's helm
Like a well-managed boat; nor can the anchor
Hold her securely in her port, but oft

¹ Theognis.

She breaks her chains and cables in the night,
And headlong drives into another harbour.

And Theophilus, in his Neoptolemus, says—

A young wife does not suit an old man well ;
For, like a crazy boat, she not at all
Answers the helm, but slips her cable off
By night, and in some other port is found.

10. And I do not think that any of you are ignorant, my friends, that the greatest wars have taken place on account of women :—the Trojan war on account of Helen ; the plague which took place in it was on account of Chryseis ; the anger of Achilles was excited about Briseis ; and the war called the Sacred War, on account of another wife (as Duris relates in the second book of his History), who was a Theban by birth, by name Theano, and who was carried off by some Phocian. And this war also lasted ten years, and in the tenth year was brought to an end by the cooperation of Philip ; for by his aid the Thebans took Phocis.

The war, also, which is called the Crissæan War (as Callisthenes tells us in his account of the Sacred War), when the Crissæans made war upon the Phocians, lasted ten years ; and it was excited on this account,—because the Crissæans carried off Megisto, the daughter of Pelagon the Phocian, and the daughters of the Argives, as they were returning from the Pythian temple : and in the tenth year Crissa was taken. And whole families also have been ruined owing to women ;—for instance, that of Philip, the father of Alexander, was ruined on account of his marriage with Cleopatra ; and Hercules was ruined by his marriage with Iole, the daughter of Eurytus ; and Theseus on account of his marriage with Phædra, the daughter of Minos ; and Athamas on account of his marriage with Themisto, the daughter of Hypseus ; and Jason on account of his marriage with Glauce, the daughter of Creon ; and Agamemnon on account of Cassandra. And the expedition of Cambyses against Egypt (as Ctesias relates) took place on account of a woman ; for Cambyses, having heard that Egyptian women were far more amorous than other women, sent to Amasis the king of the Egyptians, asking him for one of his daughters in marriage. But he did not give him one of his own daughters, thinking that she would not be honoured as a wife, but only treated as a concubine ; but he sent him Nitetis, the daughter of Apries.

And Apries had been deposed from the sovereignty of Egypt, because of the defeats which had been received by him from the Cyreneans ; and afterwards he had been put to death by Amasis. Accordingly, Cambyses, being much pleased with Nitetis, and being very violently in love with her, learns the whole circumstances of the case from her ; and she entreated him to avenge the murder of Apries, and persuaded him to make war upon the Egyptians. But Dinon, in his History of Persia, and Lynceas of Naucratis, in the third book of his History of Egypt, say that it was Cyrus to whom Nitetis was sent by Amasis ; and that she was the mother of Cambyses, who made this expedition against Egypt to avenge the wrongs of his mother and her family. But Duris the Samian says that the first war carried on by two women was that between Olympias and Eurydice ; in which Olympias advanced something in the manner of a Bacchanalian, with drums beating ; but Eurydice came forward armed like a Macedonian soldier, having been already accustomed to war and military habits at the court of Cynnane the Illyrian.

11. Now, after this conversation, it seemed good to the philosophers who were present to say something themselves about love and about beauty : and so a great many philosophical sentiments were uttered ; among which, some quoted some of the songs of the dramatic philosopher, Euripides,—some of which were these :—

Love, who is wisdom's pupil gay,
To virtue often leads the way :
And this great god
Is of all others far the best for man ;
For with his gentle nod
He bids them hope, and banishes all pain.
May I be ne'er mixed up with those who scorn
To own his power, and live forlorn,
Cherishing habits all uncouth.
I bid the youth
Of my dear country ne'er to flee from Love,
But welcome him, and willing subjects prove.¹

And some one else quoted from Pindar—

Let it be my fate always to love,
And to obey Love's will in proper season.

¹ It is not known from what play this fragment comes. It is given in the Variorum Edition of Euripides, *Inc. Fragm.* 165.

And some one else added the following lines from Euripides—

But you, O mighty Love, of gods and men
The sovereign ruler, either bid what's fair
To seem no longer fair; or else bring aid
To hapless lovers whom you've caused to love,
And aid the labours you yourself have prompted.
If you do this, the gods will honour you;
But if you keep aloof, you will not even
Retain the gratitude which now they feel
For having learnt of you the way to love.¹

12. And Pontianus said that Zeno the Cittizean thought that Love was the God of Friendship and Liberty, and also that he was the great author of concord among men; but that he had no other office. On which account, he says in his Polity, that Love is a God, being one who co-operates in securing the safety of the city. And the philosophers, also, who preceded him considered Love a venerable Deity, removed from everything discreditable: and this is plain from their having set up holy statues in his honour in their Gymnasia, along with those of Mercury and Hercules—the one of whom is the patron of eloquence, and the other of valour. And when these are united, friendship and unanimity are engendered; by means of which the most perfect liberty is secured to those who excel in these practices. But the Athenians were so far from thinking that Love presided over the gratification of the mere sensual appetites, that, though the Academy was manifestly consecrated to Minerva, they yet erected in that place also a statue of Love, and sacrificed to it.

The Thespians also celebrate Erotidia, or festivals of Love, just as the Athenians do Athenæa, or festivals of Minerva, and as the Eleans celebrate the Olympian festivals, and the Rhodians the Halæan. And in the public sacrifices, everywhere almost, Love is honoured. And the Lacedæmonians offer sacrifices to Love before they go to battle, thinking that safety and victory depend on the friendship of those who stand side by side in the battle array. And the Cretans, in their line of battle, adorn the handsomest of their citizens, and employ them to offer sacrifices to Love on behalf of the state, as Sosicrates relates. And the regiment among the Thebans which is called the Sacred Band, is wholly composed of mutual lovers, indicating the majesty of the God, as

¹ From the *Andromeda*.

these men prefer a glorious death to a shameful and discreditable life. But the Samians (as Erxias says, in his History of Colophon), having consecrated a gymnasium to Love, called the festival which was instituted in his honour the Eleutheria, or Feast of Liberty; and it was owing to this God, too, that the Athenians obtained their freedom. And the Pisistratidæ, after their banishment, were the first people who ever endeavoured to throw discredit on the events which took place through his influence.

13. After this had been said, Plutarch cited the following passage from the Phædrus of Alexis :—

As I was coming from Piræus lately,
In great perplexity and sad distress,
I fell to thoughts of deep philosophy.
And first I thought that all the painters seem
Ignorant of the real nature of Love ;
And so do all the other artists too,
Whoe'er make statues of this deity : ,
For he is neither male nor female either ;
Again, he is not God, nor yet is he man :
He is not foolish, nor yet is he wise ;
But he's made up of all kinds of quality,
And underneath one form bears many natures.
His courage is a man's ; his cowardice
A very woman's. Then his folly is
Pure madness, but his wisdom a philosopher's ;
His vehemence is that of a wild beast,
But his endurance is like adamant ;
His jealousy equals any other god's.
And I, indeed,—by all the gods I swear,—
Do not myself precisely understand him ;
But still he much resembles my description,
Excepting in the name.

And Eubulus, or Ararus, in his Campylion, says—

What man was he, what modeller or painter,
Who first did represent young Love as wing'd ?
He was a man fit only to draw swallows,
Quite ignorant of the character of the god.
For he's not light, nor easy for a man
Who's once by him been master'd, to shake off ;
But he's a heavy and tenacious master.
How, then, can he be spoken of as wing'd ?
The man's a fool who such a thing could say.

And Alexis, in his Man Lamenting, says—

For this opinion is by all the Sophists
Embraced, that Love is not a winged god ;

But that the winged parties are the lovers,
And that he falsely bears this imputation :
So that it is out of pure ignorance
That painters clothe this deity with wings.

14. And Theophrastus, in his book on Love, says that
Chæremon the tragedian said in one of his plays, that—

As wine adapts itself to the constitution
Of those who drink it, so likewise does Love
Who, when he's moderately worshipp'd,
Is mild and manageable; but if loosed
From moderation, then is fierce and troublesome.

On which account the same poet afterwards, distinguishing
his powers with some felicity, says—

For he doth bend a double bow of beauty,
And sometimes men to fortune leads,
But sometimes overwhelms their lives
With trouble and confusion.¹

But the same poet also, in his play entitled *The Wounded Man*, speaks of people in love in this manner :—

Who would not say that those who love alone
Deserve to be consider'd living men ?
For first of all they must be skilful soldiers,
And able to endure great toil of body,
And to stick close to th' objects of their love :
They must be active, and inventive too,
Eager, and fertile in expedients,
And prompt to see their way in difficulties.

And Theophilus, in his *Man fond of the Flute*, says—

Who says that lovers are devoid of sense ?
He is himself no better than a fool :
For if you take away from life its pleasures,
You leave it nothing but impending death.
And I myself am now indeed in love
With a fair maiden playing on the harp ;

¹ This is a blunder of Athenæus; for the passage alluded to is evidently that in the *Iphigenia in Aulis* of Euripides. The lines as quoted in the text here are—

Δίδυμα γὰρ τόξα αὐτὸν
Ἐντρίνισθαι χαρίτων
Τὸ μὲν ἐπ' εὐαίωνι τύχη
Τὸ δ' ἐπὶ συγχύσει βιοτᾶς.

The passage in Euripides is—

Δίδυμ' Ἔρως ὁ χρυσοκόμας
Τόξ' ἐντρίνεται χαρίτων
Τὸ μὲν ἐπ' εὐαίωνι πότμῳ
Τὸ δ' ἐπὶ συγχύσει βιοτᾶς.—*Iph. in Aul.* 552.

And tell me, pray, am I a fool for that?
 She's fair, she's tall, she's skilful in her art;
 And I'm more glad when I see her, than you
 When you divide your salaries among you.

But Aristophon, in his Pythagorean, says—

Now, is not Love deservedly east out
 From his place among the twelve immortal gods?
 For he did sow the seeds of great confusion,
 And quarrels dire, among that heavenly band,
 When he was one of them. And, as he was
 Bold and impertinent, they clipp'd his wings,
 That he might never soar again to heaven;
 And then they banished him to us below;
 And for the wings which he did boast before,
 Them they did give to Victory, a spoil
 Well won, and splendid, from her enemy.

Amphis, too, in his Dithyrambic, speaks thus of loving—

What say'st thou?—dost thou think that all your words
 Could e'er persuade me that that man's a lover
 Who falls in love with a girl's manners only,
 And never thinks what kind of face she's got?
 I call him mad; nor can I e'er believe
 That a poor man, who often sees a rich one,
 Forbears to covet some of his great riches.

But Alexis says in his Helena—

The man who falls in love with beauty's flower,
 And taketh heed of nothing else, may be
 A lover of pleasure, but not of his love;
 And he does openly disparage Love,
 And causes him to be suspect to others.

15. Myrtilus, having cited these lines of Alexis, and then looking round on the men who were partisans of the Stoic school, having first recited the following passage out of the Iambics of Hermeas the Curian—

Listen, you Stoielings, traffiekers in nonsense,
 Punnere on words,—gluttons, who by yourselves
 Eat up the whole of what is in the dishes,
 And give no single bit to a philosopher.
 Besides, you are most clearly proved to do
 All that is contrary to those professions
 Which you so pompously parade abroad,
 Hunting for beauty;—

went on to say,—And in this point alone you are imitators of the master of your school, Zeno the Phœnician, who was always a slave to the most infamous passions (as Antigonus the Carystian relates, in his History of his Life); for you are

always saying that "the proper object of love is not the body, but the mind;" you who say at the same time, that you ought to remain faithful to the objects of your love, till they are eight-and-twenty years of age. And Ariston of Ceos, the Peripatetic, appears to me to have said very well (in the second book of his treatise on Likenesses connected with Love), to some Athenian who was very tall for his age, and at the same time was boasting of his beauty, (and his name was Dorus,) "It seems to me that one may very well apply to you the line which Ulysses uttered when he met Dolon—

Great was thy aim, and mighty is the prize.¹

16. But Hegesander, in his Commentaries, says that all men love seasoned dishes, but not plain meats, or plainly dressed fish. And accordingly, when seasoned dishes are wanting, no one willingly eats either meat or fish; nor does any one desire meat which is raw and unseasoned. For anciently men used to love boys (as Aristophon relates); on which account it came to pass that the objects of their love were called *παιδικά*. And it was with truth (as Clearchus says in the first book of his treatise on Love and the Affairs of Love) that Lycophronides said—

No boy, no maid with golden ornaments,
No woman with a deep and ample robe,
Is so much beautiful as modest; for
'Tis modesty that gives the bloom to beauty.

And Aristotle said that lovers look at no other part of the objects of their affection, but only at their eyes, in which modesty makes her abode. And Sophocles somewhere represents Hippodamia as speaking of the beauty of Pelops, and saying—

And in his eyes the charm which love compels
Shines forth a light, embellishing his face:
He glows himself, and he makes me glow too,
Measuring my eyes with his,—as any builder
Makes his work correspond to his careful rule.²

17. And Licymnius the Chian, saying that Somnus was in love with Endymion, represents him as refusing to close the eyes of the youth even when he is asleep; but the God sends his beloved object to sleep with his eyelids still open,

¹ Iliad, x. 401.

² This fragment is from the Hippodamia.

so that he may not for a single moment be deprived of the pleasure of contemplating them. And his words are these—

But Somnus much delighted
In the bright beams which shot from his eyes,
And lull'd the youth to sleep with unclosed lids.

And Sappho says to a man who was admired above all measure for his beauty, and who was accounted very handsome indeed—

Stand opposite, my love,
And open upon me
The beauteous grace which from your eyes doth flow.

And what says Anacreon?—

Oh, boy, as maiden fair,
I fix my heart on you ;
But you despise my prayer,
And little care that you do hold the reins
Which my soul's course incessantly do guide.¹

And the magnificent Pindar says—

The man who gazes on the brilliant rays
Which shoot from th' eyes
Of beautiful Theoxenns, and yet can feel his heart
Unmoved within his breast, nor yields to love,
Must have a heart
Black, and composed of adamant or iron.²

But the Cyclops of Philoxenus of Cythera, in love with Galatea, and praising her beauty, and prophesying, as it were, his own blindness, praises every part of her rather than mention her eyes, which he does not ; speaking thus :—

O Galatea,
Nymph with the beauteous face and golden hair,
Whose voice the Graces tune,
True flower of love, my beauteous Galatea.

But this is but a blind panegyric, and not at all to be compared with the encomium of Ibycus :—

Beauteous Euryalus, of all the Graces
The choicest branch,—object of love to all
The fair-hair'd maidens,—sure the soft-eyed goddess,
The Cyprian queen, and soft Persuasion
Combin'd to nourish you on beds of roses.

And Phrynichus said of Troilus—

The light of love shines in his purple cheeks.

¹ Ode 67.

² This is not from any one of the odes, which we have entire ; but is only a fragment.

18. But you prefer having all the objects of your love shaved and hairless. And this custom of shaving the beard originated in the age of Alexander, as Chrysippus tells us in the fourth book of his treatise on *The Beautiful* and on *Pleasure*. And I think it will not be unseasonable if I quote what he says; for he is an author of whom I am very fond, on account of his great learning and his gentle good-humoured disposition. And this is the language of the philosopher:—“The custom of shaving the beard was introduced in the time of Alexander, for the people in earlier times did not practise it; and Timotheus the flute-player used to play on the flute having a very long beard. And at Athens they even now remember that the man who first shaved his chin, (and he is not a very ancient man indeed,) was given the surname of *Κόρσης*;¹ on which account Alexis says—

Do you see any man whose beard has been
Removed by sharp pitch-plasters or by razors?
In one of these two ways he may be spoken of:
Either he seems to me to think of war,
And so to be rehearsing acts of fierce
Hostility against his beard and chin;
Or else he's some complaint of wealthy men.
For how, I pray you, do your beards annoy you?—
Beards by which best you may be known as men?
Unless, indeed, you're planning now some deed
Unworthy of the character of men.

And Diogenes, when he saw some one once whose chin was smooth, said, ‘I am afraid you think you have great ground to accuse nature, for having made you a man and not a woman.’ And once, when he saw another man, riding a horse, who was shaved in the same manner, and perfumed all over, and clothed, too, in a fashion corresponding to those particulars, he said that he had often asked what a *Ἰππόπορος* was; and now he had found out. And at Rhodes, though there is a law against shaving, still no one ever prosecutes another for doing so, as the whole population is shaved. And at Byzantium, though there is a penalty to which any barber is liable who is possessed of a razor, still every one uses a razor none the less for that law.” And this is the statement of the admirable Chrysippus.

19. But that wise Zeno, as Antigonus the Carystian says, speaking, as it should seem, almost prophetically of the lives

¹ From *κείρω*, to cut the hair.

and professed discipline of your sect, said that "those who misunderstood and failed rightly to enter into the spirit of his words, would become dirty and ungentlemanlike-looking; just as those who adopted Aristippus's sect, but perverted his precepts, became intemperate and shameless." And the greater portion of you are such as that, men with contracted brows, and dirty clothes, sordid not only in your dispositions, but also in your appearance. For, wishing to assume the character of independence and frugality, you are found at the gate of covetousness, living sordidly, clothed in scanty cloaks, filling the soles of your shoes with nails, and giving hard names to any one who uses the very smallest quantity of perfume, or who is dressed in apparel which is at all delicate. But men of your sect have no business to be attracted by money, or to lead about the objects of their love with their beards, shaved and smooth, who follow you about the Lyceum—

Thin, starved philosophers, as dry as leather,
as Antiphanes calls them.

20. But I am a great admirer of beauty myself. For, in the contests [at Athens] for the prize of manliness, they select the handsomest, and give them the post of honour to bear the sacred vessels at the festivals of the gods. And at Elis there is a contest as to beauty, and the conqueror has the vessels of the goddess given to him to carry; and the next handsomest has the ox to lead, and the third places the sacrificial cakes on the head of the victim. But Heraclides Lembus relates that in Sparta the handsomest man and the handsomest woman have special honours conferred on them; and Sparta is famous for producing the handsomest women in the world. On which account they tell a story of king Archidamus, that when one wife was offered to him who was very handsome, and another who was ugly but rich, and he chose the rich one, the Ephori imposed a fine upon him, saying that he had preferred begetting kinglings rather than kings for the Spartans. And Euripides has said—

Her very mien is worthy of a kingdom.¹

And in Homer, the old men among the people marvelling at the beauty of Helen, are represented as speaking thus to one another—

¹ From the *Æolus*.

They cried, "No wonder such celestial charms
For nine long years have set the world in arms;—
What winning graces! what majestic mien!
She moves a goddess, and she looks a queen."¹

And even Priam himself is moved at the beauty of the woman, though he is in great distress. And also he admires Agamemnon for his beauty, and uses the following language respecting him—

Say, what Greek is he
Around whose brow such martial graces shine,—
So tall, so awful, and almost divine?
Though some of larger stature tread the green,
None match his grandeur and exalted mien.²

And many nations have made the handsomest men their kings on that account. As even to this day that Æthiopian tribe called the Immortals does; as Bion relates in his History of the Affairs of Æthiopia. For, as it would seem, they consider beauty as the especial attribute of kings. And goddesses have contended with one another respecting beauty; and it was on account of his beauty that the gods carried off Ganymede to be their cupbearer—

The matchless Ganymede, divinely fair,
Whom Heaven, enamour'd, snatch'd to upper air.³

And who are they whom the goddesses have carried off? are they not the handsomest of men? And they cohabit with them; as Aurora does with Cephalus and Clitus and Tithonus; and Ceres with Jason; and Venus with Anchises and Adonis. And it was for the sake of beauty also that the greatest of the gods entered through a roof under the form of gold, and became a bull, and often transformed himself into a winged eagle, as he did in the case of Ægina. And Socrates the philosopher, who despised everything, was, for all that, subdued by the beauty of Alcibiades; as also was the venerable Aristotle by the beauty of his pupil Phaselites. And do not we too, even in the case of inanimate things, prefer what is the most beautiful? The fashion, too, of Sparta is much praised, I mean that of displaying their virgins naked to their guests; and in the island of Chios it is a beautiful sight to go to the gymnasia and the race-courses, and to see the young men wrestling naked with the maidens, who are also naked.

¹ Iliad, iii. 156.

² Ib. iii. 170.

³ Ib. xx. 234.

21. And Cynulcus said:—And do you dare to talk in this way, you who are not “rosy fingered,” as Cratinus says, but who have one foot made of cow-dung? and do you bring up again the recollection of that poet your namesake, who spends all his time in cookshops and inns? although Isocrates the orator has said, in his Areopagitic Oration, “But not one of their servants ever would have ventured to eat or drink in a cookshop; for they studied to keep up the dignity of their appearance, and not to behave like buffoons.” And Hyperides, in his oration against Patrocles, (if, at least, the speech is a genuine one,) says that they forbade a man who had dined at a cookshop from going up to the Areopagus. But you, you sophist, spend your time in cookshops, not with your friends (*ἑταίρων*), but with prostitutes (*ἑταίρων*), having a lot of pimps and procuresses about you, and always carrying about these books of Aristophanes, and Apollodorus, and Ammonius, and Antiphanes, and also of Gorgias the Athenian, who have all written about the prostitutes at Athens.

Oh, what a learned man you are! how far are you from imitating Theomandrus of Cyrene, who, as Theophrastus, in his treatise on Happiness, says, used to go about and profess that he gave lessons in prosperity. You, you teacher of love, are in no respect better than Amasis of Elis, whom Theophrastus, in his treatise on Love, says was extraordinarily addicted to amatory pursuits. And a man will not be much out who calls you a *πορνογράφος*, just as they call Aristides and Pausanias and Nicophanes *ζωγράφου*. And Polemo mentions them, as painting the subjects which they did paint exceedingly well, in his treatise on the Pictures at Sicyon. Think, my friends, of the great and varied learning of this grammarian, who does not conceal what he means, but openly quotes the verses of Eubulus, in his Cercopes—

I came to Corinth; there I ate with pleasure
Some herb called basil (*ocimum*), and was ruin'd by it;
And also, trifling there, I lost my cloak.

And the Corinthian sophist is very fine here, explaining to his pupils that *Ocimum* is the name of a harlot. And a great many other plays also, you impudent fellow, derived their names from courtesans. There is the *Thalassa* of Diocles, the *Corianno* of Pherecrates, the *Antea* of Eunicius or Philyllus, the *Thais*, and the *Phanion* of Menander, the *Opora* of

Alexis, the Clepsydra of Eubulus—and the woman who bore this name, had it because she used to distribute her company by the hour-glass, and to dismiss her visitors when it had run down; as Asclepiades, the son of Areas, relates in his History of Demetrius Phalereus; and he says that her proper name was Meticha.

22. There is a courtesan

(as Antiphanes says in his *Clown*)—

. . . who is a positive
Calamity and ruin to her keeper;
And yet he's glad at nourishing such a pest.

On which account, in the *Næara* of Timocles, a man is represented as lamenting his fate, and saying—

But I, unhappy man, who first loved Phryne
When she was but a gatherer of capers,
And was not quite as rich as now she is,—
I who such sums of money spent upon her,
Am now excluded from her doors.

And in the play entitled *Orestantoclidēs*, the same Timocles says—

And round the wretched man old women sleep,
Nannium and Plangon, Lyca, Phryne too,
Gnathæna, Pythionica, Myrrhina,
Chrysis, Conallis, Hieroclea, and
Lapadium also.

And these courtesans are mentioned by Amphis, in his *Curis*, where he says—

Wealth truly seems to me to be quite blind,
Since he ne'er ventures near this woman's doors,
But haunts Sinope, Nannium, and Lyca,
And others like them, traps of men's existence,
And in their houses sits like one amazed,
And ne'er departs.

23. And Alexis, in the drama entitled *Isostasium*, thus describes the equipment of a courtesan, and the artifices which some women use to make themselves up—

For, first of all, to earn themselves much gain,
And better to plunder all the neighbouring men,
They use a heap of adventitious aids,—
They plot to take in every one. And when,
By subtle artifice, they've made some money,
They enlist fresh girls, and add recruits, who ne'er
Have tried the trade, unto their cunning troop,
And drill them so that they are very soon

Different in manners, and in look, and semblance
 From all they were before. Suppose one's short—
 They put cork soles within the heels of her shoes :
 Is any one too tall—she wears a slipper
 Of thinnest substance, and, with head depress'd
 Between the shoulders, walks the public streets,
 And so takes off from her superfluous height.
 Is any one too lean about the flank—
 They hoop her with a bustle, so that all
 Who see her marvel at her fair proportions.
 Has any one too prominent a stomach—
 They crown it with false breasts, such as perchance
 At times you may in comic actors see ;
 And what is still too prominent, they force
 Back, ramming it as if with scaffolding.
 Has any one red eyebrows—those they smear
 With soot. Has any one a dark complexion—
 White-lead will that correct. This girl's too fair—
 They rub her well with rich vermilion.
 Is she a splendid figure—then her charms
 Arc shown in naked beauty to the purchaser.
 Has she good teeth—then she is forced to laugh,
 That all the bystanders may see her mouth,
 How beautiful it is ; and if she be
 But ill-inclined to laugh, then she is kept
 Close within doors whole days, and all the things
 Which cooks keep by them when they sell goats' heads,
 Such as a stick of myrrh, she's forced to keep
 Between her lips, till they have learnt the shape
 Of the required grin. And by such arts
 They make their charms and persons up for market.

24. And therefore I advise you, my Thessalian friend with the handsome chairs, to be content to embrace the women in the brothels, and not to spend the inheritance of your children on vanities. For, truly, the lame man gets on best at this sort of work ; since your father, the boot-maker, did not lecture you and teach you any great deal, and did not confine you to looking at leather. Or do you not know those women, as we find them called in the Pannuchis of Eubulus—

Thrifty decoys, who gather in the money,—
 Fillies well-train'd of Venus, standing naked
 In long array, clad in transparent robes
 Of thinnest web, like the fair damsels whom
 Eridanus waters with his holy stream ;
 From whom, with safety and frugality,
 You may buy pleasure at a moderate cost.

And in his Nannium, (the play under this name is the work of Eubulus, and not of Philippides)—

For he who secretly goes hunting for
 Illicit love, must surely of all men
 Most miserable be; and yet he may
 See in the light of the sun a willing row
 Of naked damsels, standing all array'd
 In robes transparent, like the damsels whom
 Eridanus waters with his holy stream,
 And buy some pleasure at a trifling rate,
 Without pursuing joys he's bound to hide,
 (There is no heavier calamity,)
 Just out of wantonness and not for love.
 I do bewail the fate of hapless Greece,
 Which sent forth such an admiral as Cydias.

Xenarchus also, in his *Pentathlum*, reproaches those men who live as you do, and who fix their hearts on extravagant courtesans, and on freeborn women; in the following lines—

It is a terrible, yes a terrible and
 Intolerable evil, what the young
 Men do throughout this city. For although
 There are most beauteous damsels in the brothels,
 Which any man may see standing all willing
 In the full light of day, with open bosoms,
 Showing their naked charms, all of a row,
 Marshall'd in order; and though they may choose
 Without the slightest trouble, as they fancy,
 Thin, stout, or round, tall, wrinkled, or smooth-faced,
 Young, old, or middle-aged, or elderly,
 So that they need not clamber up a ladder,
 Nor steal through windows out of free men's houses,
 Nor smuggle themselves in in bags of chaff;
 For these gay girls will ravish you by force,
 And drag you in to them; if old, they'll call you
 Their dear papa; if young, their darling baby:
 And these a man may fearlessly and cheaply
 Amuse himself with, morning, noon, or night,
 And any way he pleases; but the others
 He dares not gaze on openly nor look at,
 But, fearing, trembling, shivering, with his heart,
 As men say, in his mouth, he creeps towards them.
 And how can they, O sea-born mistress mine,
 Immortal Venus! act as well they ought,
 E'en when they have the opportunity,
 If any thought of Draco's laws comes o'er them?

25. And Philemon, in his *Brothers*, relates that Solon at first, on account of the unbridled passions of the young, made a law that women might be brought to be prostituted at brothels; as Nicander of Colophon also states, in the third book of his *History of the Affairs of Colophon*,—saying that

he first erected a temple to the Public Venus with the money which was earned by the women who were prostituted at these brothels.

But Philemon speaks on this subject as follows :—

But you did well for every man, O Solon ;
 For they do say you were the first to see
 The justice of a public-spirited measure,
 The saviour of the state—(and it is fit
 For me to utter this avowal, Solon);—
 You, seeing that the state was full of men,
 Young, and possess'd of all the natural appetites,
 And wandering in their lusts where they'd no business,
 Bought women, and in certain spots did place them,
 Common to be, and ready for all comers.
 They naked stand : look well at them, my youth,—
 Do not deceive yourself ; a'nt you well off ?
 You're ready, so are they : the door is open—
 The price an ohol : enter straight—there is
 No nonsense here, no cheat or trickery ;
 But do just what you like, and how you like.
 You're off : wish her good-bye ; she 's no more claim on you.

And Aspasia, the friend of Socrates, imported great numbers of beautiful women, and Greece was entirely filled with her courtesans ; as that witty writer Aristophanes (in his *Acharnenses*¹) relates,—saying, that the Peloponnesian war was excited by Pericles, on account of his love for Aspasia, and on account of the girls who had been carried away from her by the Megarians.

For some young men, drunk with the cottabus
 Going to Megara, carry off by stealth
 A harlot named Simætha. Then the citizens
 Of Megara, full of grief and indignation,
 Stole in return two of Aspasia's girls ;
 And this was the beginning of the war
 Which devastated Greece, for three lewd women.

26. I therefore, my most learned grammarian, warn you to beware of the courtesans who want a high price, because

You may see other damsels play the flute,
 All playing th' air of Phæbus, or of Jove ;
 But these play no air save the air of the hawk,

as Epicrates says in his *Anti-Lais* ; in which play he also uses the following expressions concerning the celebrated Lais :—

But this fair Lais is both drunk and lazy,
 And cares for nothing, save what she may eat

¹ Ach. 524.

And drink all day. And she, as I do think,
 Has the same fate the eagles have; for they,
 When they are young, down from the mountains stoop,
 Ravage the flocks and eat the timid hares,
 Bearing their prey aloft with fearful might.
 But when they're old, on temple tops they perch,
 Hungry and helpless; and the soothsayers
 Turn such a sight into a prodigy.
 And so might Lais well be thought an omen;
 For when she was a maiden, young and fresh,
 She was quite savage with her wondrous riches;
 And you might easier get access to
 The satrap Pharnabazus. But at present,
 Now that she's more advanced in years, and age
 Has meddled with her body's round proportions,
 'Tis easy both to see her and to scorn her.
 Now she runs everywhere to get some drink;
 She'll take a stater—aye, or a triobolus;
 She will admit you, young or old; and is
 Become so tame, so utterly subdued,
 That she will take the money from your hand.

Anaxandrides also, in his *Old Man's Madness*, mentions Lais, and includes her with many other courtesans in a list which he gives in the following lines:—

A. You know Corinthian Lais?

B. To be sure;

My countrywoman.

A. Well, she had a friend,

By name Anthea.

B. Yes; I knew her well.

A. Well, in those days Lagisca was in beauty;
 Theolyta, too, was wondrous fair to see,
 And seemed likely to be fairer still;
 And Ocimon was beautiful as any.

27. This, then, is the advice I want to give you, my friend Myrtilus; and, as we read in the *Cynegis* of Philetærus,—

Now you are old, reform those ways of yours;
 Know you not that 'tis hardly well to die
 In the embraces of a prostitute,
 As men do say Phormisius perished?

Or do you think that delightful which Timocles speaks of in his *Marathonian Women*?—

How great the difference whether you pass the night
 With a lawful wife or with a prostitute!
 Bah! Where's the firmness of the flesh, the freshness
 Of breath and of complexion? Oh, ye gods!
 What appetite it gives one not to find
 Everything waiting, but to be constrain'd

To struggle a little, and from tender hands
To bear soft blows and buffets; that, indeed,
Is really pleasure.

And as Cynulcus had still a good deal which he wished to say, and as Magnus was preparing to attack him for the sake of Myrtilus,—Myrtilus, being beforehand with him (for he hated the Syrian), said—

But our hopes were not so clean worn out,
As to need aid from bitter enemies;

as Callimachus says. For are not we, O Cynulcus, able to defend ourselves?

How rude you are, and boorish with your jokes!
Your tongue is all on the left side of your mouth;

as Ehippus says in his Philyra. For you seem to me to be one of those men

Who of the Muses learnt but ill-shaped letters,
as some one of the parody writers has it.

28. I therefore, my friends and messmates, have not, as is said in the *Auræ* of Metagenes, or in the *Mammacythus* of Aristagoras,

Told you of female dancers, courtesans
Who once were fair; and now I do not tell you
Of flute-playing girls, just reaching womanhood,
Who not unwillingly, for adequate pay,
Have borne the love of vulgar men;

but I have been speaking of regular professional Hetærae—that is to say, of those who are able to preserve a friendship free from trickery; whom Cynulcus does not venture to speak ill of, and who of all women are the only ones who have derived their name from friendship, or from that goddess who is named by the Athenians *Venus Hetæra*: concerning whom Apollodorus the Athenian speaks, in his treatise on the Gods, in the following manner:—"And they worship *Venus Hetæra*, who brings together male and female companions (*ἑταίρους καὶ ἑταίρας*)—that is to say, mistresses." Accordingly, even to this day, freeborn women and maidens call their associates and friends their *ἑταῖραι*; as Sappho does, where she says—

And now with tuneful voice I'll sing
These pleasing songs to my companions (*ἑταίραις*).

And in another place she says—

Niobe and Latona were of old
Affectionate companions (*ἑταῖραι*) to each other.

They also call women who prostitute themselves for money, *ἐταῖραι*. And the verb which they use for prostituting oneself for money is *ἐταίρῳ*, not regarding the etymology of the word, but applying a more decent term to the trade; as Menander, in his *Deposit*, distinguishing the *ἐταῖροι* from the *ἐταῖραι*, says—

You've done an act not suited to companions (*ἐταίρων*),
But, by Jove, far more fit for courtesans (*ἐταίρων*),
These words, so near the same, do make the sense
Not always easily to be distinguished.

29. But concerning courtesans, Ephippus, in his *Merchandise*, speaks as follows:—

And then if, when we enter through their doors,
They see that we are out of sorts at all,
They flatter us and soothe us, kiss us gently,
Not pressing hard as though our lips were enemies,
But with soft open kisses like a sparrow;
They sing, and comfort us, and make us cheerful,
And straightway banish all our care and grief,
And make our faces bright again with smiles.

And Eubulus, in his *Campylion*, introducing a courtesan of modest deportment, says—

How modestly she sat the while at supper!
Not like the rest, who make great balls of leeks,
And stuff their cheeks with them, and loudly crunch
Within their jaws large lumps of greasy meat;
But delicately tasting of each dish,
In mouthfuls small, like a Milesian maiden.

And Antiphanes says in his *Hydra*—

But he, the man of whom I now was speaking,
Seeing a woman who lived near his house,
A courtesan, did fall at once in love with her;
She was a citizen, without a guardian
Or any near relations, and her manners
Pure, and on virtue's strictest model form'd,
A genuine mistress (*ἐταῖρα*); for the rest of the crew
Bring into disrepute, by their vile manners,
A name which in itself has nothing wrong.

And Anaxilas, in his *Neottis*, says—

A. But if a woman does at all times use
Fair, moderate language; giving her services
Favourable to all who stand in need of her,
She from her prompt companionship (*ἐταίρις*) does earn
The title of companion (*ἐταῖρα*); and you,
As you say rightly, have not fall'n in love

With a vile harlot (πόρνη), but with a companion (ἑταῖρα).
Is she not one of pure and simple manners?

B. At all events, by Jove, she 's beautiful.

30. But that systematic debaucher of youths of yours, is such a person as Alexis, or Antiphanes, represents him, in his Sleep—

On this account, that profligate, when supping
With us, will never eat an onion even,
Not to annoy the object of his love.

And Ehippus has spoken very well of people of that description in his Sappho, where he says—

For when one in the flower of his age
Learns to sneak into other men's abodes,
And shares of meals where he has not contributed,
He must some other mode of payment mean.

And Æschines the orator has said something of the same kind in his Speech against Timarchus.

31. But concerning courtesans, Philetærus, in his Huntress, has the following lines:—

'Tis not for nothing that where'er we go
We find a temple of Hetæra there,
But nowhere one to any wedded wife.

I know, too, that there is a festival called the Hetæridia, which is celebrated in Magnesia, not owing to the courtesans, but to another cause, which is mentioned by Hegesander in his Commentaries, who writes thus:—"The Magnesians celebrate a festival called Hetæridia; and they give this account of it: that originally Jason, the son of Æson, when he had collected the Argonauts, sacrificed to Jupiter Hetærias, and called the festival Hetæridia. And the Macedonian kings also celebrated the Hetæridia."

There is also a temple of Venus the Prostitute (πόρνη) at Abydus, as Pamphylus asserts:—"For when all the city was oppressed by slavery, the guards in the city, after a sacrifice on one occasion (as Cleanthus relates in his essays on Fables), having got intoxicated, took several courtesans; and one of these women, when she saw that the men were all fast asleep, taking the keys, got over the wall, and brought the news to the citizens of Abydus. And they, on this, immediately came in arms, and slew the guards, and made themselves masters of the walls, and recovered their freedom; and to show their gratitude to the prostitute they built a temple to Venus the Prostitute."

And Alexis the Samian, in the second book of his Samian Annals, says—"The Athenian prostitutes who followed Pericles when he laid siege to Samos, having made vast sums of money by their beauty, dedicated a statue of Venus at Samos, which some call Venus among the Reeds, and others Venus in the Marsh." And Eualces, in his History of the Affairs of Ephesus, says that there is at Ephesus also a temple to Venus the Courtesan (*ἐραῖπα*). And Clearchus, in the first book of his treatise on Amatory Matters, says—"Gyges the king of the Lydians was very celebrated, not only on account of his mistress while she was alive, having submitted himself and his whole dominions to her power, but also after she was dead; inasmuch as he assembled all the Lydians in the whole country, and raised that mound which is even now called the tomb of the Lydian Courtesan; building it up to a great height, so that when he was travelling in the country, inside of Mount Tmolus, wherever he was, he could always see the tomb; and it was a conspicuous object to all the inhabitants of Lydia." And Demosthenes the orator, in his Speech against Neæra (if it is a genuine one, which Apollodorus says it is), says—"Now we have courtesans for the sake of pleasure, but concubines for the sake of daily cohabitation, and wives for the purpose of having children legitimately, and of having a faithful guardian of all our household affairs."

32. I will now mention to you, O Cynulcus, an Ionian story (spinning it out, as Æschylus says,) about courtesans, beginning with the beautiful Corinth, since you have reproached me with having been a schoolmaster in that city.

It is an ancient custom at Corinth (as Chamæleon of Heraclea relates, in his treatise on Pindar), whenever the city addresses any supplication to Venus about any important matter, to employ as many courtesans as possible to join in the supplication; and they, too, pray to the goddess, and afterwards they are present at the sacrifices. And when the king of Persia was leading his army against Greece (as Theopompus also relates, and so does Timæus, in his seventh book), the Corinthian courtesans offered prayers for the safety of Greece, going to the temple of Venus. On which account, after the Corinthians had consecrated a picture to the goddess (which remains even to this day), and as in this picture they had painted the portraits of the courtesans who made this

supplication at the time, and who were present afterwards, Simonides composed this epigram :—

These damsels, in behalf of Greece, and all
 Their gallant countrymen, stood nobly forth,
 Praying to Venus, the all-powerful goddess ;
 Nor was the queen of beauty willing ever
 To leave the citadel of Greece to fall
 Bencath the arrows of the unwarlike Persians.

And even private individuals sometimes vow to Venus, that if they succeed in the objects for which they are offering their vows, they will bring her a stated number of courtesans.

33. As this custom, then, exists with reference to this goddess, Xenophon the Corinthian, when going to Olympia, to the games, vowed that he, if he were victorious, would bring her some courtesans. And Pindar at first wrote a panegyric on him, which begins thus :—

Praising the house which in th' Olympic games
 Has thrice borne off the victory.¹

But afterwards he composed a scolium² on him, which was sung at the sacrificial feasts ; in the exordium of which he turns at once to the courtesans who joined in the sacrifice to Venus, in the presence of Xenophon, while he was sacrificing to the goddess himself ; on which account he says—

O queen of Cyprus' isle,
 Come to this grove !
 Lo, Xenophon, succeeding in his aim,
 Brings you a band of willing maidens,
 Dancing on a hundred feet.

And the opening lines of the song were these :—

O hospitable damsels, fairest train
 Of soft Persuasion,—
 Ornament of the wealthy Corinth,
 Bearing in willing hands the golden drops
 That from the frankincense distil, and flying

¹ Pind. Ol. 13.

² A *σκολιόν* was a song which went round at banquets, sung to the lyre by the guests, one after another, said to have been introduced by Terpander ; but the word is first found in Pind. Fr. lxxxvii. 9 ; Aristoph. Ach. 532. The name is of uncertain origin : some refer it to the character of the music, *νόμος σκολιός*, as opposed to *νόμος ὕψιός* ; others to the *ρυθμός σκολιός*, or amphibrachic rhythm recognised in many scolia ; but most, after Dicæarchus and Plutarch, from the irregular zigzag way it went round the table, each guest who sung holding a myrtle-branch, which he passed on to any one he chose.—Lid. & Scott, Gr. Lex. *in voc.*

To the fair mother of the Loves,
 Who dwelleth in the sky,
 The lovely Venus,—you do bring to us
 Comfort and hope in danger, that we may
 Hereafter, in the delicate beds of Love,
 Reap the long-wished-for fruits of joy,
 Lovely and necessary to all mortal men.

And after having begun in this manner, he proceeds to say—

But now I marvel, and wait anxiously
 To see what will my masters say of me,
 Who thus begin
 My scolium with this amatory preface,
 Willing companion of these willing damsels.

And it is plain here that the poet, while addressing the courtesans in this way, was in some doubt as to the light in which it would appear to the Corinthians; but, trusting to his own genius, he proceeds with the following verse—

We teach pure gold on a well-tried lyre.

And Alexis, in his *Loving Woman*, tells us that the courtesans at Corinth celebrate a festival of their own, called *Aphrodisia*; where he says—

The city at the time was celebrating
 The *Aphrodisia* of the courtesans :
 This is a different festival from that
 Which the free women solemnize : and then
 It is the custom on those days that all
 The courtesans should feast with us in common.

34. But at Lacedæmon (as Polemo Periegetes says, in his treatise on the Offerings at Lacedæmon,) there is a statue of a very celebrated courtesan, named Cottina, who, he tells us, consecrated a brazen cow; and Polemo's words are these:—“And the statue of Cottina the courtesan, on account of whose celebrity there is still a brothel which is called by her name, near the hill on which the temple of Bacchus stands, is a conspicuous object, well known to many of the citizens. And there is also a votive offering of hers besides that to Minerva Chalciecos—a brazen cow, and also the before-mentioned image.” And the handsome Alcibiades, of whom one of the comic poets said—

And then the delicate Alcibiades,
 O earth and all the gods ! whom Lacedæmon
 Desires to catch in his adulteries,

though he was beloved by the wife of Agis, used to go and hold his revels at the doors of the courtesans, leaving all the

Lacedæmonian and Athenian women. He also fell in love with Medontis of Abydos, from the mere report of her beauty; and sailing to the Hellespont with Axiochus, who was a lover of his on account of his beauty, (as Lysias the orator states, in his speech against him,) he allowed Axiochus to share her with him. Moreover, Alcibiades used always to carry about two other courtesans with him in all his expeditions, namely, Damasandra, the mother of the younger Lais, and Theodote; by whom, after he was dead, he was buried in Melissa, a village of Phrygia, after he had been overwhelmed by the treachery of Pharnabazus. And we ourselves saw the tomb of Alcibiades at Melissa, when we went from Synadæ to Metropolis; and at that tomb there is sacrificed an ox every year, by the command of that most excellent emperor Adrian, who also erected on the tomb a statue of Alcibiades in Parian marble.

35. And we must not wonder at people having on some occasions fallen in love with others from the mere report of their beauty, when Chares of Mitylene, in the tenth book of his History of Alexander, says that some people have even seen in dreams those whom they have never beheld before, and fallen in love with them so. And he writes as follows:—"Hystaspes had a younger brother whose name was Zariadres: and they were both men of great personal beauty. And the story told concerning them by the natives of the country is, that they were the offspring of Venus and Adonis. Now Hystaspes was sovereign of Media, and of the lower country adjoining it; and Zariadres was sovereign of the country above the Caspian gates as far as the river Tanais. Now the daughter of Omartes, the king of the Marathi, a tribe dwelling on the other side of the Tanais, was named Odatis. And concerning her it is written in the Histories, that she in her sleep beheld Zariadres, and fell in love with him; and that the very same thing happened to him with respect to her. And so for a long time they were in love with one another, simply on account of the visions which they had seen in their dreams. And Odatis was the most beautiful of all the women in Asia; and Zariadres also was very handsome. Accordingly, when Zariadres sent to Omartes and expressed a desire to marry the damsel, Omartes would not agree to it, because he was destitute of male offspring;

for he wished to give her to one of his own people about his court. And not long afterwards, Omartes having assembled all the chief men of his kingdom, and all his friends and relations, held a marriage feast, without saying beforehand to whom he was going to give his daughter. And as the wine went round, her father summoned Odatis to the banquet, and said, in the hearing of all the guests,—‘We, my daughter Odatis, are now celebrating your marriage feast; so now do you look around, and survey all those who are present, and then take a golden goblet and fill it, and give it to the man to whom you like to be married; for you shall be called his wife.’ And she, having looked round upon them all, went away weeping, being anxious to see Zariadres, for she had sent him word that her marriage feast was about to be celebrated. But he, being encamped on the Tanais, and leaving the army encamped there without being perceived, crossed the river with his charioteer alone; and going by night in his chariot, passed through the city, having gone about eight hundred stadia without stopping. And when he got near the town in which the marriage festival was being celebrated, and leaving, in some place near, his chariot with the charioteer, he went forward by himself, clad in a Scythian robe. And when he arrived at the palace, and seeing Odatis standing in front of the sideboard in tears, and filling the goblet very slowly, he stood near her and said, ‘O Odatis, here I am come, as you requested me to,—I, Zariadres.’ And she, perceiving a stranger, and a handsome man, and that he resembled the man whom she had beheld in her sleep, being exceedingly rejoiced, gave him the bowl. And he, seizing on her, led her away to his chariot, and fled away, having Odatis with him. And the servants and the handmaidens, knowing their love, said not a word. And when her father ordered them to summon her, they said that they did not know which way she was gone. And the story of this love is often told by the barbarians who dwell in Asia, and is exceedingly admired; and they have painted representations of the story in their temples and palaces, and also in their private houses. And a great many of the princes in those countries give their daughters the name of Odatis.”

36. Aristotle also, in his Constitution of the Massilians, mentions a similar circumstance as having taken place, writing

as follows:—"The Phocæans in Ionia, having consulted the oracle, founded Marseilles. And Euxenus the Phocæan was connected by ties of hospitality with Nanus; this was the name of the king of that country. This Nanus was celebrating the marriage feast of his daughter, and invited Euxenus, who happened to be in the neighbourhood, to the feast. And the marriage was to be conducted in this manner:—After the supper was over the damsel was to come in, and to give a goblet full of wine properly mixed to whichever of the suitors who were present she chose; and to whomsoever she gave it, he was to be the bridegroom. And the damsel coming in, whether it was by chance or whether it was for any other reason, gives the goblet to Euxenus. And the name of the maiden was Petta. And when the cup had been given in this way, and her father (thinking that she had been directed by the Deity in her giving of it) had consented that Euxenus should have her, he took her for his wife, and cohabited with her, changing her name to Aristoxena. And the family which is descended from that damsel remains in Marseilles to this day, and is known as the Protiadæ; for Protis was the name of the son of Euxenus and Aristoxena."

37. And did not Themistocles, as Idomeneus relates, harness a chariot full of courtesans and drive with them into the city when the market was full? And the courtesans were Lamia and Scione and Satyra and Nannium. And was not Themistocles himself the son of a courtesan, whose name was Abrotonum? as Amphicrates relates in his treatise on Illustrious Men—

Abrotonum was but a Thracian woman,
But for the weal of Greece
She was the mother of the great Themistocles.

But Neanthes of Cyzicus, in his third and fourth books of his History of Grecian Affairs, says that he was the son of Euterpe.

And when Cyrus the younger was making his expedition against his brother, did he not carry with him a courtesan of Phocæa, who was a very clever and very beautiful woman? and Zenophanes says that her name was originally Milto, but that it was afterwards changed to Aspasia. And a Milesian concubine also accompanied him. And did not the great Alexander keep Thais about him, who was an Athenian courtesan? And Clitarchus speaks of her as having been the

cause that the palace of Persepolis was burnt down. And this Thais, after the death of Alexander, married Ptolemy, who became the first king of Egypt, and she bore him sons, Leontiscus and Lagos, and a daughter named Irene, who was married to Eunostus, the king of Soli, a town of Cyprus. And the second king of Egypt, Ptolemy Philadelphus by name, as Ptolemy Euergetes relates in the third book of his Commentaries, had a great many mistresses,—namely, Didyma, who was a native of the country, and very beautiful; and Bilisticha; and, besides them, Agathoclea, and Stratonice, who had a great monument on the sea-shore, near Eleusis; and Myrtium, and a great many more; as he was a man excessively addicted to amatory pleasures. And Polybius, in the fourteenth book of his History, says that there are a great many statues of a woman named Clino, who was his cup-bearer, in Alexandria, clothed in a tunic only, and holding a cornucopia in her hand. “And are not,” says he, “the finest houses called by the names of Myrtium, and Mnesis, and Pothina? and yet Mnesis was only a female flute-player, and so was Pothime, and Myrtium was one of the most notorious and common prostitutes in the city.”

Was there not also Agathoclea the courtesan, who had great power over king Ptolemy Philopator? in fact, was it not she who was the ruin of his whole kingdom? And Eumachus the Neapolitan, in the second book of his History of Hannibal, says that Hieronymus, the tyrant of Syracuse, fell in love with one of the common prostitutes who followed her trade in a brothel, whose name was Pitho, and married her, and made her queen of Syracuse.

38. And Timotheus, who was general of the Athenians, with a very high reputation, was the son of a courtesan, a Thracian by birth, but, except that she was a courtesan, of very excellent character; for when women of this class do behave modestly, they are superior to those who give themselves airs on account of their virtue. But Timotheus being on one occasion reproached as being the son of a mother of that character, said,—“But I am much obliged to her, because it is owing to her that I am the son of Conon.” And Carystius, in his Historic Commentaries, says that Philetærus the king of Pergamus, and of all that country which is now called the New Province, was the son of a woman named

Boa, who was a flute-player and a courtesan, a Paphlagonian by birth. And Aristophon the orator, who in the archonship of Euclides proposed a law, that every one who was not born of a woman who was a citizen should be accounted a bastard, was himself convicted, by Calliades the comic poet, of having children by a courtesan named Choregis, as the same Carystius relates in the third book of his Commentaries.

Besides all these men, was not Demetrius Poliorcetes evidently in love with Lamia the flute-player, by whom he had a daughter named Phila? And Polemo, in his treatise on the colonnade called Pœcile at Sicyon, says that Lamia was the daughter of Cleanor an Athenian, and that she built the before-mentioned colonnade for the people of Sicyon. Demetrius was also in love with Leæna, and she was also an Athenian courtesan; and with a great many other women besides.

39. And Machon the comic poet, in his play entitled the *Chriæ*, speaks thus:—

But as Leæna was by nature form'd
To give her lovers most exceeding pleasure,
And was besides much favour'd by Demetrius,
They say that Lamia also gratified
The king; and when he praised her grace and quickness,
The damsel answer'd: And besides you can,
If you do wish, subdue a lioness (*λέαιναν*).

But Lamia was always very witty and prompt in repartee, as also was Gnathæna, whom we shall mention presently. And again Machon writes thus about Lamia:—

Demetrius the king was once displaying
Amid his cups a great variety
Of kinds of perfumes to his Lamia:
Now Lamia was a female flute-player,
With whom 'tis always said Demetrius
Was very much in love. But when she scoff'd
At all his perfumes, and, moreover, treated
The monarch with exceeding insolence,
He bade a slave bring some cheap unguent, and
He rubbed himself with that, and smear'd his fingers,
And said, "At least smell this, O Lamia,
And see how much this scent does beat all others."
She laughingly replied: "But know, O king,
That smell does seem to me the worst of all,"
"But," said Demetrius, "I swear, by the gods,
That 'tis produced from a right royal nut."

40. But Ptolemy the son of Agesarchus, in his History of

Philopator, giving a list of the mistresses of the different kings, says—"Philip the Macedonian promoted Philinna, the dancing woman, by whom he had Aridæus, who was king of Macedonia after Alexander. And Demetrius Poliorcetes, besides the women who have already been mentioned, had a mistress named Mania; and Antigonus had one named Demo, by whom he had a son named Alcioneus; and Seleucus the younger had two, whose names were Mysta and Nysa." But Heraclides Lenebus, in the thirty-sixth book of his History, says that Demo was the mistress of Demetrius; and that his father Antigonus was also in love with her: and that he put to death Oxythemis as having sinned a good deal with Demetrius; and he also put to the torture and executed the maid-servants of Demo.

41. But concerning the name of Mania, which we have just mentioned, the same Machon says this:—

Some one perhaps of those who hear this now,
 May fairly wonder how it came to pass
 That an Athenian woman had a name,
 Or e'en a nickname, such as Mania.
 For 'tis disgraceful for a woman thus
 To bear a Phrygian name; she being, too,
 A courtesan from the very heart of Greece.
 And how came she to sink the city of Athens,
 By which all other nations are much sway'd?
 The fact is that her name from early childhood
 Was this—Melitta. And as she grew up
 A trifle shorter than her playfellows,
 But with a sweet voice and engaging manners,
 And with such beauty and excellence of face
 As made a deep impression upon all men,
 She 'd many lovers, foreigners and citizens.
 So that when any conversation
 Arose about this woman, each man said,
 The fair Melitta was his madness (*μανία*). Aye,
 And she herself contributed to this name;
 For when she jested she would oft repeat
 This word *μανία*; and when in sport she blamed
 Or praised any one, she would bring in,
 In either sentence, this word *μανία*.
 So some one of her lovers, dwelling on
 The word, appears to have nicknamed the girl
 Mania; and this extra name prevailed
 More than her real one. It seems, besides,
 That Mania was afflicted with the stone.

* * * * *

42. And that Mania was also excellent in witty repartec, Machon tells us in these verses about her,—

There was a victor in the pancratium,
 Named Leontiscus, who loved Mania,
 And kept her with him as his lawful wife;
 But finding afterwards that she did play
 The harlot with Antenor, was indignant:
 But she replied,—“My darling, never mind;
 I only wanted just to feel and prove,
 In a single night, how great the strength might be
 Of two such athletes, victors at Olympia.”

They say again that Mania once was ask'd,
 By King Demetrius, for a perfect sight
 Of all her beauties; and she, in return,
 Demanded that he should grant her a favour.
 When he agreed, she turned her back, and said,—
 “O son of Agamemnon, now the Gods
 Grant you to see what you so long have wish'd for.”¹

On one occasion, too, a foreigner,
 Who a deserter was believed to be,
 Had come by chance to Athens; and he sent
 For Mania, and gave her all she ask'd.
 It happen'd that he had procured for supper
 Some of those table-jesters, common buffoons,
 Who always raise a laugh to please their feeders;
 And wishing to appear a witty man,
 Used to politest conversation,
 While Mania was sporting gracefully,
 As was her wont, and often rising up
 To reach a dish of hare, he tried to raise
 A joke upon her, and thus spoke,—“My friends,
 Tell me, I pray you by the Gods, what animal
 You think runs fastest o'er the mountain-tops?”
 “Why, my love, a deserter,” answer'd Mania.

Another time, when Mania came to see him,
 She laugh'd at the deserter, telling him,
 That once in battle he had lost his shield.
 But this brave soldier, looking somewhat fierce,
 Sent her away. And as she was departing,
 She said, “My love, don't be so much annoy'd;
 For 'twas not you, who, when you ran away,
 Did lose that shield, but he who lent it you.”

Another time they say a man who was
 A thorough profligate, did entertain
 Mania at supper; and when he question'd her,
 “Do you like being up or down the best?”
 She laugh'd, and said, “I'd rather be up, my friend,
 For I'm afraid, lest, if I lay me down,
 You'd bite my plaited hair from off my head.”

¹ These are the second and third lines of the *Electra* of Sophocles.

43. But Machon has also collected the witty sayings of other courtesans too; and it will not be unseasonable to enumerate some of them now. Accordingly he mentions Gnathæna thus:—

Diphilus once was drinking with Gnathæna.
Said he, "Your cup is somewhat cold, Gnathæna;"
And she replied, "'Tis no great wonder, Diphilus,
For we take care to put some of your Plays in it."

Diphilus was once invited to a banquet
At fair Gnathæna's house, as men do say,
On the holy day of Venus' festival—
(He being a man above her other lovers
Beloved by her, though she conceal'd her flame).
He came accordingly, and brought with him
Two jars of Chian wine, and four, quite full,
Of wine from Thasos; perfumes, too, and crowns;
Sweetmeats and venison; fillets for the head;
Fish, and a cook, and a female flute-player.
In the meantime a Syrian friend of hers
Sent her some snow, and one saperdes; she
Being ashamed lest any one should hear
She had received such gifts, and, above all men,
Fearing lest Diphilus should get at them,
And show her up in one of his Comedies,
She bade a slave to carry off at once
The salt fish to the men who wanted salt,
As every one did know; the snow she told him
To mix with the wine unseen by any one.
And then she bade the boy to fill the cup
With ten full cyathi of wine, and bear it
At once to Diphilus. He eagerly
Received the cup, and drain'd it to the bottom,
And, marvelling at the delicious coolness,
Said—"By Minerva, and by all the gods,
You must, Gnathæna, be allow'd by all
To have a most deliciously cool well."
"Yes," said she, "for we carefully put in,
From day to day, the prologues of your plays."

A slave who had been flogg'd, whose back was mark'd
With heavy weals, was once, as it fell out,
Reposing with Gnathæna:—then, as she
Embraced him, she found out how rough all over
His back did feel. "Oh wretched man," said she,
"In what engagement did you get these wounds?"
He in a few words answer'd her, and said,
"That when a boy, once playing with his playmates,
He'd fallen backwards into the fire by accident."
"Well," said she, "if you were so wanton then,
You well deserved to be flogg'd, my friend."

Gnathæna once was supping with Dexithea,

Who was a courtesan as well as she;
 And when Dexithea put aside with care
 Nearly all the daintiest morsels for her mother,
 She said, "I swear by Dian, had I known
 How you went on, Dexithea, I would rather
 Have gone to supper with your mother than you."

When this Gnathæna was advanced in years,
 Hastening, as all might see, towards the grave,
 They say she once went out into the market,
 And look'd at all the fish, and ask'd the price
 Of every article she saw. And seeing
 A handsome butcher standing at his stall,
 Just in the flower of youth,—“Oh, in God's name,
 Tell me, my youth, what is your price (πῶς ἴσσης) to-day?”
 He laugh'd, and said, “Why, if I stoop, three obols.”
 “But who,” said she, “did give you leave, you wretch,
 To use your Carian weights in Attica?”

Stratocles once made all his friends a present
 Of kids and shell-fish greatly salted, seeming
 To have dress'd them carefully, so that his friends
 Should the next morning be o'erwhelm'd with thirst,
 And thus protract their drinking, so that he
 Might draw from them some ample contributions.
 Therefore Gnathæna said to one of her lovers,
 Seeing him wavering about his offerings,
 “After the kids¹ Stratocles brings a storm.”

Gnathæna, seeing once a thin young man,
 Of black complexion, lean as any scarecrow,
 Reeking with oil, and shorter than his fellows,
 Called him in jest Adonis. When the youth
 Answer'd her in a rude and violent manner,
 She looking on her daughter who was with her,
 Said, “Ah! it serves me right for my mistake.”

They say that one fine day a youth from Pontus
 Was sleeping with Gnathæna, and at morn
 He ask'd her to display her beauties to him.
 But she replied, “You have no time, for now
 It is the hour to drive the pigs to feed.”

44. He also mentions the following sayings of Gnathænium,
 who was the grand-daughter of Gnathæna:—

It happen'd once that a very aged satrap,
 Full ninety years of age, had come to Athens,
 And on the feast of Saturn he beheld
 Gnathænium with Gnathæna going out
 From a fair temple sacred to Aphrodite,
 And noticing her form and grace of motion,

¹ The Kids was a constellation rising about the beginning of October,
 and supposed by the ancients to bring storms. Theocritus says—

χῆταν ἐφ' ἐσπερίοις ἐρίφοις νότος ὕγρα διώκη
 κύματα.

—vii. 53.

He just inquired "How much she ask'd a night?"
Gnathæna, looking on his purple robe,
And princely bodyguard, said, "A thousand drachmæ."
He, as if smitten with a mortal wound,
Said, "I perceive, because of all these soldiers,
You look upon me as a captured enemy;
But take five minæ, and agree with me,
And let them get a bed prepared for us."
She, as the satrap seem'd a witty man,
Received his terms, and said, "Give what you like,
O father, for I know most certainly,
You'll give my daughter twice as much at night."

There was at Athens once a handsome smith,
When she, Gnathænum, had almost abandon'd
Her trade, and would no longer common be,
Moved by the love of the actor Andronicus;
(But at this moment he was gone away,
After she'd brought him a male child;) this smith
Then long besought the fair Gnathænum
To fix her price; and though she long refused,
By long entreaty and liberality,
At last he won her over to consent.
But being but a rude and ill-bred clown,
He, one day sitting with some friends of his
In a leather-cutter's shop, began to talk
About Gnathænum to divert their leisure,
Narrating all their fond love passages.
But after this, when Andronicus came
From Corinth back again, and heard the news,
He bitterly reproach'd her, and at supper
He said, with just complaint, unto Gnathænum,
That she had never granted him such liberties
As this flogg'd slave had had allow'd to him.
And then they say Gnathænum thus replied:
That she was her own mistress, and the smith
Was so begrimed with soot and dirt that she
Had no more than she could help to do with him.

One day they say Gnathænum, at supper,
Would not kiss Andronicus when he wish'd,
Though she had done so every day before;
But she was angry that he gave her nothing.
Said he, on this, "Gnathæna, don't you see
How haughtily your daughter's treating me?"
And she, indignant, said, "You wretched girl,
Take him and kiss him if he wishes it."
But she replied, "Why should I kiss him, mother,
Who does no good to any one in the house,
But seeks to have his Argos all for nothing?"

Once, on a day of festival, Gnathænum
Went down to the Piræus to a lover,
Who was a foreign merchant, riding cheaply

On a poor mule, and having after her
 Three donkeys, three maidservants, and one nurse.
 Then, at a narrow spot in the road, they met
 One of those knavish wrestlers, men who sell
 Their battles, always taking care to lose them;
 And as he could not pass by easily,
 Being crowded up, he cried—"You wretched man,
 You donkey-driver, if you get not quickly
 Out of my way, I will upset these women,
 And all the donkeys and the mule to boot."
 But quick Gnathænum said, "My friend, I pray you,
 Don't be so valiant now, when you have never
 Done any feat of spirit or strength before."

45. And afterwards, Machon gives us the following anecdotes:—

They say that Lais the Corinthian,
 Once when she saw Euripides in a garden,
 Holding a tablet and a pen attach'd to it,
 Cried out to him, "Now, answer me, my poet,
 What was your meaning when you wrote in your play,
 'Away, you shameless doer!'" And Euripides,
 Amazed, and wondering at her audacity,
 Said, "Why, you seem to me to be yourself
 A shameless doer." And she, laughing, answer'd,
 "How shameless, if my partners do not think so?"

Glycerium once received from some lover
 A new Corinthian cloak with purple sleeves,
 And gave it to a fuller. Afterwards,
 When she thought he'd had time enough to clean it,
 She sent her maidservant to fetch it back,
 Giving her money, that she might pay for it.
 But, said the fuller, "You must bring me first
 Three measures full of oil, for want of that
 Is what has hindered me from finishing."
 The maid went back and told her mistress all.
 "Wretch that I am!" Glycerium said, "for he
 Is going to fry my cloak like any herring."

Demophoon once, the friend of Sophocles,
 While a young man, fell furiously in love
 With Nico, called the Goat, though she was old:
 And she had earn'd this name of Goat, because
 She quite devour'd once a mighty friend of hers,
 Named Thallus,¹ when he came to Attica
 To buy some Chelidonian figs, and also
 To export some honey from th' Hymettian hill.
 And it is said this woman was fair to view.
 And when Demophoon tried to win her over,
 "A pretty thing," said she, "that all you get
 From me you may present to Sophocles."

¹ Ὀάλλος means "a young twig."

Callisto once, who was nicknamed the Sow,
Was fiercely quarrelling with her own mother,
Who also was nicknamed the Crow. Gnathæna
Appeased the quarrel, and when ask'd the cause of it,
Said, "What else could it be, but that one Crow
Was finding fault with the blackness of the other?"

Men say that Hippe once, the courtesan,
Had a lover named Theodotus, a man
Who at the time was prefect of the granaries
And she on one occasion late in th' evening
Came to a banquet of King Ptolemy,
And she'd been often used to drink with him
So, as she now was very late, she said,
"I'm very thirsty, papa Ptolemy,
So let the cup-bearer pour me four gills
Into a larger cup." The king replied,
"You must have it in a platter, for you seem
Already, Hippe,¹ to have had plenty of hay."

A man named Morichus was courting Phryne,
The Thespian damsel. And, as she required
A mina, "'Tis a mighty sum," said Morichus,
"Did you not yesterday charge a foreigner
Two little pieces of gold?" "Wait till I want you,"
Said she, "and I will take the same from you."

'Tis said that Nico, who was call'd the Goat,
Once when a man named Pytho had deserted her,
And taken up with the great fat Euardis,
But after a time did send again for her,
Said to the slave who came to fetch her, "Now
That Pytho is well sated with his swine,
Does he desire to return to a goat?"

46. Up to this point we have been recapitulating the things mentioned by Macho. For our beautiful Athens has produced such a number of courtesans (of whom I will tell you as many anecdotes as I can) as no other populous city ever produced. At all events, Aristophanes the Byzantian counted up a hundred and thirty-five, and Apollodorus a still greater number; and Gorgias enumerated still more, saying that, among a great many more, these eminent ones had been omitted by Aristophanes—namely, one who was surnamed Paroinos, and Lampyris, and Euphrosyne: and this last was the daughter of a fuller. And, besides these, he has omitted Megisto, Agallis, Thaumarium, Theoclea (and she was nicknamed the Crow), Lenæocystos, Astra, Gnathæna, and her grand-daughter Gnathænium, and Sige, and Synoris (who was nicknamed the Candle), and Euclea, and

¹ There is a pun here on her name,—ἵππη meaning a mare.

Grymæa, and Thryallis, and Chimæra, and Lampas. But Diphilus the comic poet was violently in love with Gnathæna, (as has been already stated, and as Lynceus the Samian relates in his Commentaries;) and so once, when on the stage he had acted very badly, and was turned out (*ῥημένος*) of the theatre, and, for all that, came to Gnathæna as if nothing had happened; and when he, after he had arrived, begged Gnathæna to wash his feet, "Why do you want that?" said she; "were you not carried (*ῥημένος*) hither?" And Gnathæna was very ready with her repartees. And there were other courtesans who had a great opinion of themselves, paying attention to education, and spending a part of their time on literature; so that they were very ready with their rejoinders and replies.

Accordingly, when on one occasion Stilpo, at a banquet, was accusing Glycera of seducing the young men of the city, (as Satyrus mentions in his Lives,) Glycera took him up and said, "You and I are accused of the same thing, O Stilpo; for they say that you corrupt all who come to you, by teaching them profitless and amorous sophistries; and they accuse me of the same thing: for if people waste their time, and are treated ill, it makes no difference whether they are living with a philosopher or with a harlot." For, according to Agathon,

It does not follow, because a woman's body
Is void of strength, that her mind, too, is weak.

47. And Lynceus has recorded many repartees of Gnathæna. There was a parasite who used to live upon an old woman, and kept himself in very good condition; and Gnathæna, seeing him, said, "My young friend, you appear to be in very good case." "What then do you think," said he, "that I should be if I slept by myself?" "Why, I think you would starve," said she. Once, when Pausanius, who was nicknamed Laccus,¹ was dancing, he fell into a cask. "The cellar," says Gnathæna, "has fallen into the cask." On one occasion, some one put a very little wine into a wine-cooler, and said that it was sixteen years old. "It is very little of its age," said she, "to be as old as that." Once at a drinking party, some young men were fighting about her, and beating one another, and she said to the one who was worsted, "Be of

¹ Λάκκος, a cistern; a cellar.

good cheer, my boy; for it is not a contest to be decided by crowns, but by guineas." There was a man who once gave her daughter a mina, and never brought her anything more, though he came to see her very often. "Do you think, my boy," said she, "that now you have once paid your mina, you are to come here for ever, as if you were going to Hippomachus the trainer?" On one occasion, when Phryne said to her, with some bitterness, "What would become of you if you had the stone?" "I would give it to you," said she, "to sharpen your wit upon." For it was said that Gnathæna was liable to the stone, while the other certainly wanted it as Gnathæna hinted. On one occasion, some men were drinking in her house, and were eating some lentils dressed with onions (*βολβοφάκη*); as the maidservant was clearing the table, and putting some of the lentils in her bosom (*κόλπον*), Gnathæna said, "She is thinking of making some *κολποφάκη*."

Once, when Andronicus the tragedian had been acting his part in the representation of the Epigoni with great applause, and was coming to a drinking party at her house, and sent a boy forward to bid her make preparation to receive him, she said—

"O cursed boy, what word is this you've spoken?"

And once, when a chattering fellow was relating that he was just come from the Hellespont, "Why, then," said she, "did you not go to the first city in that country?" and when he asked what city, "To Sigeum,"¹ said she. Once, when a man came to see her, and saw some eggs on a dish, and said, "Are these raw, Gnathæna, or boiled?" "They are made of brass, my boy," said she. On one occasion, when Chærephon came to sup with her without an invitation, Gnathæna pledged him in a cup of wine. "Take it," said she, "you proud fellow." And he said, "I proud?" "Who can be more so," said she, "when you come without even being invited?" And Nico, who was nicknamed the Goat (as Lynceus tells us), once when she met a parasite, who was very thin in consequence of a long sickness, said to him, "How lean you are." "No wonder," says he; "for what do you think is all that I have had to eat these three days?" "Why, a leather bottle," says she, "or perhaps your shoes."

48. There was a courtesan named Metanira; and when

¹ This is a pun on the similarity of the name *Σίγειον* to *σιγή*, silence.

Democles the parasite, who was nicknamed Lagynion, fell down in a lot of whitewash, she said, "Yes, for you have devoted yourself to a place where there are pebbles." And when he sprung upon a couch which was near him, "Take care," said she, "lest you get upset." These sayings are recorded by Hegesander. And Aristodemus, in the second book of his Laughable Records, says that Gnathæna was hired by two men, a soldier and a branded slave; and so when the soldier, in his rude manner, called her a cistern, "How can I be so?" said she; "is it because two rivers, Lycus and Eleutherus, fall into me?" On one occasion, when some poor lovers of the daughter of Gnathæna came to feast at her house, and threatened to throw it down, saying that they had brought spades and mattocks on purpose; "But," said Gnathæna, "if you had those implements, you should have pawned them, and brought some money with you." And Gnathæna was always very neat and witty in all she said; and she even compiled a code of laws for banquets, according to which lovers were to be admitted to her and to her daughters, in imitation of the philosophers, who had drawn up similar documents. And Callimachus has recorded this code of hers in the third Catalogue of Laws which he has given; and he has quoted the first words of it as follows:—"This law has been compiled, being fair and equitable; and it is written in three hundred and twenty-three verses."

49. But a slave who had been flogged hired Callistium, who was nicknamed Poor Helen; and as it was summer, and he was lying down naked, she, seeing the marks of the whip, said, "Where did you get this, you unhappy man?" and he said, "Some broth was spilt over me when I was a boy." And she said, "It must have been made of neats'-leather." And once, when Menander the poet had failed with one of his plays, and came to her house, Glycera brought him some milk, and recommended him to drink it. But he said he would rather not, for there was some *γρᾱῦς*¹ on it. But she replied, "Blow it away, and take what there is beneath."

Thais said once to a boastful lover of hers, who had borrowed some goblets from a great many people, and said that he meant to break them up, and make others of them, "You will destroy what belongs to each private person." Leontium was once sitting at table with a lover of hers, when Glycera

¹ *Γρᾱῦς* means both an old woman, and the scum on boiled milk.

came in to supper; and as the man began to pay more attention to Glycera, Leontium was much annoyed: and presently, when her friend turned round, and asked her what she was vexed at, she said, "Ἡ ὑστέρα¹ pains me."

A lover of hers once sent his seal to Lais the Corinthian, and desired her to come to him; but she said, "I cannot come; it is only clay." Thais was one day going to a lover of hers, who smelt like a goat; and when some one asked her whither she was going, she said—

To dwell with Ægeus,² great Pandion's son.

Phryne, too, was once supping with a man of the same description, and, lifting up the hide of a pig, she said, "Take it, and eat³ it." And once, when one of her friends sent her some wine, which was very good, but the quantity was small; and when he told her that it was ten years old; "It is very little of its age," said she. And once, when the question was asked at a certain banquet, why it is that crowns are hung up about banqueting-rooms, she said, "Because they delight the mind."⁴ And once, when a slave, who had been flogged, was giving himself airs as a young man towards her, and saying that he had been often entangled, she pretended to look vexed; and when he asked her the reason, "I am jealous of you," said she, "because you have been so often smitten."⁵ Once a very covetous lover of hers was coaxing her, and saying to her, "You are the Venus of Praxiteles;" "And you," said she, "are the Cupid of Phidias."⁶

50. And as I am aware that some of those men who have been involved in the administration of affairs of state have mentioned courtesans, either accusing or excusing them, I will enumerate some instances of those who have done so. For Demosthenes, in his speech against Androtion, mentions Sinope and Phanistrate; and respecting Sinope, Herodicus the pupil of Crates says, in the sixth book of his treatise on People mentioned in the Comic Poets, that she was called Abydus, because she was an old woman. And Antiphanes

¹ Ὑστέρα means both "the womb," and "the new comer."

² Punning on the similarity of the name Αἰγεὺς to αἶξ, a goat.

³ Punning on the similarity of κατατράγω, to eat, and τράγος, a goat.

⁴ The Greek word is ψυχαγωγούσι, which might perhaps also mean to bring coolness, from ψύχος, coolness.

⁵ The young man says πολλαῖς συμπεπλεχθαι (γύναιξι scil.), but Phryne chooses to suppose that he meant to say πολλαῖς πληγαῖς, blows.

⁶ This is a pun on the name Φειδίας, as if from φείδω, to be stingy.

mentions her in his Arcadian, and in his Gardener, and in his Sempstress, and in his Female Fisher, and in his Neottis. And Alexis mentions her in his Cleobuline, and Callicrates speaks of her in his Moschion; and concerning Phanostrate, Apollodorus, in his treatise on the Courtesans at Athens, says that she was called Phtheiropyle, because she used to stand at the door (πύλη) and hunt for lice (φθειρές).

And in his oration against Aristagoras, Hyperides says—“And again you have named, in the same manner, the animals called aphyæ.” Now, aphyæ, besides meaning anchovies, was also a nickname for some courtesans; concerning whom the before-mentioned Apollodorus says—“Stagonium and Amphis were two sisters, and they were called Aphyæ, because they were white, and thin, and had large eyes.” And Antiphanes, in his book on Courtesans, says that Nicostratis was called Aphyæ for the same reason. And the same Hyperides, in his speech against Mantisheus, who was being prosecuted for an assault, speaks in the following manner respecting Glycera—“Bringing with him Glycera the daughter of Thalassis in a pair-horse chariot.” But it is uncertain whether this is the same Glycera who was the mistress of Harpalus; concerning whom Theopompus speaks in his treatise on the Chian Epistle, saying that after the death of Pythionica, Harpalus sent for Glycera to come to him from Athens; and when she came, she lived in the palace which is at Tarsus, and was honoured with royal honours by the populace, and was called queen; and an edict was issued, forbidding any one to present Harpalus with a crown, without at the same time presenting Glycera with another. And at Rhossus, he went so far as to erect a brazen statue of her by the side of his own statue. And Clitarchus has given the same account in his History of Alexander. But the author of Agen, a satyric drama, (whoever he was, whether it was Python of Catana, or king Alexander himself,) says—

And now they say that Harpalus has sent them
Unnumber'd sacks of corn, no fewer than
Those sent by Agen, and is made a citizen:
But this was Glycera's corn, and it may be
Ruin to them, and not a harlot's earnest.

51. And Lysias, in his oration against Lais, if, indeed, the speech is a genuine one, mentions these circumstances—“Philyra abandoned the trade of a harlot when she was

still quite young; and so did Scione, and Hippaphesis, and Theoclea, and Psamathe, and Lagisca, and Anthea." But perhaps, instead of Anthea, we ought to read Antea. For I do not find any mention made by any one of a harlot named Anthea. But there is a whole play named after Antea, by either Eunicus or Philyllius. And the author of the oration against Neæra, whoever he was, also mentions her. But in the oration against Philonides, who was being prosecuted for an assault, Lysias, if at least it is a genuine speech of his, mentions also a courtesan called Nais. And in his speech against Medon, for perjury, he mentions one by the name of Anticyra; but this was only a nickname given to a woman, whose real name was Hoia, as Antiphanes informs us in his treatise on Courtesans, where he says that she was called Anticyra,¹ because she was in the habit of drinking with men who were crazy and mad; or else because she was at one time the mistress of Nicostratus the physician, and he, when he died, left her a great quantity of hellebore, and nothing else. Lycurgus, also, in his oration against Leocrates, mentions a courtesan named Irenis, as being the mistress of Leocrates. And Hyperides mentions Nico in his oration against Patrocles. And we have already mentioned that she used to be nicknamed the Goat, because she had ruined Thallus the innkeeper. And that the goats are very fond of the young shoots of the olive (*θάλλοι*), on which account the animal is never allowed to approach the Acropolis, and is also never sacrificed to Minerva, is a fact which we shall dilate upon hereafter. But Sophocles, in his play called *The Shepherds*, mentions that this animal does browse upon the young shoots, speaking as follows—

For early in the morning, ere a man
Of all the folks about the stable saw me,
As I was bringing to the goat a thallus
Fresh pluck'd, I saw the army marching on
By the projecting headland.

Alexis also mentions Nannium, in his *Tarentines*, thus—

But Nannium is mad for love of Bacchus,—

¹ Anticyra was the name of three islands celebrated as producing a great quantity of hellebore. Horace, speaking of a madman, says:

Si tribus Anticyris caput insanabile nunquam
Tonsori Licino commiserit.—A. P. 300.

jesting upon her as addicted to intoxication. And Menander, in his false Hercules, says—

Did he not try to wheedle Nannium?

And Antiphanes, in his treatise on Courtesans, says—“Nannium was nicknamed the Proscenium, because she had a beautiful face, and used to wear very costly garments embroidered with gold, but when she was undressed she was a very bad figure. And Corone was Nannium’s daughter, and she was nicknamed Tethe, from her exceedingly debauched habits.” Hyperides, in his oration against Patrocles, also speaks of a female flute-player named Nemeas. And we may wonder how it was that the Athenians permitted a courtesan to have such a name, which was that of a most honourable and solemn festival. For not only those who prostituted themselves, but all other slaves also were forbidden to take such names as that, as Polemo tells us, in his treatise on the Acropolis.

52. The same Hyperides also mentions my Ocimum, as you call her, O Cynulcus, in his second oration against Aristagoras, speaking thus—“As Lais, who appears to have been superior in beauty to any woman who had ever been seen, and Ocimum, and Metanira.” And Nicostratus, a poet of the middle comedy, mentions her also in his Pandrosus, where he says—

Then go the same way to Aerope,
And bid her send some clothes immediately,
And brazen vessels, to fair Ocimum.

And Menander, in his comedy called The Flatterer, gives the following catalogue of courtesans—

Chrysis, Corone, Ischas, and Anticyra,
And the most beautiful Nannarium,—
All these you had.

And Philetærus, in his Female Hunter, says—

Is not Cereope now extremely old,
Three thousand years at least? and is not Telesis,
Diopithes’ ugly daughter, three times that?
And as for old Theolyte, no man
Alive can tell the date when she was born.
Then did not Lais persevere in her trade
Till the last day of her life? and Isthmias,
Næra too, and Phila, grew quite rotten.
I need not mention all the Cossyphæ,
Galenæ, and Coronæ; nor will I
Say aught of Nais, as her teeth are gone.

And Theophilus, in his *Amateur of the Flute*, says—

Lest he should with disastrous shipwreck fall
 Into Meconis, Lais, or Sisymbriion,
 Or Barathrum, or Thallusa, or any other
 With whom the panders bait their nets for youths,
 Nannium, or Malthace.

53. Now when Myrtilus had uttered all this with extreme volubility, he added:—May no such disaster befall you, O philosophers, who even before the rise of the sect called Voluptuaries, yourselves broke down the wall of pleasure, as Eratosthenes somewhere or other expresses it. And indeed I have now quoted enough of the smart sayings of the courtesans, and I will pass on to another topic. And first of all, I will speak of that most devoted lover of truth, Epicurus, who, never having been initiated into the encyclic series of learning, used to say that those were well off who applied themselves to philosophy in the same way in which he did himself; and these were his words—"I praise and congratulate you, my young man, because you have come over to the study of philosophy unimbued with any system." On which account Timon styles him—

The most unletter'd schoolmaster alive.

Now, had not this very Epicurus Leontium for his mistress, her, I mean, who was so celebrated as a courtesan? But she did not cease to live as a prostitute when she began to learn philosophy, but still prostituted herself to the whole sect of Epicureans in the gardens, and to Epicurus himself, in the most open manner; so that this great philosopher was exceedingly fond of her, though he mentions this fact in his epistles to Hermarchus.

54. But as for Lais of Hyccara—(and Hyccara is a city in Sicily, from which place she came to Corinth, having been made a prisoner of war, as Polemo relates in the sixth book of his *History*, addressed to Timæus: and Aristippus was one of her lovers, and so was Demosthenes the orator, and Diogenes the Cynic: and it was also said that the Venus, which is at Corinth, and is called Melænis, appeared to her in a dream, intimating to her by such an appearance that she would be courted by many lovers of great wealth;)—Lais, I say, is mentioned by Hyperides, in the second of his speeches against Aristagoras. And Apelles the painter, having seen

Lais while she was still a maiden, drawing water at the fountain Pirene, and marvelling at her beauty, took her with him on one occasion to a banquet of his friends. And when his companions laughed at him because he had brought a maiden with him to the party, instead of a courtesan, he said—"Do not wonder, for I will show you that she is quite beautiful enough for future enjoyment within three years." And a prediction of this sort was made by Socrates also, respecting Theodote the Athenian, as Xenophon tells us in his *Memorabilia*, for he used to say—"That she was very beautiful, and had a bosom finely shaped beyond all description. And let us," said he, "go and see the woman; for people cannot judge of beauty by hearsay." But Lais was so beautiful, that painters used to come to her to copy her bosom and her breasts. And Lais was a rival of Phryne, and had an immense number of lovers, never caring whether they were rich or poor, and never treating them with any insolence.

55. And Aristippus every year used to spend whole days with her in Ægina, at the festival of Neptune. And once, being reproached by his servant, who said to him—"You give her such large sums of money, but she admits Diogenes the Cynic for nothing;" he answered, "I give Lais a great deal, that I myself may enjoy her, and not that no one else may." And when Diogenes said, "Since you, O Aristippus, cohabit with a common prostitute, either, therefore, become a Cynic yourself, as I am, or else abandon her;" Aristippus answered him—"Does it appear to you, O Diogenes, an absurd thing to live in a house where other men have lived before you?" "Not at all," said he. "Well, then, does it appear to you absurd to sail in a ship in which other men have sailed before you?" "By no means," said he. "Well, then," replied Aristippus, "it is not a bit more absurd to be in love with a woman with whom many men have been in love already."

And Nymphodorus the Syracusan, in his treatise on the People who have been admired and eminent in Sicily, says that Lais was a native of Hyccara, which he describes as a strong fortress in Sicily. But Strattis, in his play entitled *The Macedonians* or Pausanias, says that she was a Corinthian, in the following lines—

A. Where do these damsels come from, and who are they?

B. At present they are come from Megara,

But they by birth are all Corinthians:

This one is Lais, who is so well known.

And Timæus, in the thirteenth book of his History, says she came from Hyccara, (using the word in the plural number;) as Polemo has stated, where he says that she was murdered by some women in Thessaly, because she was beloved by a Thessalian of the name of Pausanias; and that she was beaten to death, out of envy and jealousy, by wooden footstools in the temple of Venus; and that from this circumstance that temple is called the temple of the impious Venus; and that her tomb is shown on the banks of the Peneus, having on it an emblem of a stone water-ewer, and this inscription—

This is the tomb of Lais, to whose beauty,
Equal to that of heavenly goddesses,
The glorious and unconquer'd Greece did bow;
Love was her father, Corinth was her home,
Now in the rich Thessalian plain she lies;—

so that those men talk nonsense who say that she was buried in Corinth, near the Craneum.

56. And did not Aristotle the Stagirite have a son named Nicomachus by a courtesan named Herpyllis? and did he not live with her till his death? as Hermippus informs us in the first book of his History of Aristotle, saying that great care was taken of her in the philosopher's will. And did not our admirable Plato love Archaianassa, a courtesan of Colophon? so that he even composed this song in her honour:—

My mistress is the fair Archaianassa
From Colophon, a damsel in whom Love
Sits on her very wrinkles irresistible.
Wretched are those, whom in the flower of youth,
When first she came across the sea, she met;
They must have been entirely consumed.

And did not Pericles the Olympian (as Clearchus tells us in the first book of his treatise on Amatory Matters) throw all Greece into confusion on account of Aspasia, not the younger one, but that one who associated with the wise Socrates; and that, too, though he was a man who had acquired such a vast reputation for wisdom and political sagacity? But, indeed, Pericles was always a man much addicted to amorous

indulgences; and he cohabited even with his own son's wife, as Stesimbrotus the Thasian informs us; and Stesimbrotus was a contemporary of his, and had seen him, as he tells us in his book entitled a Treatise on Themistocles, and Thucydides, and Pericles. And Antisthenes, the pupil of Socrates, tells us that Pericles, being in love with Aspasia, used to kiss her twice every day, once when he entered her house, and once when he left it. And when she was impeached for impiety, he himself spoke in her behalf, and shed more tears for her sake than he did when his own property and his own life were imperilled. Moreover, when Cimon had had an incestuous intrigue with Elpinice, his sister, who was afterwards given in marriage to Callias, and when he was banished, Pericles contrived his recal, exacting the favours of Elpinice as his recompense.

And Pythænetus, in the third book of his History of Ægina, says that Periander fell violently in love with Melissa, the daughter of Procles of Epidaurus, when he had seen her clothed in the Peloponnesian fashion (for she had on no cloak, but a single tunic only, and was acting as cupbearer to the young men,) and he married her. And Tigris of Leucadia was the mistress of Pyrrhus king of Epirus, who was the third in descent from the Pyrrhus who invaded Italy; but Olympias, the young man's mother, took her off by poison.

57. And Ulpian, as if he had got some unexpected gain, while Myrtilus was still speaking, said:—Do we say *ὁ τῆγρις* in the masculine gender? for I know that Philemon says this in his play called *Neæra*:—

- A. Just as Seleucus sent the tiger (*τὴν τῆγριν*) here,
Which we have seen, so we in turn ought now
To send Seleucus back a beast from here.
B. Let's send him a *trigeranum*;¹ for that's
An animal not known much in those parts.

And Myrtilus said to him:—Since you interrupted us when we were making out a catalogue of women, not like the lists of Sosicrates the Phanagorite, or like the catalogue of women of Nilænetus the Samian or Abderitan (whichever was really his native country), I, digressing a little, will turn to your question, my old Phoenix. Learn, then, that Alexis, in his

¹ This probably means a large crane.

Pyraunus, has said τὸν τίγριν, using the word in the masculine gender; and these are his words:

Come, open quick the door; I have been here,
Though all unseen, walking some time,—a statue,
A millstone, and a seahorse, and a wall,
The tiger (ὁ τίγρις) of Seleucus.

And I might quote other evidences of the fact, but I postpone them for the present, while I finish my catalogue, as far as it comprehends the beautiful women.

58. For Clearchus speaks thus concerning Epaminondas: "Epaminondas the Theban behaved with more dignity than these men did; but still there was a want of dignity in the way in which he was induced to waver in his sentiments in his association with women, as any one will admit who considers his conduct with the wife of Lacon." But Hyperides the orator, having driven his son Glaucippus out of his house, received into it that most extravagant courtesan Myrrhina, and kept her in the city; and he also kept Aristagora in the Piræus, and Phila at Eleusis, whom he bought for a very large sum, and then emancipated; and after that he made her his housekeeper, as Idomeneus relates. But, in his oration in defence of Phryne, Hyperides confesses that he is in love with the woman; and yet, before he had got cured of that love, he introduced the above-mentioned Myrrhina into his house.

59. Now Phryne was a native of Thespiæ; and being prosecuted by Euthias on a capital charge, she was acquitted: on which account Euthias was so indignant that he never instituted any prosecution afterwards, as Hermippus tells us. But Hyperides, when pleading Phryne's cause, as he did not succeed at all, but it was plain that the judges were about to condemn her, brought her forth into the middle of the court, and, tearing open her tunic and displaying her naked bosom, employed all the end of his speech, with the highest oratorical art, to excite the pity of her judges by the sight of her beauty, and inspired the judges with a superstitious fear, so that they were so moved by pity as not to be able to stand the idea of condemning to death "a prophetess and priestess of Venus." And when she was acquitted, a decree was drawn up in the following form: "That hereafter no orator should endeavour to excite pity on behalf of any

one, and that no man or woman, when impeached, shall have his or her case decided on while present."

But Phryne was a really beautiful woman, even in those parts of her person which were not generally seen: on which account it was not easy to see her naked; for she used to wear a tunic which covered her whole person, and she never used the public baths. But on the solemn assembly of the Eleusinian festival, and on the feast of the Posidonia, then she laid aside her garments in the sight of all the assembled Greeks, and having undone her hair, she went to bathe in the sea; and it was from her that Apelles took his picture of the Venus Anadyomene; and Praxiteles the statuary, who was a lover of hers, modelled the Cnidian Venus from her body; and on the pedestal of his statue of Cupid, which is placed below the stage in the theatre, he wrote the following inscription:—

Praxiteles has devoted earnest care
To representing all the love he felt,
Drawing his model from his inmost heart:
I gave myself to Phryne for her wages,
And now I no more charms employ, nor arrows,
Save those of earnest glances at my love.

And he gave Phryne the choice of his statues, whether she chose to take the Cupid, or the Satyrus which is in the street called the Tripods; and she, having chosen the Cupid, consecrated it in the temple at Thespiæ. And the people of her neighbourhood, having had a statue made of Phryne herself, of solid gold, consecrated it in the temple of Delphi, having had it placed on a pillar of Pentelican marble; and the statue was made by Praxiteles. And when Crates the Cynic saw it, he called it "a votive offering of the profligacy of Greece." And this statue stood in the middle between that of Archidamus, king of the Lacedæmonians, and that of Philip the son of Amyntas; and it bore this inscription—"Phryne of Thespiæ, the daughter of Epicles," as we are told by Alcetas, in the second book of his treatise on the Offerings at Delphi.

60. But Apollodorus, in his book on Courtesans, says that there were two women named Phryne, one of whom was nicknamed Clausigelos,¹ and the other Saperdium. But Herodicus,

¹ From κλαίω, to weep, and γέλως, laughter.

in the sixth book of his Essay on People mentioned by the Comic Poets, says that the one who is mentioned by the orators was called Sestos, because she sifted (*ἀποσήθω*) and stripped bare all her lovers; and that the other was the native of Thespiæ. But Phryne was exceedingly rich, and she offered to build a wall round Thebes, if the Thebans would inscribe on the wall, "Alexander destroyed this wall, but Phryne the courtesan restored it;" as Callistratus states in his treatise on Courtesans. And Timocles the comic poet, in his *Neæra*, has mentioned her riches (the passage has been already cited); and so has Amphis, in his *Curis*. And Gryllion was a parasite of Phryne's, though he was one of the judges of the Areopagus; as also Satyrus, the Olynthian actor, was a parasite of Pamphila. But Aristogiton, in his book against Phryne, says that her proper name was Mnesarete; and I am aware that Diodorus Periegetes says that the oration against her which is ascribed to Euthias, is really the work of Anaximenes. But Posidippus the comic poet, in his *Ephesian Women*, speaks in the following manner concerning her:—

Before our time, the Thespian Phryne was
Far the most famous of all courtesans;
And even though you're later than her age,
Still you have heard of the trial which she stood.
She was accused on a capital charge
Before the Helixæa, being said
To have corrupted all the citizens;
But she besought the judges separately
With tears, and so just saved herself from judgment.

61. And I would have you all to know that Democles, the orator, became the father of Demeas, by a female flute-player who was a courtesan; and once when he, Demeas, was giving himself airs in the tribune, Hyperides stopped his mouth, saying, "Will not you be silent, young man? why, you make more puffing than your mother did." And also Bion of the Borysthenes, the philosopher, was the son of a Lacedæmonian courtesan named Olympia; as Nicias the Nicæan informs us in his treatise called the Successions of the Philosophers. And Sophocles the tragedian, when he was an old man, was a lover of Theoris the courtesan; and accordingly, supplicating the favour and assistance of Venus, he says—

Hear me now praying, goddess, nurse of youths,
 And grant that this my love may scorn young men,
 And their most feeble fancies and embraces;
 And rather cling to grey-headed old men,
 Whose minds are vigorous, though their limbs be weak.

And these verses are some of those which are at times attributed to Homer. But he mentions Theoris by name, speaking thus in one of his plain choruses :—

For dear to me Theoris is.

And towards the end of his life, as Hegesander says, he was a lover of the courtesan Archippa, and he left her the heiress of all his property; but as Archippa cohabited with Sophocles, though he was very old, Smicrines, her former lover, being asked by some one what Archippa was doing, said very wittily, "Why, like the owls, she is sitting on the tombs."

62. But Isocrates also, the most modest of all the orators, had a mistress named Metanira, who was very beautiful, as Lysias relates in his Letters. But Demosthenes, in his oration against Neæra, says that Metanira was the mistress of Lysias. And Lysias also was desperately in love with Lagis the courtesan, whose panegyric Cephalus the orator wrote, just as Alcidas the Elæan, the pupil of Gorgias, himself wrote a panegyric on the courtesan Nais. And, in his oration against Philonides, who was under prosecution for an assault, (if, at least, the oration be a genuine one,) Lysias says that Nais was the mistress of Philonides, writing as follows :—"There is then a woman who is a courtesan, Nais by name, whose keeper is Archias; but your friend Philonides states himself to be in love with her." Aristophanes also mentions her in his Gerytades, and perhaps also in his Plutus, where he says—

Is it not owing to yon the greedy Lais
 Does love Philonides?

For perhaps here we ought to read Nais, and not Lais. But Hermippus, in his Essay on Isocrates, says that Isocrates, when he was advancing in years, took the courtesan Lagisca to his house, and had a daughter by her. And Strattis speaks of her in these lines :—

And while she still was in her bed, I saw
 Isocrates' concubine, Lagisca,
 Playing her tricks; and with her the flute-maker.

And Lysias, in his speech against Lais, (if, at least, the oration be a genuine one,) mentions her, giving a list of other courtesans also, in the following words:—"Philyra indeed abandoned the trade of a courtesan while she was still young; and Scione, and Hippaphesis, and Theoclea, and Psamathe, and Lagisca, and Anthea, and Aristoclea, all abandoned it also at an early age.

63. But it is reported that Demosthenes the orator had children by a courtesan; at all events he himself, in his speech about gold, introduced his children before the court, in order to obtain pity by their means, without their mother; although it was customary to bring forward the wives of those who were on their trial; however, he did this for shame's sake, hoping to avoid calumny. But this orator was exceedingly addicted to amorous indulgences, as Idomeneus tells us. Accordingly, being in love with a youth named Aristarchus, he once, when he was intoxicated, insulted Nicodemus on his account, and struck out his eyes. He is related also to have been very extravagant in his table, and his followers, and in women. Therefore, his secretary once said, "But what can any one say of Demosthenes? For everything that he has thought of for a whole year, is all thrown into confusion by one woman in one night." Accordingly, he is said to have received into his house a youth named Cnosion, although he had a wife; and she, being indignant at this, went herself and slept with Cnosion.

64. And Demetrius the king, the last of all Alexander's successors, had a mistress named Myrrhina, a Samian courtesan; and in every respect but the crown, he made her his partner in the kingdom, as Nicolaus of Damascus tells us. And Ptolemy the son of Ptolemy Philadelphus the king, who was governor of the garrison in Ephesus, had a mistress named Irene. And she, when plots were laid against Ptolemy by the Thracians at Ephesus, and when he fled to the temple of Diana, fled with him: and when the conspirators had murdered him, Irene seizing hold of the bars of the doors of the temple, sprinkled the altar with his blood till they slew her also. And Sophron the governor of Ephesus had a mistress, Danae, the daughter of Leontium the Epicurean, who was also a courtesan herself. And by her means he was saved when a plot was laid against him by Laodice, and Laodice was thrown

down a precipice, as Phylarchus relates in his twelfth book in these words: "Danae was a chosen companion of Laodice, and was trusted by her with all her secrets; and, being the daughter of that Leontium who had studied with Epicurus the natural philosopher, and having been herself formerly the mistress of Sophron, she, perceiving that Laodice was laying a plot to murder Sophron, revealed the plot to Sophron by a sign. And he, understanding the sign, and pretending to agree to what she was saying to him, asked two days to deliberate on what he should do. And, when she had agreed to that, he fled away by night to Ephesus. But Laodice, when she learnt what had been done by Danae, threw her down a precipice, discarding all recollection of their former friendship. And they say that Danae, when she perceived the danger which was impending over her, was interrogated by Laodice, and refused to give her any answer; but, when she was dragged to the precipice, then she said, that "many people justly despise the Deity, and they may justify themselves by my case, who having saved a man who was to me as my husband, am requited in this manner by the Deity. But Laodice, who murdered her husband, is thought worthy of such honour."

The same Phylarchus also speaks of Mysta, in his fourteenth book, in these terms: "Mysta was the mistress of Seleucus the king, and when Seleucus was defeated by the Galatæ, and was with difficulty able to save himself by flight, she put off the robes of a queen which she had been accustomed to wear, and assumed the garment of an ordinary servant; and being taken prisoner, was carried away with the rest of the captives. And being sold in the same manner as her handmaidens, she came to Rhodes; and there, when she had revealed who she was, she was sent back with great honour to Seleucus by the Rhodians."

65. But Demetrius Phalereus being in love with Lampito, a courtesan of Samos, was pleased when he himself was addressed as Lampito, as Diyllus tells us; and he also had himself called Charitoblepharos.¹ And Nicarete the courtesan was the mistress of Stephanus the orator; and Metanira was the mistress of Lysias the sophist; and these

¹ That is, With beautiful Eyelids; from *χάρις*, grace, and *βλέφαρον*, an eyelid.

women were the slaves of Casius the Elean, with many other such, as Antea, Stratola, Aristoclea, Phila, Isthmias, and Neæra. But Neæra was the mistress of Stratocles, and also of Xenocles the poet, and of Hipparchus the actor, and of Phrynion the Pæanian, who was the son of Demon and the nephew of Demochares. And Phrynichus and Stephanus the orator used to have Neæra in turn, each a day, since their friends had so arbitrated the matter for them; and the daughter of Neæra, whose name was Strymbela, and who was afterwards called Phano, Stephanus gave (as if she had been his own daughter) in marriage to Phrastor of Ægialea; as Demosthenes tells us in his oration against Neæra. And he also speaks in the following manner about Sinope the courtesan: "And you punished Archias the hierophant, when he was convicted before the regular tribunals of behaving with impiety, and offering sacrifices which were contrary to the laws of the nation. And he was accused also of other things, and among them of having sacrificed a victim on the festival of Ceres, which was offered by Sinope the courtesan, on the altar which is in the court of the temple at Eleusis, though it is against the law to sacrifice any victims on that day; and though, too, it was no part of his duty to sacrifice at all, but it belonged to the priestess to do so."

66. Plangon the Milesian was also a celebrated courtesan; and she, as she was most wonderfully beautiful, was beloved by a young man of Colophon, who had a mistress already whose name was Bacchis. Accordingly, when this young man began to address his solicitations to Plangon, she, having heard of the beauty of Bacchis, and wishing to make the young man abandon his love for her, when she was unable to effect that, she required as the price of her favours the necklace of Bacchis, which was very celebrated. And he, as he was exceedingly in love, entreated Bacchis not to see him totally overwhelmed with despair; and Bacchis, seeing the excited state of the young man, gave him the necklace. And Plangon, when she saw the freedom from jealousy which was exhibited by Bacchis, sent her back the necklace, but kept the young man: and ever after Plangon and Bacchis were friends, loving the young man in common; and the Ionians being amazed at this, as Menetor tells us in his treatise concerning Offerings, gave Plangon the name

of Pasiphila.¹ And Archilochus mentions her in the following lines:—

As a fig-tree planted on a lofty rock
Feeds many crows and jackdaws, so Pasiphila's
A willing entertainer of all strangers.

That Menander the poet was a lover of Glycera, is notorious to everybody; but still he was not well pleased with her. For when Philemon was in love with a courtesan, and in one of his plays called her "Excellent," Menander, in one of his plays, said, in contradiction to this, that there was no courtesan who was good.

67. And Harpalus the Macedonian, who robbed Alexander of vast sums of money and then fled to Athens, being in love with Pythionica, spent an immense deal of money on her; and she was a courtesan. And when she died he erected a monument to her which cost him many talents. And as he was carrying her out to burial, as Posidonius tells us in the twenty-second book of his History, he had the body accompanied with a band of the most eminent artists of all kinds, and with all sorts of musical instruments and songs. And Dicæarchus, in his Essay on the Descent to the Cave of Trophonius, says,—“And that same sort of thing may happen to any one who goes to the city of the Athenians, and who proceeds by the road leading from Eleusis, which is called the Sacred Road; for, if he stops at that point from which he first gets a sight of Athens, and of the temple, and of the citadel, he will see a tomb built by the wayside, of such a size that there is none other near which can be compared with it for magnitude. And at first, as would be natural, he would pronounce it to be the tomb, beyond all question, of Miltiades, or Cimon, or Pericles, or of some other of the great men of Athens. And above all, he would feel sure that it had been erected by the city at the public expense; or at all events by some public decree; and then, again, when he heard it was the tomb of Pythionica the courtesan, what must be his feelings?”

And Theopompus also, in his letter to Alexander, speaking reproachfully of the profligacy of Harpalus, says,—“But just consider and listen to the truth, as you may hear from the people of Babylon, as to the manner in which he treated Pythionica when she was dead; who was originally the slave of

¹ The universal Friend.

Bacchis, the female flute-player. And Bacchis herself had been the slave of Sinope the Thracian, who brought her establishment of harlots from Ægina to Athens; so that she was not only trebly a slave, but also trebly a harlot. He, however, erected two monuments to her at an expense exceeding two hundred talents. And every one marvelled that no one of all those who died in Cilicia, in defence of your dominions and of the freedom of the Greeks, had had any tomb adorned for them either by him or by any other of the governors of the state; but that a tomb should be erected to Pythionica the courtesan, both in Athens and in Babylon; and they have now stood a long time. For a man who ventured to call himself a friend to you, has dared to consecrate a temple and a spot of ground to a woman whom everybody knew to have been common to every one who chose at the same fixed price, and to call both the temple and the altar those of Pythionica Venus; and in so doing, he despised also the vengeance of the Gods, and endeavoured to insult the honours to which you are entitled." Philemon also mentions these circumstances, in his comedy called the Babylonian, where he says—

You shall be queen of Babylon if the Fates
Will but permit it. Sure you recollect
Pythionica and proud Harpalus.

Alexis also mentions her in his *Lyciscus*.

68. But after the death of Pythionica, Harpalus sent for Glycera, and she also was a courtesan, as Theopompus relates, when he says that Harpalus issued an edict that no one should present him with a crown, without at the same time paying a similar compliment to his prostitute; and adds,—“He has also erected a brazen statue to Glycera in Rhossus of Syria, where he intends to erect one of you, and another of himself. And he has permitted her to dwell in the palace in Tarsus, and he permits her to receive adoration from the people, and to bear the title of Queen, and to be complimented with other presents, which are only fit for your own mother and your own wife.” And we have a testimony coinciding with this from the author of the Satyric drama called *Agen*, which was exhibited, on the occasion when the Dionysian festival was celebrated on the banks of the river Hydaspes, by the author, whether he was Pythen of Catana or Byzantium, or the king himself. And it was exhibited when Harpalus was

now flying to the sea-shore, after he had revolted; and it mentions Pythionica as already dead; and Glycera, as being with Harpalus, and as being the person who encouraged the Athenians to receive presents from Harpalus. And the verses of the play are as follows:—

- A. There is a pinnacle, where never birds
Have made their nests, where the long reeds do grow;
And on the left is the illustrious temple
Raised to a courtesan, which Pallides
Erected, but repenting of the deed, . .
Condemn'd himself for it to banishment.
And when some magi of the barbarians
Saw him oppressed with the stings of conscience,
They made him trust that they could raise again
The soul of Pythionica.

And the author of the play calls Harpalus Pallides in this passage; but in what follows, he speaks of him by his real name, saying—

- B. But I do wish to learn from you, since I
Dwell a long way from thence, what is the fate
At present of the land of Athens; and
How all its people fare?
A. Why, when they said
That they were slaves, they plenty had to eat,
But now they have raw vegetables only,
And fennel, and but little corn or meat.
B I likewise hear that Harpalus has sent them
A quantity of corn no less than Agen,
And has been made a citizen of Athens.
That corn was Glycera's. But it is perhaps
To them a pledge of ruin, not of a courtesan.

69. Naucratis also has produced some very celebrated courtesans of exceeding beauty; for instance, Doricha, whom the beautiful Sappho, as she became the mistress of her brother Charaxus, who had gone to Naucratis on some mercantile business, accuses in her poetry of having stripped Charaxus of a great deal of his property. But Herodotus calls her Rhodopis, being evidently ignorant that Rhodopis and Doricha were two different people; and it was Rhodopis who dedicated those celebrated spits at Delphi, which Cratinus mentions in the following lines—

* * * *

Posidippus also made this epigram on Doricha, although he had often mentioned her in his *Æthiopia*, and this is the epigram—

Here, Doricha, your bones have long been laid,
 Here is your hair, and your well-scented robe :
 You who once loved the elegant Charaxus,
 And quaff'd with him the morning bowl of wine.
 But Sappho's pages live, and still shall live,
 In which is many a mention of your name,
 Which still your native Naucratis shall cherish,
 As long as any ship sails down the Nile.

Archedice also was a native of Naucratis; and she was a courtesan of great beauty. "For some how or other," as Herodotus says, "Naucratis is in the habit of producing beautiful courtesans."

70. There was also a certain courtesan named Sappho, a native of Eresus, who was in love with the beautiful Phaon, and she was very celebrated, as Nymphis relates in his Voyage round Asia. But Nicarete of Megara, who was a courtesan, was not a woman of ignoble birth, but she was born of free parents, and was very well calculated to excite affection by reason of her accomplishments, and she was a pupil of Stilpon the philosopher.

There was also Bilsticha the Argive, who was a very celebrated courtesan, and who traced her descent back to the Atridæ, as those historians relate who have written the history of the affairs of Argolis. There was also a courtesan named Leæna, whose name is very celebrated, and she was the mistress of Harmodius, who slew the tyrant. And she, being tortured by command of Hippias the tyrant, died under the torture without having said a word. Stratocles the orator also had for his mistress a courtesan whose name was Leme,¹ and who was nicknamed Parorama, because she used to let whoever chose come to her for two drachmas, as Gorgias says in his treatise on Courtesans.

Now though Myrtilus appeared to be intending to say no more after this, he resumed his subject, and said:—But I was nearly forgetting, my friends, to tell you of the Lyda of Antimachus, and also of her namesake Lyda, who was also a courtesan and the mistress of Lamynthius the Milesian. For each of these poets, as Clearchus tells us in his Tales of Love, being inflamed with love for the barbarian Lyde, wrote

¹ Ἀήμη literally means the matter which gathers in the corner of the eyes; λῆμαι, sore eyes. Παρόρραμα means an oversight, a defect in sight; but there is supposed to be some corruption in this latter word.

σκοπεῖν πᾶν ὄραμα = a harbor for all.

poems, the one in elegiac, and the other in lyric verse, and they both entitled their poems "Lyde." I omitted also to mention the female flute-player Nanno, the mistress of Mimnermus, and Leontium, the mistress of Hermesianax of Colophon. For he inscribed with her name, as she was his mistress, three books of elegiac poetry, in the third of which he gives a catalogue of things relating to Love; speaking in the following manner:—

71. You know, too, how *Æger's* much-loved son,
 Skilfully playing on the Thracian harp,
 Brought back from hell his dear *Agriope*,
 And sail'd across th' inhospitable land
 Where *Charon* drags down in his common boat
 The souls of all the dead; and far resounds
 The marshy stream slow creeping through the reeds
 That line the death-like banks. But *Orpheus* dared
 With fearless soul to pass that lonely wave,
 Striking his harp with well-accustom'd hand.
 And with his lay he moved the pitiless gods,
 And various monsters of unfeeling hell.
 He raised a placid smile beneath the brows
 Of grim *Cocytus*; he subdued the glance
 So pitiless of the fierce, implacable dog,
 Who sharpen'd in the flames his fearful bark,
 Whose eye did glare with fire, and whose heads
 With triple brows struck fear on all who saw.
 [redacted] and moved these mighty sovereigns;
 [redacted] *Agriope* once again did breathe
 The breath of life. Nor did the son of *Mene*,
 Friend of the Graces, the sweet-voiced *Musæus*,
 Leave his *Antiope* without due honour,
 Who, amid the virgins sought by many suitors
 In holiest *Eleusis*' sacred soil,
 Sang the loud joyful song of secret oracles,
 Priestess of *Rharian*¹ *Ceres*, warning men.
 And her renown to *Pluto's* realms extends.
 Nor did these bards alone feel *Cupid's* sway;
 The ancient bard, leaving *Boeotia's* halls,
Hesiod, the keeper of all kinds of learning,
 Came to fair *Ascrea's* *Heliconian* village,
 Where long he sought *Eoia's* wayward love;

¹ *Rharia* was a name of *Ceres*, from the *Rharian* plain near *Eleusis*, where corn was first sown by *Triptolemus*, the son of *Rharus*. It is mentioned by *Homer*:—

Ἔς δ' ἄρα Ῥάριον ἴξε, φερέσβιον οὖθαρ ἀρούρης
 τὸ πρῖν, ἔταρ τότε γ' οὔτι φερέσβιον ἀλλὰ ἔκηλον
 εἰστήκει πανάφυλλον, ἔκευθε δ' ἄρα κρῖ λευκὸν
 μῆδεσι Δῆμητρος καλλισφύρον.—*Od.* in *Cer.* 450.

Much he endured, and many books he wrote,
 The maid the inspiring subject of his song.
 And that great poet whom Jove's Fate protects,
 Sweetest of all the votaries of the muse,
 Immortal Homer, sought the rocky isle
 Of Ithaca, moved by love for all the virtue
 And beauty of the chaste Penelope.
 Much for her sake he suffer'd; then he sought
 A barren isle far from his native land,
 And wept the race of Icarus, and of Amyclus
 And Sparta, moved by his own woes' remembrances.
 Who has not heard of sweet Mimnermus' fame;
 Parent of plaintive elegiac verses,
 Which to his lyre in sweetest sounds he sang?
 Much did he suffer, burning with the love
 Of cruel Nanno; and full oft inflamed
 With ardent passion, did he feast with her,
 Breathing his love to his melodious pipe;
 And to his hate of fierce Hermobius
 And Pherecles, tuneful utterance he gave.
 Antimachus, too, felt the flame inspired
 By Lydian Lyde; and he sought the stream
 Of golden-waved Pactolus, where he laid
 His lost love underneath the tearless earth,
 And weeping, went his way to Colophon;
 And with his wailing thus sweet volumes fill'd,
 Shunning all toil or other occupation.
 How many festive parties frequent rang
 With the fond love of Lesbian Alcæus,
 Who sang the praises of the amorous Sappho,
 And grieved his Teian¹ rival, breathing songs
 Such as the nightingale would gladly imitate;
 For the divine Anacreon also sought
 To win the heart of the sacred poetess,
 Chief ornament of all the Lesbian bands;
 And so he roved about, now leaving Samos,
 Now parting from his own enslavèd land,
 Parent of vines, to wine-producing Lesbos;
 And often he beheld Cape Lectnm there,
 Across th' Æolian wave. But greatest of all,
 The Attic bee² oft left its rugged hill,
 Singing in tragic choruses divine,
 Bacchus and Love

* * * *

I tell, besides, how that too cautious man,
 Who earn'd deserved hate from every woman,
 Stricken by a random shot, did not escape
 Nocturnal pangs of Love; but wander'd o'er
 The Macedonian hills and valleys green,

¹ Anacreon.

² Sophocles.

Smitten with love for fair Argea, who
 Kept Archelaus' house, till the angry god
 Found a fit death for cold Euripides,
 Striving with hungry hounds in vain for life.
 Then there's the man whom, mid Cythera's rocks,
 The Muses rear'd, a faithful worshipper
 Of Bacchus and the flute, Philoxenus:
 Well all men know by what fierce passion moved
 He to this city came; for all have heard
 His praise of Galatea, which he sang
 Amid the sheepfolds. And you likewise know
 The bard to whom the citizens of Cos
 A brazen statue raised to do him honour,
 And who oft sang the praises of his Battis,
 Sitting beneath a plane-tree's shade, Philetas;
 In verses that no time shall e'er destroy.
 Nor do those men whose lot in life is hard,
 Seeking the secret paths of high philosophy,
 Or those whom logic's mazes hold in chains,
 Or that laborious eloquence of words,
 Shun the sharp struggle and sweet strife of Love;
 But willing, follow his triumphant car.
 Long did the charms of fair Theano bind
 The Samian Pythagoras, who laid bare
 The tortuous mysteries of geometry;
 Who all the mazes of the sphere unfolded,
 And knew the laws which regulate the world,
 The atmosphere which doth surround the world,
 The motions of the sun, and moon, and stars.
 And did the wisest of all mortal men,
 Great Socrates, escape the fierce contagion,
 But yielded to the fiery might of Venus,
 And to the fascinations of the sex,
 Laying his cares down at Aspasia's feet;
 And though all doubts of nature he could solve,
 He found no refuge from the pursuit of Love.
 Love, too, did draw within the narrow Isthmus
 The Cyrenean sage: and winning Lais,
 With her resistless charms, subdued and bound
 Wise Aristippos, who philosophy
 Deserted, and preferr'd a trifling life.

72. But in this Hermesianax is mistaken when he represents Sappho and Anacreon as contemporaries. For the one lived in the time of Cyrus and Polycrates; but Sappho lived in the reign of Alyattes, the father of Cræsus. But Chameleon, in his treatise on Sappho, does assert that some people say that these verses were made upon her by Anacreon—

Love, the golden-haired god,
 Struck me with his purple ball,

And with his many wiles doth seize
 And challenge me to sport with him.
 But she—and she from Lesbos comes,
 That populous and wealthy isle—
 Laughs at my hair and calls it grey,
 And will prefer a younger lover.

And he says, too, that Sappho says this to him—

You, O my golden-throned muse,
 Did surely dictate that sweet hymn,
 Which the noble Teian bard,
 From the fair and fertile isle,
 Chief muse of lovely womanhood,
 Sang with his dulcet voice.

But it is plain enough in reality that this piece of poetry is not Sappho's. And I think myself that Hermesianax is joking concerning the love of Anacreon and Sappho. For Diphilus the comic poet, in his play called Sappho, has represented Archilochus and Hipponax as the lovers of Sappho.

Now it appears to me, my friends, that I have displayed some diligence in getting up this amorous catalogue for you, as I myself am not a person so mad about love as Cynulcus, with his calumnious spirit, has represented me. I confess, indeed, that I am amorous, but I do deny that I am frantic on the subject.

And why should I dilate upon my sorrows,
 When I may hide them all in night and silence?

as Æschylus the Alexandrian has said in his *Amphitryon*. And this is the same Æschylus who composed the *Messenian* poems—a man entirely without any education.

73. Therefore I, considering that Love is a mighty and most powerful deity, and that the Golden Venus is so too, recollect the verses of Euripides on the subject, and say—

Dost thou not see how great a deity
 Resistless Venus is? No tongue can tell,
 No calculation can arrive at all
 Her power, or her dominions' vast extent;
 She nourishes you and me and all mankind,
 And I can prove this, not in words alone,
 But facts will show the might of this fair goddess.
 The earth loves rain when the parch'd plains are dry,
 And lose their glad fertility of yield
 From want of moisture. Then the ample heaven,
 When fill'd with rain, and moved by Venus' power,
 Loves to descend to anxious earth's embrace;

Then when these two are join'd in tender love
 They are the parents of all fruits to us,
 They bring them forth, they cherish them; and so
 The race of man both lives and flourishes.

And that most magnificent poet Æschylus, in his *Danaïdes*, introduces Venus herself speaking thus—

Then, too, the earth feels love, and longs for wedlock,
 And rain, descending from the amorous air,
 Impregnates his desiring mate; and she
 Brings forth delicious food for mortal man,—
 Herds of fat sheep, and corn, the gift of Ceres;
 The trees love moisture, too, and rain descends
 T' indulge their longings, I alone the cause.

74. And again, in the *Hippolytus*¹ of Euripides, Venus says—

And all who dwell to th' eastward of the sea,
 And the Atlantic waves, all who behold
 The beams of the rising and the setting sun,
 Know that I favour those who honour me,
 And crush all those who boast themselves against me.

And, therefore, in the case of a young man who had every other imaginable virtue, this one fault alone, that he did not honour Venus, was the cause of his destruction. And neither Diana, who loved him exceedingly, nor any other of the gods or demi-gods could defend him; and accordingly, in the words of the same poet,—

Whoe'er denies that Love's the only god,²
 Is foolish, ignorant of all that's true,
 And knows not him who is the greatest deity
 Acknowledged by all nations.

And the wise Anacreon, who is in everybody's mouth, is always celebrating love. And, accordingly, the admirable Critias also speaks of him in the following manner:—

Tees brought forth, a source of pride to Greece,
 The sweet Anacreon, who with sweet notes twined
 A wreath of tuneful song in woman's praise,
 The choicest ornament of revelling feasts,
 The most seductive charm; a match for flutes'
 Or pipes' shrill aid, or softly moving lyre:
 O Teian bard, your fame shall never die;
 Age shall not touch it; while the willing slave
 Mingles the wine and water in the bowl,

¹ V. 3.

² This is not from the *Hippolytus*, but is a fragment from the *Auge*.

And fills the welcome goblet for the guests;
 While female bands, with many twinkling feet,
 Lead their glad nightly dance; while many drops,
 Daughters of these glad cups, great Bacchus' juice,
 Fall with good omen on the cottabus dish.

75. But Archytas the Harmonist, as Chamæleon calls him, says that Alcman was the original poet of amatory songs, and that he was the first poet to introduce melodies inciting to lawless indulgence, ... being, with respect to women On which account he says in one of his odes—

But Love again, so Venus wills,
 Descends into my heart,
 And with his gentle dew refreshes me.

He says also that he was in a moderate degree in love with Megalistrate, who was a poetess, and who was able to allure lovers to her by the charms of her conversation. And he speaks thus concerning her—

This gift, by the sweet Muse inspired,
 That lovely damsel gave,
 The golden-hair'd Megalistrate.

And Stesichorus, who was in no moderate degree given to amorous pursuits, composed many poems of this kind; which in ancient times were called *παϊδιὰ* and *παϊδικά*. And, in fact, there was such emulation about composing poems of this sort, and so far was any one from thinking lightly of the amatory poets, that Æschylus, who was a very great poet, and Sophocles, too, introduced the subject of the loves of men on the stage in their tragedies: the one describing the love of Achilles for Patroclus, and the other, in his Niobe, the mutual love of her sons (on which account some men have given an ill name to that tragedy); and all such passages as those are very agreeable to the spectators.

76. Ibycus, too, of Rhegium, speaks loudly as follows—

In early spring the gold Cydonian apples,
 Water'd by streams from ever-flowing rivers,
 Where the pure garden of the Virgins is,
 And the young grapes, growing beneath the shade
 Of ample branches, flourish and increase:
 But Love, who never rests, gives me no shade,
 Nor any recruiting dew; but like the wind,
 Fierce rushing from the north, with rapid fire,
 Urged on by Venus, with its maddening drought
 Burns up my heart, and from my earliest youth,
 Rules o'er my soul with fierce dominion.

And Pindar, who was of an exceedingly amorous disposition, says—

Oh may it ever be to me to love,
And to indulge my love, remote from fear ;
And do not thou, my mind, pursue a chase
Beyond the present number of your years.

On which account Timon, in his Silli, says—

There is a time to love, a time to wed,
A time to leave off loving ;

and adds that it is not well to wait until some one else shall say, in the words of this same philosopher—

When this man ought to set (δύναι) he now begins
To follow pleasure (ἡδύνασθαι).

Pindar also mentions Theoxenus of Tenedos, who was much beloved by him ; and what does he say about him ?—

And now (for seasonable is the time)
You ought, my soul, to pluck the flowers of love,
Which suit your age.
And he who, looking on the brilliant light that beams
From the sweet countenance of Theoxenus,
Is not subdued by love,
Must have a dark discolour'd heart,
Of adamant or iron made,
And harden'd long in the smith's glowing furnace.
That man is scorn'd by bright-eyed Venus.
Or else he's poor, and care doth fill his breast ;
Or else beneath some female insolence
He withers, and so drags on an anxious life :
But I, like comb of wily bees,
Melt under Venus's warm rays,
And waste away while I behold
The budding graces of the youth I love.
Surely at Tenedos, persuasion soft,
And every grace,
Abides in the lovely son of wise Agesilas.

77. And many men used to be as fond of having boys for their favourites as women for their mistresses. And this was a frequent fashion in many very well regulated cities of Greece. Accordingly, the Cretans, as I have said before, and the Chalcidians in Eubœa, were very much addicted to the custom of having boy-favourites. Therefore Echemenes, in his History of Crete, says that it was not Jupiter who carried off Ganymede, but Minos. But the before-mentioned Chalcidians say that Ganymede was carried off from them by

Jupiter; and they show the spot, which they call Harpagius;¹ and it is a place which produces extraordinary myrtles. And Minos abandoned his enmity to the Athenians, (although it had originated in consequence of the death of his son, out of his love for Theseus: and he gave his daughter Phædra to him for his wife,) as Zenis, or Zeneus, the Chian, tells us in his treatise on Country.

78. But Hieronymus the Peripatetic says that the ancients were anxious to encourage the practice of having boy-favourites, because the vigorous disposition of youths, and the confidence engendered by their association with each other, has often led to the overthrow of tyrannies. For in the presence of his favourite, a man would choose to do anything rather than to get the character of a coward. And this was proved in practice in the case of the Sacred Band, as it was called, which was established at Thebes by Epaminondas. And the death of the Pisistratidæ was brought about by Harmodius and Aristogiton; and at Agrigentum in Sicily, the mutual love of Chariton and Melanippus produced a similar result, as we are told by Heraclides of Pontus, in his treatise on Amatory Matters. For Melanippus and Chariton, being informed against as plotting against Phalaris, and being put to the torture in order to compel them to reveal their accomplices, not only did not betray them, but even made Phalaris himself pity them, on account of the tortures which they had undergone, so that he dismissed them with great praise. On which account Apollo, being pleased at this conduct, gave Phalaris a respite from death; declaring this to the men who consulted the Pythian priestess as to how they might best attack him. He also gave them an oracle respecting Chariton, putting the Pentameter before the Hexameter, in the same way as afterwards Dionysius the Athenian did, who was nicknamed the Brazen, in his Elegies; and the oracle runs as follows—

Happy were Chariton and Melanippus,
Authors of heavenly love to many men.

The circumstances, too, that happened to Cratinus the Athenian, are very notorious. For he, being a very beautiful boy, at the time when Epimenides was purifying Attica by human sacrifices, on account of some old pollution, as Neantes of Cyzicus relates in the second book of his treatise on

¹ From ἀπράζω, to carry off.

Sacrifices, willingly gave himself up to secure the safety of the woman who had brought him up. And after his death, Apollodorus, his friend, also devoted himself to death, and so the calamities of the country were terminated. And owing to favouritism of this kind, the tyrants (for friendships of this sort were very adverse to their interests) altogether forbade the fashion of making favourites of boys, and wholly abolished it. And some of them even burnt down and rased to the ground the palæstræ, considering them as fortresses hostile to their own citadels; as, for instance, Polycrates the tyrant of Samos did.

79. But among the Spartans, as ^{Hagnon} Agnon the Academic philosopher tells us, girls and boys are all treated in the same way before marriage: for the great lawgiver Solon has said—

Admiring pretty legs and rosy lips;—

as Æschylus and Sophocles have openly made similar statements; the one saying, in the *Myrmidons*—

You paid not due respect to modesty,

Led by your passion for too frequent kisses;—

and the other, in his *Colchian Women*, speaking of Gany-mede, says—

Inflaming with his beauty mighty Jove.

But I am not ignorant that the stories which are told about Cratinus and Aristodemus are stated by Polemo Periegetes, in his *Replies to Neanthes*, to be all mere inventions. But you, O Cynulcus, believe that all these stories are true, let them be ever so false. And you take the greatest pleasure in all such poems as turn on boys and favourites of that kind; while the fashion of making favourites of boys was first introduced among the Grecians from Crete, as Timæus informs us. But others say that Laius was the originator of this custom, when he was received in hospitality by Pelops; and that he took a great fancy to his son, Chrysippus, whom he put into his chariot and carried off, and fled with to Thebes. But Praxilla the Sicyonian says that Chrysippus was carried off by Jupiter. And the Celtæ, too, although they have the most beautiful women of all the barbarians, still make great favourites of boys And the Persians, according to the statement of Herodotus, learnt from the Greeks to adopt this fashion.

80. Alexander the king was also very much in the habit

of giving in to this fashion. Accordingly, Dicæarchus, in his treatise on the Sacrifice at Troy, says that he was so much under the influence of Bagoas the eunuch, that he embraced him in the sight of the whole theatre; and that when the whole theatre shouted in approval of the action, he repeated it. And Carystius, in his Historic Commentaries, says,—“Charon the Chalcidian had a boy of great beauty, who was a great favourite of his: but when Alexander, on one occasion, at a great entertainment given by Craterus, praised this boy very much, Charon bade the boy go and salute Alexander: and he said, ‘Not so, for he will not please me so much as he will vex you.’ For though the king was of a very amorous disposition, still he was at all times sufficiently master of himself to have a due regard to decorum, and to the preservation of appearances. And in the same spirit, when he had taken as prisoners the daughters of Darius, and his wife, who was of extraordinary beauty, he not only abstained from offering them any insult, but he took care never to let them feel that they were prisoners at all; but ordered them to be treated in every respect, and to be supplied with everything, just as if Darius had still been in his palace; on which account, Darius, when he heard of this conduct, raised his hands to the Sun and prayed that either he might be king, or Alexander.”

But Ibycus states that Talus was a great favourite of Rhadamanthus the Just. And Diotimus, in his Heraclea, says that Eurystheus was a great favourite of Hercules, on which account he willingly endured all his labours for his sake. And it is said that Argynnus was a favourite of Agamemnon; and that they first became acquainted from Agamemnon seeing Argynnus bathing in the Cephissus. And afterwards, when he was drowned in this river, (for he was continually bathing in it,) Agamemnon buried him, and raised a temple on the spot to Venus Argynnis. But Licymnius of Chios, in his Dithyrambics, says that it was Hymenæus of whom Argynnus was a favourite. And Aristocles the harp-player was a favourite of King Antigonus: and Antigonus the Carystian, in his Life of Zeno, writes of him in the following terms:—“Antigonus the king used often to go to sup with Zeno; and once, as he was returning by daylight from some entertainment, he went to Zeno’s house, and persuaded him to go

with him to sup with Aristocles the harp-player, who was an excessive favourite of the king's."

81. Sophocles, too, had a great fancy for having boy-favourites, equal to the addiction of Euripides for women. And accordingly, Ion the poet, in his book on the Arrival of Illustrious Men in the Island of Chios, writes thus:—"I met Sophocles the poet in Chios, when he was sailing to Lesbos as the general: he was a man very pleasant over his wine, and very witty. And when Hermesilaus, who was connected with him by ancient ties of hospitality, and who was also the proxenus¹ of the Athenians, entertained him, the boy who was mixing the wine was standing by the fire, being a boy of a very beautiful complexion, but made red by the fire: so Sophocles called him and said, 'Do you wish me to drink with pleasure?' and when he said that he did, he said, 'Well, then, bring me the cup, and take it away again in a leisurely manner.' And as the boy blushed all the more at this, Sophocles said to the guest who was sitting next to him, 'How well did Phrynichus speak when he said—

The light of love doth shine in purple cheeks.

And a man from Eretria, or from Erythræ, who was a school-

¹ "Of far greater importance was the public hospitality (*προξενία*) which existed between two states, or between an individual or a family on the one hand, and a whole state on the other When two states established public hospitality, it was necessary that in each state persons should be appointed to show hospitality to, and watch over the interests of all persons who came from the state connected by hospitality. The persons who were appointed to this office, as the recognised agents of the state for which they acted, were called *πρόξενοι*

"The office of *πρόξενος*, which bears great resemblance to that of a modern consul, or minister resident, was in some cases hereditary in a particular family. When a state appointed a proxenus, it either sent out one of its own citizens to reside in the other state, or it selected one of the citizens of the other, and conferred on him the honour of proxenus. . . . This custom seems in later times to have been universally adopted by the Greeks.

"The principal duties of a proxenus were to receive those persons, especially ambassadors, who came from the state which he represented; to procure for them admission to the assembly, and seats in the theatre; to act as the patron of the strangers, and to mediate between the two states, if any dispute arose. If a stranger died in the state, the proxenus of his country had to take care of the property of the deceased. The proxenus usually enjoyed exemption from taxes; and their persons were inviolable both by sea and land."—Smith, Dict. Ant. v. *Hospitium*, p. 491.

master, answered him,—‘You are a great man in poetry, O Sophocles; but still Phrynichus did not say well when he called purple cheeks a mark of beauty. For if a painter were to cover the cheeks of this boy with purple paint he would not be beautiful at all. And so it is not well to compare what is beautiful with what is not so.’ And on this Sophocles, laughing at the Eretrian, said,—‘Then, my friend, I suppose you are not pleased with the line in Simonides which is generally considered among the Greeks to be a beautiful one—

The maid pour’d forth a gentle voice
From out her purple mouth.¹

And you do not either like the poet who spoke of the golden-haired¹ Apollo; for if a painter were to represent the hair of the god as actually golden, and not black, the picture would be all the worse. Nor do you approve of the poet who spoke of rosy-fingered.² For if any one were to dip his fingers in rosy-coloured paint he would make his hands like those of a purple-dyer, and not of a pretty woman.’ And when they all laughed at this, the Eretrian was checked by the reproof; and Sophocles again turned to pursue the conversation with the boy; for he asked him, as he was brushing away the straws from the cup with his little finger, whether he saw any straws: and when he said that he did, he said, ‘Blow them away, then, that you may not dirty your fingers.’ And when he brought his face near the cup he held the cup nearer to his own mouth, so as to bring his own head nearer to the head of the boy. And when he was very near he took him by the hand and kissed him. And when all clapped their hands, laughing and shouting out, to see how well he had taken the boy in, he said, ‘I, my friends, am meditating on the art of generalship, since Pericles has said that I know how to compose poetry, but not how to be a general; now has not this stratagem of mine succeeded perfectly?’ And he both said and did many things of this kind in a witty manner, drinking and giving himself up to mirth: but as to political affairs he was not able nor energetic in them, but behaved as any other virtuous Athenian might have done.

¹ Pindar, Ol. vi. 71.

² Homer gives this epithet to Aurora, *Iliad*, i. 477, and in many other places.

82. And Hieronymus of Rhodes, in his *Historic Commentaries*, says that Sophocles was not always so moderate, but that he at times committed greater excesses, and gave Euripides a handle to reproach him, as bringing himself into disrepute by his excessive intemperance.

83. And Theopompus, in his treatise on the Treasures of which the Temple at Delphi was plundered, says that "Asopichus, being a favourite of Epaminondas, had the trophy of Leuctra represented in relief on his shield, and that he encountered danger with extraordinary gallantry; and that this shield is consecrated at Delphi, in the portico." And in the same treatise, Theopompus further alleges that "Phayllus, the tyrant of Phocis, was extremely addicted to women; but that Onomarchus used to select boys as his favourites: and that he had a favourite, the son of Pythodorus the Sicyonian, to whom, when he came to Delphi to devote his hair to the god (and he was a youth of great beauty), Onomarchus gave the offerings of the Sybarites—four golden combs. And Phayllus gave to the daughter of Diniades, who was a female flute-player, a Bromiadian,¹ a silver goblet of the Phocæans, and a golden crown of ivy-leaves, the offering of the Peparethians. And," he says, "she was about to play the flute at the Pythian games, if she had not been hindered by the populace.

"Onomarchus also gave," as he says, "to his favourite Lycolas, and to Physeidas the son of Tricholaus (who was very handsome), a crown of laurel, the offering of the Ephesians. This boy was brought also to Philip by his father, but was dismissed without any favour. Onomarchus also gave to Damippus, the son of Epilycus of Amphipolis, who was a youth of great beauty, a present which had been consecrated to the god by Plisthenes.

"And Philomelus gave to Pharsalia, a dancing-woman from Thessaly, a golden crown of laurel-leaves, which had been offered by the Lampsacenes. But Pharsalia herself was afterwards torn to pieces at Metapontum, by the soothsayers, in the market-place, on the occasion of a voice coming forth out of the brazen laurel which the people of Metapontum had set up at the time when Aristeas of Proconnesus was sojourning among them, on his return, as he stated, from the

¹ Schweighauser says this word is to him totally unintelligible. *Wiel* no

Hyperboreans, the first moment that she was seen entering the market-place. And when men afterwards inquired into the reason for this violence, she was found to have been put to death on account of this crown which belonged to the god."

84. Now I warn you, O philosophers, who indulge in unnatural passions, and who treat the great goddess Venus with impiety, to beware, lest you be destroyed in the same manner. For boys are only handsome, as Glycera the courtesan said, while they are like women: at least, this is the saying attributed to her by Clearchus. But my opinion is that the conduct of Cleonymus the Spartan was in strict conformity with nature, who was the first man to take such hostages as he took from the Metapontines—namely, two hundred of their most respectable and beautiful virgins; as is related by Duris the Samian, in the third book of his History of Agathocles. And I too, as is said by Epicrates in his Antilais,

Have learnt by heart completely all the songs
Breathing of love which sweetest Sappho sang,
Or the Lamynthian Cleomenes.

But you, my philosophical friends, even when you are in love with women as Clearchus says. For a bull was excited by the sight of the brazen cow at Pirene: and in a picture that existed of a bitch, and a pigeon, and a goose; and a gander came up to the goose, and a dog to the bitch, and a male pigeon to the pigeon, and not one of them discovered the deception till they got close to them; but when they got near enough to touch them, they desisted; just as Clisophus the Salymbrian did. For he fell in love with a statue of Parian marble that then was at Samos, and shut himself up in the temple to gratify his affection; but when he found that he could make no impression on the coldness and unimpressibility of the stone, then he discarded his passion. And Alexis the poet mentions this circumstance in his drama entitled *The Picture*, where he says—

And such another circumstance, they say,
Took place in Samos: there a man did fall
In love with a fair maiden wrought in marble,
And shut himself up with her in the temple.

And Philemon mentions the same fact, and says—

But once a man, 'tis said, did fall, at Samos,
In love with a marble woman; and he went
And shut himself up with her in the temple.

But the statue spoken of is the work of Ctesioles; as Adæus of Mitylene tells us in his treatise on Statuaries. And Polemo, or whoever the author of the book called *Helladicus* is, says—"At Delphi, in the museum of the pictures, there are two boys wrought in marble; one of which, the Delphians say, was so fallen in love with by some one who came to see it, that he made love to it, and shut himself up with it, and presented it with a crown; but when he was detected, the god ordered the Delphians, who consulted his oracle with reference to the subject, to dismiss him freely, for that he had given him a handsome reward.

85. And even brute beasts have fallen in love with men: for there was a cock who took a fancy to a man of the name of Secundus, a cupbearer of the king; and the cock was nicknamed the Centaur. But this Secundus was a slave of Nicomedes the king of Bithynia; as Nicander informs us in the sixth book of his essay on the Revolutions of Fortune. And, at Ægium, a goose took a fancy to a boy; as Clearchus relates in the first book of his *Amatory Anecdotes*. And Theophrastus, in his essay on Love, says that the name of this boy was Amphilochus, and that he was a native of Olenus. And Hermeas the son of Hermodorus, who was a Samian by birth, says that a goose also took a fancy to Lacydes the philosopher. And in Leucadia (according to a story told by Clearchus), a peacock fell so in love with a maiden there, that when she died, the bird died too. There is a story also that, at Iasus, a dolphin took a fancy to a boy (and this story is told by Duris, in the ninth book of his *History*); and the subject of that book is the history of Alexander, and the historian's words are these: "He likewise sent for the boy from Iasus. For near Iasus there was a boy whose name was Dionysius, and he once, when leaving the palæstra with the rest of the boys, went down to the sea and bathed; and a dolphin came forward out of the deep water to meet him, and taking him on his back, swam away with him a considerable distance into the open sea, and then brought him back again to land." But the dolphin is an animal which is very fond of men, and very intelligent, and one very susceptible of gratitude. Accordingly Phylarchus, in his twelfth book, says—"Coiranus the Milesian, when he saw some fishermen who had caught a dolphin in a net, and who

were about to cut it up, gave them some money and bought the fish, and took it down and put it back in the sea again. And after this it happened to him to be shipwrecked near Myconos, and while every one else perished, Coiranus alone was saved by a dolphin. And when, at last, he died of old age in his native country, as it so happened that his funeral procession passed along the sea-shore close to Miletus, a great shoal of dolphins appeared on that day in the harbour, keeping only a very little distance from those who were attending the funeral of Coiranus, as if they also were joining in the procession and sharing in their grief."

The same Phylarchus also relates, in the twentieth book of his History, the great affection which was once displayed by an elephant for a boy. And his words are these: "But there was a female elephant kept with this elephant, and the name of the female elephant was Nicæa; and to her the wife of the king of India, when dying, entrusted her child, which was just a month old. And when the woman did die, the affection for the child displayed by the beast was most extraordinary; for it could not endure the child to be away; and whenever it did not see him, it was out of spirits. And so, whenever the nurse fed the infant with milk, she placed it in its cradle between the feet of the beast; and if she had not done so, the elephant would not take any food; and after this, it would take whatever reeds and grass there were near, and, while the child was sleeping, beat away the flies with the bundle. And whenever the child wept, it would rock the cradle with its trunk, and lull it to sleep. And very often the male elephant did the same."

86. But you, O philosophers, are far fiercer than dolphins and elephants, and are also much more untameable; although Persæus the Cittiaean, in his Recollections of Banquets, says loudly,—“It is a very consistent subject of conversation at drinking-parties for men to talk of amatory matters; for we are naturally inclined to such topics after drinking. And at those times we should praise those who indulge in that kind of conversation to a moderate and temperate degree, but blame those who go to excess in it, and behave in a beastly manner. But if logicians, when assembled in a social party, were to talk about syllogisms, then a man might very fairly think that they were acting very unseasonably. And a

respectable and virtuous man will at times get drunk; but they who wish to appear extraordinarily temperate, keep up this character amid their cups for a certain time, but afterwards, as the wine begins to take effect on them, they descend to every kind of impropriety and indecency. And this was the case very lately with the ambassadors who came to Antigonus from Arcadia; for they sat at dinner with great severity of countenance, and with great propriety, as they thought,—not only not looking at any one of us, but not even looking at one another. But as the wine went round, and music of different kinds was introduced, and when the Thessalian dancing-women, as their fashion is, came in, and danced quite naked, except that they had girdles round their waists, then the men could not restrain themselves any longer, but jumped up off the couches, and shouted as if they were beholding a most gratifying sight; and they congratulated the king because he had it in his power to indulge in such pastimes; and they did and said a great many more vulgar things of the same kind.

“And one of the philosophers who was once drinking with us, when a flute-playing girl came in, and when there was plenty of room near him, when the girl wished to sit down near him, would not allow her, but drew himself up and looked grave. And then afterwards, when the girl was put up to auction, as is often the fashion at such entertainments, he was exceedingly eager to buy her, and quarrelled with the man who sold her, on the ground that he had knocked her down too speedily to some one else; and he said that the auctioneer had not fairly sold her. And at last this grave philosopher, he who at first would not permit the girl even to sit near him, came to blows about her.” And perhaps this very philosopher, who came to blows about the flute-playing girl, may have been Persæus himself; for Antigonus the Carystian, in his treatise on Zeno, makes the following statement:—“Zeno the Cittiaean, when once Persæus at a drinking-party bought a flute-playing girl, and after that was afraid to bring her home, because he lived in the same house with Zeno, becoming acquainted with the circumstance, brought the girl home himself, and shut her up with Persæus.” I know, also, that Polystratus the Athenian, who was a pupil of Theophrastus, and who was surnamed the

Tyrrhénian, used often to put on the garments of the female flute-players.

87. Kings, too, have shown great anxiety about musical women; as Parmenion tells us in his Letter to Alexander, which he sent to that monarch after he had taken Damascus, and after he had become master of all the baggage of Darius. Accordingly, having enumerated all the things which he had taken, he writes as follows:—"I found three hundred and twenty-nine concubines of the king, all skilled in music; and forty-six men who were skilful in making garlands, and two hundred and seventy-seven confectioners, and twenty-nine boilers of pots, and thirteen cooks skilful in preparing milk, and seventeen artists who mixed drinks, and seventy slaves who strain wine, and forty preparers of perfumes." And I say to you, O my companions, that there is no sight which has a greater tendency to gladden the eyes than the beauty of a woman. Accordingly Cæneus, in the play of Chæremón the tragedian, speaking of some maidens whom he had seen, says, in the play called Cæneus,—

And one did lie with garment well thrown back,
 Showing her snow-white bosom to the moon:
 Another, as she lightly danced, display'd
 The fair proportions of her lefthand side,
 Naked—a lovely picture for the air
 To wanton with; and her complexion white
 Strove with the darkening shades. Another bared
 Her lovely arms and taper fingers all:
 Another, with her robe high round her neck,
 Conceal'd her bosom, but a rent below
 Show'd all her shapely thighs. The Graces smiled,
 And love, not without hope, did lead me on.
 Then on th' inviting asphodel they fell,
 Plucking the dark leaves of the violet flower,
 And crocus, which, with purple petals rising,
 Copies the golden rays of the early sun.
 There, too, the Persian sweetly-smelling marjoram
 Stretch'd out its neck along the laughing meadow.

88. And the same poet, being passionately fond of flowers, says also in his *Alphesibœa*—

The glorious beauty of her dazzling body
 Shone brilliant, a sweet sight to every eye;
 And modesty, a tender blush exciting,
 Tinted her gentle cheeks with delicate rose:
 Her waxy hair, in gracefully modell'd curls,
 Falling as though arranged by sculptor's hand,
 Waved in the wanton breeze luxuriant.

And in his *Io* he calls the flowers children of spring, where he says—

Strewing around sweet children of the spring.

And in his *Centaur*, which is a drama composed in many metres of various kinds, he calls them children of the meadow—

There, too, they did invade the countless host
Of all the new-born flowers that deck the fields,
Hunting with joy the offspring of the meadows.

And in his *Bacchus* he says—

The ivy, lover of the dance,
Child of the mirthful year.

And in his *Ulysses* he speaks thus of roses :—

And in their hair the Hours' choicest gifts
They wore, the flowering, fragrant rose,
The loveliest foster-child of spring.

And in his *Thyestes* he says—

The brilliant rose, and modest snow-white lily.

And in his *Minyæ* he says—

There was full many a store of Venus to view,
Dark in the rich flowers in due season ripe.

89. Now there have been many women celebrated for their beauty (for, as Euripides says—

E'en an old bard may sing of memory)

There was, for instance, *Thargelia* the *Milesian*, who was married to fourteen different husbands, so very beautiful and accomplished was she, as *Hippias* the *Sophist* says, in his book which is entitled *Synagoge*. But *Dion*, in the fifth book of his *History of Persia*, and in the first part of it, says that the wife of *Bagazus*, who was a sister of *Xerxes* by the same father, (and her name was *Anytis*,) was the most beautiful and the most licentious of all the women in Asia. And *Phylarchus*, in his nineteenth book, says that *Timosa*, the concubine of *Oxyartes*, surpassed all women in beauty, and that the king of Egypt had originally sent her as a present to *Statira*, the wife of the king.

And *Theopompus*, in the fifty-sixth book of his *History*, speaks of *Xenopithea*, the mother of *Lysandrides*, as the most beautiful of all the women in *Peloponnesus*. And the *Lacedæmonians* put her to death, and her sister *Chryse* also, when *Agésilas* the king, having raised a seditious tumult in the city, procured *Lysandrides*, who was his enemy, to be banished by the *Lacedæmonians*. *Pantica* of *Cyprus* was

also a very beautiful woman; and she is mentioned by Phylarchus, in the tenth book of his History, where he says that when she was with Olympias, the mother of Alexander, Monimus, the son of Pythion, asked her in marriage. And, as she was a very licentious woman, Olympias said to him—"O wretched man, you are marrying with your eyes, and not with your understanding." They also say that the woman who brought back Pisistratus to assume the tyranny, clad in the semblance of Minerva the Saviour, was very beautiful, as indeed she ought to have been, seeing that she assumed the appearance of a goddess. And she was a seller of garlands; and Pisistratus afterwards gave her in marriage to Hipparchus his son, as Clidemus relates in the eighth book of his Returns, where he says—"And he also gave the woman, by name Phya, who had been in the chariot with him, in marriage to his son Hipparchus. And she was the daughter of a man named Socrates. And he took for Hippias, who succeeded him in the tyranny, the daughter of Charmus the polemarch, who was extraordinarily beautiful."

And it happened, as it is said, that Charmus was a great admirer of Hippias, and that he was the man who first erected a statue of Love in the Academy, on which there is the following inscription—

O wily Love, Charmus this altar raised
At the well-shaded bounds of her Gymnasium.

Hesiod, also, in the third book of his Melampodia, calls Chalcis in Eubœa,

Land of fair women;—

for the women there are very beautiful, as Theophrastus also asserts. And Nymphodorus, in his Voyage round Asia, says that there are nowhere more beautiful women than those in Tenedos, an island close to Troy.

90. I am aware, too, that on one occasion there was a contest of beauty instituted among women. And Nicias, speaking of it in his History of Arcadia, says that Cypselus instituted it, having built a city in the plain which is watered by the Alpheus; in which he established some Parrhasians, and consecrated a plot of sacred ground and an altar to Ceres of Eleusis, in whose festival it was that he had instituted this contest of beauty. And he says that the woman who gained the victory in this contest was Herodice. And

even to this day this contest is continued; and the women who contend in it are called Goldbearing. And Theophrastus says that there is also a contest of beauty which takes place among the Eleans, and that the decision is come to with great care and deliberation; and that those who gain the victory receive arms as their prize, which Dionysius of Leuctra says are offered up to Minerva. And he says, too, that the victor is adorned with fillets by his friends, and goes in procession to the temple; and that a crown of myrtle is given to him (at least this is the statement of Myrsilus, in his Historical Paradoxes). "But in some places," says the same Theophrastus, "there are contests between the women in respect of modesty and good management, as there are among the barbarians; and at other places also there are contests about beauty, on the ground that this also is entitled to honour, as for instance, there are in Tenedos and Lesbos. But they say that this is the gift of chance, or of nature; but that the honour paid to modesty ought to be one of a greater degree. For that it is in consequence of modesty that beauty is beautiful; for without modesty it is apt to be subdued by intemperance."

91. Now, when Myrtilus had said all this in a connected statement; and when all were marvelling at his memory, Cynulcus said—

Your multifarious learning I do wonder at—

Though there is not a thing more vain and useless,

says Hippon the Atheist. But the divine Heraclitus also says—"A great variety of information does not usually give wisdom." And Timon said—

There is great ostentation and parade

Of multifarious learning, than which nothing

Can be more vain or useless.

For what is the use of so many names, my good grammarian, which are more calculated to overwhelm the hearers than to do them any good? And if any one were to inquire of you, who they were who were shut up in the wooden horse, you would perhaps be able to tell the names of one or two; and even this you would not do out of the verses of Stesichorus, (for that could hardly be,) but out of the Storming of Troy, by Sacadas the Argive; for he has given a catalogue of a great number of names. Nor indeed could you properly

give a list of the companions of Ulysses, and say who they were who were devoured by the Cyclops, or by the Læstrygonians, and whether they were really devoured or not. And you do not even know this, in spite of your frequent mention of Phylarchus, that in the cities of the Cæans it is not possible to see either courtesans or female flute-players. And Myrtilus said,—But where has Phylarchus stated this? For I have read through all his history. And when he said,—In the twenty-third book; Myrtilus said—

92. Do I not then deservedly detest all you philosophers, since you are all haters of philology,—men whom not only did Lysimachus the king banish from his own dominions, as Carystius tells us in his *Historic Reminiscences*, but the Athenians did so too. At all events, Alexis, in his *Horse*, says—

Is this the Aoademy; is this Xenocrates?
 May the gods greatly bless Demetrius
 And all the lawgivers; for, as men say,
 They've driven out of Attica with disgrace
 All those who do profess to teach the youth
 Learning and science.

And a certain man named Sophocles, passed a decree to banish all the philosophers from Attica. And Philo, the friend of Aristotle, wrote an oration against him; and Demochares, on the other hand, who was the cousin of Demosthenes, composed a defence for Sophocles. And the Romans, who are in every respect the best of men, banished all the sophists from Rome, on the ground of their corrupting the youth of the city, though, at a subsequent time, somehow or other, they admitted them. And Anaxippus the comic poet declares your folly in his *Man struck by Lightning*, speaking thus—

Alas, you're a philosopher; but I
 Do think philosophers are only wise
 In quibbling about words; in deeds they are,
 As far as I can see, completely foolish.

It is, therefore, with good reason that many cities, and especially the city of the Lacedæmonians, as Chamæleon says in his book on Simonides, will not admit either rhetoric or philosophy, on account of the jealousy, and strife, and profitless discussions to which they give rise; owing to which it was that Socrates was put to death; he, who argued

against the judges who were given him by lot, discoursing of justice to them when they were a pack of most corrupt men. And it is owing to this, too, that Theodorus the Atheist was put to death, and that Diagoras was banished; and this latter, sailing away when he was banished, was wrecked. But Theotimus, who wrote the books against Epicurus, was accused by Zeno the Epicurean, and put to death; as is related by Demetrius the Magnesian, in his treatise on People and Things which go by the same Name.

93. And, in short, according to Clearchus the Solensian, you do not adopt a manly system of life, but you do really aim at a system which might become a dog; but although this animal has four excellent qualities, you select none but the worst of his qualities for your imitation. For a dog is a wonderful animal as to his power of smelling and of distinguishing what belongs to his own family and what does not; and the way in which he associates with man, and the manner in which he watches over and protects the houses of all those who are kind to him, is extraordinary. But you who imitate the dogs, do neither of these things. For you do not associate with men, nor do you distinguish between those with whom you are acquainted; and being very deficient in sensibility, you live in an indolent and indifferent manner. But while the dog is also a snarling and greedy animal, and also hard in his way of living, and naked; these habits of his you practise, being abusive and gluttonous, and, besides all this, living without a home or a hearth. The result of all which circumstances is, that you are destitute of virtue, and quite unserviceable for any useful purpose in life. For there is nothing less philosophical than those persons who are called philosophers. For whoever supposed that *Æschines*, the pupil of Socrates, would have been such a man in his manners as *Lysias* the orator, in his speeches on the Contracts, represents him to have been; when, out of the dialogues which are extant, and generally represented to be his work, we are inclined to admire him as an equitable and moderate man? unless, indeed, those writings are in reality the work of the wise Socrates, and were given to *Æschines* by *Xanthippe*, the wife of Socrates, after his death, which *Idomeneus* asserts to be the case.

94. But *Lysias*, in the oration which bears this title—

"Against Æschines, the Pupil of Socrates, for Debt," (for I will recite the passage, even though it be a rather long one, on account of your excessive arrogance, O philosophers,)—begins in the following manner—"I never should have imagined, O judges, that Æschines would have dared to come into court on a trial which is so discreditable to him. For a more disgracefully false accusation than the one which he has brought forward, I do not believe it to be easy to find. For he, O judges, owing a sum of money with a covenanted interest of three drachmæ to Sosinomos the banker and Aristogiton, came to me, and besought me not to allow him to be wholly stripped of his own property, in consequence of this high interest. 'And I,' said he, am at this moment carrying on the trade of a perfumer; but I want capital to go on with, and I will pay you nine¹ obols a month interest." A fine end to the happiness of this philosopher was the trade of a perfumer, and admirably harmonizing with the philosophy of Socrates, a man who utterly rejected the use of all perfumes and unguents! And moreover, Solon the lawgiver expressly forbade a man to devote himself to any such business: on which account Pherecrates, in his *Oven*, or *Woman sitting up all Night*, says—

Why should he practise a perfumer's trade,
Sitting beneath a high umbrella there,
Preparing for himself a seat on which
To gossip with the youths the whole day long?

And presently afterwards he says—

And no one ever saw a female cook
Or any fishwoman; for every class
Should practise arts which are best suited to it.

And after what I have already quoted, the orator proceeds to say—"And I was persuaded by this speech of his, considering also that this Æschines had been the pupil of Socrates, and was a man who uttered fine sentiments about

¹ This would have been 18 per cent. Three drachmæ were about 36 per cent. The former appears to have been the usual rate of interest at Athens in the time of Lysias; for we find in Demosthenes that interest ἐπὶ δραχμῇ, that is to say, a drachma a month interest for each mina lent, was considered low. It was exceedingly common, however, among the money-lenders, to exact an exorbitant rate of interest, going even as high as a drachma every four days.—See Smith's Dict. Ant. v. *Interest*, p. 524.

virtue and justice, and who would never attempt nor venture on the actions practised by dishonest and unjust men."

95. And after this again, after he had run through the accusation of *Æschines*, and had explained how he had borrowed the money, and how he never paid either interest or principal, and how, when an action was brought against him, he had allowed judgment to go by default, and how a branded slave of his had been put forward by him as security; and after he had brought a good many more charges of the same kind against him, he thus proceeded:—"But, O judges, I am not the only person to whom he behaves in this manner, but he treats every one who has any dealings with him in the same manner. Are not even all the wine-sellers who live near him, from whom he gets wine for his entertainments and never pays for it, bringing actions against him, having already closed their shops against him? And his neighbours are ill-treated by him to such a degree that they leave their own houses, and go and rent others which are at a distance from him. And with respect to all the contributions which he collects, he never himself puts down the remaining share which is due from him, but all the money which ever gets into this pedlar's hands is lost as if it were utterly destroyed. And such a number of men come to his house daily at dawn, to ask for their money which he owes them, that passers-by suppose he must be dead, and that such a crowd can only be collected to attend his funeral.

"And those men who live in the *Piræus* have such an opinion of him, that they think it a far less perilous business to sail to the *Adriatic* than to deal with him; for he thinks that all that he can borrow is much more actually his own than what his father left him. Has he not got possession of the property of *Hermæus* the perfumer, after having seduced his wife, though she was seventy years old? whom he pretended to be in love with, and then treated in such a manner that she reduced her husband and her sons to beggary, and made him a perfumer instead of a pedlar! in so amorous a manner did he handle the damsel, enjoying the fruit of her youth, when it would have been less trouble to him to count her teeth than the fingers of her hand, they were so much fewer. And now come forward, you witnesses, who will prove these facts.—This, then, is the life of this sophist."

These, O Cynulcus, are the words of Lysias. But I, in the words of Aristarchus the tragic poet,

Saying no more, but this in self-defence,
will now cease my attack upon you and the rest of the Cynics.

B O O K XIV.

1. Most people, my friend Timocrates, call Bacchus frantic, because those who drink too much unmixed wine become violent.

To copious wine this insolence we owe,
And much thy betters wine can overthrow
The great Eurytion, when this frenzy stung,
Pirithous' roofs with frantic riot rung :
Boundless the Centaur raged, till one and all
The heroes rose and dragg'd him from the hall ;
His nose they shorten'd, and his ears they slit,
And sent him sober'd home with better wit.¹

For when the wine has penetrated down into the body, as Herodotus says, bad and furious language is apt to rise to the surface. And Clearchus the comic poet says in his *Corinthians*—

If all the men who to get drunk are apt,
Had every day a headache ere they drank
The wine, there is not one would drink a drop :
But as we now get all the pleasure first,
And then the drink, we lose the whole delight
In the sharp pain which follows.

And Xenophon represents Agesilaus as insisting that a man ought to shun drunkenness equally with madness, and immoderate gluttony as much as idleness. But we, as we are not of the class who drink to excess, nor of the number of those who are in the habit of being intoxicated by midday, have come rather to this literary entertainment; for Ulpian, who is always finding fault, reproved some one just now who said, I am not drunk (*ἔξουος*), saying,—Where do you find that word *ἔξουος*? But he rejoined,—Why, in Alexis, who, in his play called the *New Settler*, says—

He did all this when drunk (*ἔξουος*).

¹ *Odyss.* xxi. 293.

2. But as, after the discussion by us of the new topics which arise, our liberal entertainer Laurentius is every day constantly introducing different kinds of music, and also jesters and buffoons, let us have a little talk about them. Although I am aware that Anacharsis the Scythian, when on one occasion jesters were introduced in his company, remained without moving a muscle of his countenance; but afterwards, when a monkey was brought in, he burst out laughing, and said, "Now this fellow is laughable by his nature, but man is only so through practice." And Euripides, in his *Melanippe in Chains*, has said—

But many men, from the wish to raise a laugh,
Practise sharp sayings; but those sorry jesters
I hate who let loose their unbridled tongues
Against the wise and good; nor do I class them
As men at all, but only as jokes and playthings.
Meantime they live at ease, and gather up
Good store of wealth to keep within their houses.

And Parmeniscus of Metapontum, as Semus tells us in the fifth book of his *Delias*, a man of the highest consideration both as to family and in respect of his riches, having gone down to the cave of Trophonius, after he had come up again, was not able to laugh at all. And when he consulted the oracle on this subject, the Pythian priestess replied to him—

You're asking me, you laughless man,
About the power to laugh again;
Your mother 'll give it you at home,
If you with reverence to her come.

So, on this, he hoped that when he returned to his country he should be able to laugh again; but when he found that he could laugh no more now than he could before, he considered that he had been deceived; till, by some chance, he came to Delos; and as he was admiring everything he saw in the island, he came into the temple of Latona, expecting to see some very superb statue of the mother of Apollo; but when he saw only a wooden shapeless figure, he unexpectedly burst out laughing. And then, comparing what had happened with the oracle of the god, and being cured of his infirmity, he honoured the goddess greatly.

3. Now Anaxandrides, in his *Old Man's Madness*, says that it was Rhadamanthus and Palamedes who invented the fashion of jesters; and his words are these:—

And yet we labour much.
 But Palamedes first, and Rhadamanthus,
 Sought those who bring no other contribution,
 But say amusing things.

Xenophon also, in his Banquet, mentions jesters; introducing Philip, of whom he speaks in the following manner:—"But Philip the jester, having knocked at the door, told the boy who answered, to tell the guests who he was, and that he was desirous to be admitted; and he said that he came provided with everything which could qualify him for supping at other people's expense. And he said, too, that his boy was in a good deal of distress because he had brought nothing, and because he had had no dinner." And Hippolochus the Macedonian, in his epistle to Lynceus, mentions the jesters Mandrogenes and Strato the Athenian. And at Athens there was a great deal of this kind of cleverness. Accordingly, in the Heracleum at Diomea¹ they assembled to the number of sixty, and they were always spoken of in the city as amounting to that number, in such expressions as—"The sixty said this," and, "I am come from the sixty." And among them were Callimedon, nicknamed the Crab, and Dinias, and also Mnasigeiton and Menæchmus, as Telephanes tells us in his treatise on the City. And their reputation for amusing qualities was so great, that Philip the Macedonian heard of it, and sent them a talent to engage them to write out their witticisms and send them to him. And the fact of this king having been a man who was very fond of jokes is testified to us by Demosthenes the orator in his Philippics.

Demetrius Poliorcetes was a man very eager for anything which could make him laugh, as Phylarchus tells us in the sixth book of his History. And he it was who said, "that the palace of Lysimachus was in no respect different from a comic theatre; for that there was no one there bigger than a dissyllable;"² (meaning to laugh at Bithys and Paris, who had more influence than anybody with Lysimachus, and at some others of his friends;) "but that his friends were

¹ Diomea was a small village in Attica, where there was a celebrated temple of Hercules, and where a festival was kept in his honour: Aristophanes says—

"Οποθ' Ἡράκλεια τὰ ν' Διομείοις γίνεται.—Ranæ, 651.

² Because slaves (and the actors were usually slaves) had only names of one, or at most two syllables, such as Davus, Geta, Dromo, Mus.

Peucesteses, and Menelauses, and Oxythemises." But when Lysimachus heard this, he said,—“I, however, never saw a prostitute on the stage in a tragedy;” referring to Lamia the female flute-player. And when this was reported to Demetrius, he rejoined,—“But the prostitute who is with me, lives in a more modest manner than the Penelope who is with him.”

4. And we have mentioned before this that Sylla, the general of the Romans, was very fond of anything laughable. And Lucius Anicius, who was also a general of the Romans, after he had subdued the Illyrians, and brought with him Genthius the king of the Illyrians as his prisoner, with all his children, when he was celebrating his triumphal games at Rome, did many things of the most laughable character possible, as Polybius relates in his thirtieth book :—“For having sent for the most eminent artists from Greece, and having erected a very large theatre in the circus, he first of all introduced all the flute-players. And these were Theodorus the Bœotian, and Theopompus, and Hermippus, surnamed Lysimachus, who were the most eminent men in their profession. And having brought these men in front of the stage after the chorus was over, he ordered them all to play the flute. And as they accompanied their music with appropriate gestures, he sent to them and said that they were not playing well, and desired them to be more vehement. And while they were in perplexity, one of the lictors told them that what Anicius wished was that they should turn round so as to advance towards each other, and give a representation of a battle. And then the flute-players, taking this hint, and adopting a movement not unsuited to their habitual wantonness, caused a great tumult and confusion; and turning the middle of the chorus towards the extremities, the flute-players, all blowing unpremeditated notes, and letting their flutes be all out of tune, rushed upon one another in turn: and at the same time the choruses, all making a noise to correspond to them, and coming on the stage at the same time, rushed also upon one another, and then again retreated, advancing and retreating alternately. But when one of the chorus-dancers tucked up his garment, and suddenly turned round and raised his hands against the flute-player who was coming towards him, as if he was going to box with him, then there arose an extraordinary

clapping and shouting on the part of the spectators. And while all these men were fighting as if in regular battle, two dancers were introduced into the orchestra with a symphony, and four boxers mounted the stage, with trumpeters and horn-players: and when all these men were striving together, the spectacle was quite indescribable: and as for the tragedians," says Polybius, "if I were to attempt to describe what took place with respect to them, I should be thought by some people to be jesting."

5. Now when Ulpian had said thus much, and when all were laughing at the idea of this exhibition of Anicius, a discussion arose about the men who are called *πλάνοι*. And the question was asked, Whether there was any mention of these men in any of the ancient authors? for of the jugglers (*θαυματοποιοὶ*) we have already spoken: and Magnus said,—Dionysius of Sinope, the comic poet, in his play entitled the Namesakes, mentions Cephisodorus the *πλάνος* in the following terms:—

They say that once there was a man at Athens,
A *πλάνος*, named Cephisodorus, who
Devoted all his life to this pursuit;
And he, whenever to a hill he came,
Ran straight up to the top; but then descending
Came slowly down, and leaning on a stick.

And Nicostratus also mentions him in his Syrian—

They say the *πλάνος* Cephisodorus once
Most wittily station'd in a narrow lane
A crowd of men with bundles of large faggots,
So that no one else could pass that way at all.

There was also a man named Pantaleon, who is mentioned by Theognetus, in his Slave devoted to his Master—

Pantaleon himself did none deceive (*ἐπλάνει*)
Save only foreigners, and those, too, such
As ne'er had heard of him: and often he,
After a drunken revel, would pour forth
All sorts of jokes, striving to raise a laugh
By his unceasing chattering.

And Chrysippus the philosopher, in the fifth book of his treatise on Honour and Pleasure, writes thus of Pantaleon:—"But Pantaleon the *πλάνος*, when he was at the point of death, deceived every one of his sons separately, telling each of them that he was the only one to whom he was revealing the place where he had buried his gold; so that they after-

wards went and dug together to no purpose, and then found out that they had been all deceived."

6. And our party was not deficient in men fond of raising a laugh by bitter speeches. And respecting a man of this kind, Chrysippus subsequently, in the same book, writes as follows:—"Once when a man fond of saying bitter things was about to be put to death by the executioner, he said that he wished to die like the swan, singing a song; and when he gave him leave, he ridiculed him." And Myrtilus having had a good many jokes cut on him by people of this sort, got angry, and said that Lysimachus the king had done a very sensible thing; for he, hearing Telesphorus, one of his lieutenants, at an entertainment, ridiculing Arsinoë (and she was the wife of Lysimachus), as being a woman in the habit of vomiting, in the following line—

You begin ill, introducing *τηνδεμουσαν*,¹—

ordered him to be put in a cage (*γαλεάγρα*) and carried about like a wild beast, and fed; and he punished him in this way till he died. But if you, O Ulpian, raise a question about the word *γαλεάγρα*, it occurs in Hyperides the orator; and the passage you may find out for yourself.

And Tachæos the king of Egypt ridiculed Agesilaus king of Lacedæmon, when he came to him as an ally (for he was a very short man), and lost his kingdom in consequence, as Agesilaus abandoned his alliance. And the expression of Tachæos was as follows:—

The mountain was in labour; Jupiter
Was greatly frighten'd: lo! a mouse was born.

And Agesilaus hearing of this, and being indignant at it, said, "I will prove a lion to you." So afterwards, when the Egyptians revolted (as Theopompus relates, and Lyceas of Naucratis confirms the statement in his History of Egypt), Agesilaus refused to cooperate with him, and, in consequence, Tachæos lost his kingdom, and fled to the Persians.

7. So as there was a great deal of music introduced, and not always the same instruments, and as there was a good deal of discussion and conversation about them, (without always giving the names of those who took part in it,) I will enumerate the chief things which were said. For concerning

¹ *Τήνδε μουσαν*, this Muse; *τήνδ' ἐμουσαν*, this woman vomiting.

flutes, somebody said that Melanippides, in his Marsyas, disparaging the art of playing the flute, had said very cleverly about Minerva:—

Minerva cast away those instruments
Down from her sacred hand; and said, in scorn,
“ Away, you shameful things—you stains of the body !
Shall I now yield myself to such malpractices ? ”

And some one, replying to him, said,—But Telestes of Selinus, in opposition to Melanippides, says in his Argo (and it is of Minerva that he too is speaking) :—

It seems to me a scarcely credible thing
That the wise Pallas, holiest of goddesses,
Should in the mountain groves have taken up
That clever instrument, and then again
Thrown it away, fearing to draw her mouth
Into an unseemly shape, to be a glory
To the nymph-born, noisy monster Marsyas.
For how should chaste Minerva be so anxious
About her beauty, when the Fates had given her
A childless, husbandless virginity ?

intimating his belief that she, as she was and always was to continue a maid, could not be alarmed at the idea of disfiguring her beauty. And in a subsequent passage he says—

But this report, spread by vain-speaking men,
Hostile to every chorus, flew most causelessly
Through Greece, to raise an envy and reproach
Against the wise and sacred art of music.

And after this, in an express panegyric on the art of flute-playing, he says—

And so the happy breath of the holy goddess
Bestow'd this art divine on Bromius,
With the quick motion of the nimble fingers.

And very neatly, in his Æsculapius, has Telestes vindicated the use of the flute, where he says—

And that wise Phrygian king who first poured forth
The notes from sweetly-sounding sacred flutes,
Rivalling the music of the Doric Muse,
Embracing with his well-join'd reeds the breath
Which fills the flute with tuneful modulation.

8. And Pratinas the Phliasian says, that when some hired flute-players and chorus-dancers were occupying the orchestra, some people were indignant because the flute-players did not play in tune to the choruses, as was the national custom, but the choruses instead sang, keeping time to the flutes. And

what his opinion and feelings were towards those who did this, Pratinas declares in the following hyporchema :—

What noise is this?
 What mean these songs of dancers now?
 What new unseemly fashion
 Has seized upon this stage to Bacchus sacred,
 Now echoing with various noise?
 Bromius is mine! is mine!
 I am the man who ought to sing,
 I am the man who ought to raise the strain,
 Hastening o'er the hills,
 In swift inspired dance among the Naiades;
 Blending a song of varied strain,
 Like the sweet dying swan.
 You, O Pierian Muse, the sceptre sway
 Of holy song:
 And after you let the shrill flute resound;
 For that is but the handmaid
 Of revels, where men combat at the doors,
 And fight with heavy fists.¹

* * * * *

And is the leader fierce of bloody quarrel.
 Descend, O Bacchus, on the son of Phrynæus,
 The leader of the changing choir,—
 Chattering, untimely, leading on
 The rhythm of the changing song.

* * * * *

King of the loud triumphal dithyrambic,
 Whose brow the ivy crowns,
 Hear this my Doric song.

9. And of the union of flutes with the lyre (for that concert has often been a great delight to us ourselves), Ephippus, in his Traffic, speaks as follows :—

Clearly, O youth, the music of the flute,
 And that which from the lyre comes, does suit
 Well with our pastimes; for when each resound
 In unison with the feelings of those present,
 Then is the greatest pleasure felt by all.

And the exact meaning of the word *συναυλία* is shown by Semus the Delian, in the fifth book of his Delias, where he writes—"But as the term 'concert' (*συναυλία*) is not understood by many people, we must speak of it. It is when there is a union of the flute and of rhythm in alternation, without any words accompanying the melody." And Antiphanes explains it very neatly in his Flute-player, where he says—

¹ The text here is corrupt and hopeless.—*Schweig.*

Tell me, I pray you, what this concert (ἡ συναυλία αἴτη) was
Which he did give you. For you know; but they
Having well learnt, still played¹
* * * *

A concert of sweet sounds, apart from words,
Is pleasant, and not destitute of meaning.

But the poets frequently call the flute "the Libyan flute," as Duris remarks in the second book of his History of Agathocles, because Seirites, who appears to have been the first inventor of the art of flute-playing, was a Libyan, of one of the Nomad tribes; and he was the first person who played airs on the flute in the festival of Cybele." And the different kinds of airs which can be played on the flute (as Tryphon tells us in the second book of his treatise on Names) have the following names:—the Comus, the Bucoliasmus, the Gingras, the Tetracomus, the Epiphallus, the Choreus, the Callinicus, the Martial, the Hedycomus, the Sicynnotyrbe, the Thyrocopicum, which is the same as the Crousithyrum (or Door-knocker), the Cnismus, the Mothon. And all these airs on the flute, when played, were accompanied with dancing.

10. Tryphon also gives a list of the different names of songs, as follows. He says—"There is the Himæus, which is also called the Millstone song, which men used to sing while grinding corn, perhaps from the word ἱμαλῖς. But ἱμαλῖς is a Dorian word, signifying a return, and also the quantity of corn which the millers gave into the bargain. Then there is the Elinus, which is the song of the men who worked at the loom; as Epicharmus shows us in his Atalantas. There is also the Ioulos, sung by the women who spin. And Semus the Delian, in his treatise on Pæans, says—"They used to call the handfuls of barley taken separately, ἀμάλαι; but when they were collected so that a great many were made into one sheaf, then they were called οὔλοι and ἱούλοι. And Ceres herself was called sometimes Chloë, and sometimes Ioulo; and, as being the inventions of this goddess, both the fruits of the ground and also the songs addressed to the goddess were called οὔλοι and ἱούλοι: and so, too, we have the words δημήτρουλοι and καλλιούλοι, and the line—

πλείστον οὔλον οὔλον ἔει, ἱούλον ἔει.

But others say that the Ioulis is the song of the workers in

¹ This passage, again, is hopelessly corrupt. "Merum Augeæ stabulum."—*Casaub.*

wool. There are also the songs of nurses, which are called *καταβαυκαλήσεις*. There was also a song used at the feast of Swings,¹ in honour of Erigone, which is called Aletis. At all events, Aristotle says, in his treatise on the Constitution of the Colophonians—"Theodorus also himself died afterwards by a violent death. And he is said to have been a very luxurious man, as is evident from his poetry; for even now the women sing his songs on the festival of the Swing."

There was also a reaper's song called Lityerses; and another song sung by hired servants when going to the fields, as Teleclides tells us in his *Amphictyons*. There were songs, too, of bathing men, as we learn from Crates in his *Deeds of Daring*; and a song of women baking, as Aristophanes intimates in his *Thesmophoriazusæ*, and Nicochares in his *Hercules Choregus*. And another song in use among those who drove herds, and this was called the *Bucoliasmus*. And the man who first invented this species of song was Diomus, a Sicilian cowherd; and it is mentioned by Epicharmus in his *Halcyon*, and in his *Ulysses Shipwrecked*. The song used at deaths and in mourning is called *Olophyrmus*; and the songs called *Iouli* are used in honour of Ceres and Proserpine. The song sung in honour of Apollo is called *Philhelias*, as we learn from *Telesilla*; and those addressed to Diana are called *Upingi*.

There were also laws composed by Charondas, which were sung at Athens at drinking-parties; as Hermippus tells us in the sixth book of his treatise on *Lawgivers*. And Aristophanes, in his catalogue of Attic Expressions, says—"The *Himæus* is the song of people grinding; the *Hymenæus* is the song used at marriage-feasts; and that employed in lamentation is called *Ialemus*. But the *Linus* and the *Ælinus* are not confined to occasions of mourning, but are in use also in good fortune, as we may gather from *Euripides*."

11. But Clearchus, in the first book of his treatise on matters relating to Love, says that there was a kind of song called *Nomium*, derived from *Eriphanis*; and his words are these:—"Eriphanis was a lyric poetess, the mistress of Menalcas the hunter; and she, pursuing him with her passions, hunted too. For often frequenting the mountains, and

¹ There is no account of what this feast of Swings was. The Greek is *ἑωραι*. Some have fancied it may have had some connexion with the images of Bacchus (*oscilla*) hung up in the trees. See *Virg. G. ii.* 389.

wandering over them, she came to the different groves, equaling in her wanderings the celebrated journeys of Io ; so that not only those men who were most remarkable for their deficiency in the tender passion, but even the fiercest beasts, joined in weeping for her misfortunes, perceiving the lengths to which her passionate hopes carried her. Therefore she wrote poems ; and when she had composed them, as it is said, she roamed about the desert, shouting and singing the kind of song called Nomium, in which the burden of the song is—

The lofty oaks, Menalcas."

And Aristoxenus, in the fourth book of his treatise on Music, says—"Anciently the women used to sing a kind of song called Calyca. Now, this was a poem of Stesichorus, in which a damsel of the name of Calyca, being in love with a young man named Euathlus, prays in a modest manner to Venus to aid her in becoming his wife. But when the young man scorned her, she threw herself down a precipice. And this disaster took place near Leucas. And the poet has represented the disposition of the maiden as very modest ; so that she was not willing to live with the youth on his own terms, but prayed that, if possible, she might become the wedded wife of Euathlus ; and if that were not possible, that she might be released from life." But, in his Brief Memoranda, Aristoxenus says—"Iphiclus despised Harpalyce, who was in love with him ; but she died, and there has been a contest established among the virgins of songs in her honour, and the contest is called from her, Harpalyce." And Nymphis, in the first book of his History of Heraclea, speaking of the Maryandyni, says—"And in the same way it is well to notice some songs which, in compliance with a national custom, they sing, in which they invoke some ancient person, whom they address as Bormus. And they say that he was the son of an illustrious and wealthy man, and that he was far superior to all his fellows in beauty and in the vigour of youth ; and as he was superintending the cultivation of some of his own lands, and wishing to give his reapers something to drink, he went to fetch some water, and disappeared. Accordingly, they say that on this the natives of the country sought him with a kind of dirge and invocation set to music, which even to this day they are in the habit of using frequently. And a

similar kind of song is that which is in use among the Egyptians, and is called *Maneros*."

12. Moreover, there were rhapsodists also present at our entertainments: for *Laurentius* delighted in the reciters of *Homer* to an extraordinary degree; so that one might call *Cassander* the king of *Macedonia* a trifle in comparison of him; concerning whom *Carystius*, in his *Historic Recollections*, tells us that he was so devoted to *Homer*, that he could say the greater part of his poems by heart; and he had a copy of the *Iliad* and the *Odyssey* written out with his own hand. And that these reciters of *Homer* were called *Homeristæ* also, *Aristocles* has told us in his treatise on *Choruses*. But those who are now called *Homeristæ* were first introduced on the stage by *Demetrius Phalereus*.

Now *Chamæleon*, in his essay on *Stesichorus*, says that not only the poems of *Homer*, but those also of *Hesiod* and *Archilochus*, and also of *Mimnermus* and *Phocylides*, were often recited to the accompaniment of music; and *Clearchus*, in the first book of his treatise on *Pictures*, says—"Simonides of *Zacynthus* used to sit in the theatres on a lofty chair reciting the verses of *Archilochus*." And *Lysanias*, in the first book of his treatise on *Iambic Poets*, says that *Mnasion* the rhapsodist used in his public recitations to deliver some of the *Iambics* of *Simonides*. And *Cleomenes* the rhapsodist, at the *Olympic games*, recited the *Purification of Empedocles*, as is asserted by *Dicæarchus* in his history of *Olympia*. And *Jason*, in the third book of his treatise on the *Temples of Alexander*, says that *Hegesias*, the comic actor, recited the works of *Herodotus* in the great theatre, and that *Hermophantus* recited the poems of *Homer*.

13. And the men called *Hilarodists* (whom some people at the present day call *Simodists*, as *Aristocles* tells us in his first book on *Choruses*, because *Simus* the *Magnesian* was the most celebrated of all the poets of joyous songs,) frequently come under our notice. And *Aristocles* also gives a regular list of them in his treatise on *Music*, where he speaks in the following manner:—"The *Magodist*—but he is the same as the *Lysiodist*." But *Aristoxenus* says that *Magodus* is the name given to an actor who acts both male and female characters;¹ but that he who acts a woman's part in

¹ There is probably some corruption in this passage: it is clearly unintelligible as it stands.

combination with a man's is called a Lysiodist. And they both sing the same songs, and in other respects they are similar.

The Ionic dialect also supplies us with poems of Sotades, and with what before his time were called Ionic poems, such as those of Alexander the Ætolian, and Pyres the Milesian, and Alexas, and other poets of the same kind; and Sotades is called *κυναιδόλογος*. And Sotades the Maronite was very notorious for this kind of poetry, as Carystius of Pergamus says in his essay on Sotades; and so was the son of Sotades, Apollonius: and this latter also wrote an essay on his father's poetry, from which one may easily see the unbridled licence of language which Sotades allowed himself,—abusing Lysimachus the king in Alexandria,—and, when at the court of Lysimachus, abusing Ptolemy Philadelphus,—and in different cities speaking ill of different sovereigns; on which account, at last, he met with the punishment that he deserved: for when he had sailed from Alexandria (as Hegesander, in his Reminiscences, relates), and thought that he had escaped all danger, (for he had said many bitter things against Ptolemy the king, and especially this, after he had heard that he had married his sister Arsinoë,—

He pierced forbidden fruit with deadly sting,)

Patrocles, the general of Ptolemy, caught him in the island of Caunus, and shut him up in a leaden vessel, and carried him into the open sea and drowned him. And his poetry is of this kind: Philenus was the father of Theodorus the flute-player, on whom he wrote these lines:—

And he, opening the door which leads from the back-street,
Sent forth vain thunder from a leafy cave,
Such as a mighty ploughing ox might utter.

14. But the Hilarodus, as he is called, is a more respectable kind of poet than these men are; for he is never effeminate or indecorous, but he wears a white manly robe, and he is crowned with a golden crown: and in former times he used to wear sandals, as Aristocles tells us; but at the present day he wears only slippers. And some man or woman sings an accompaniment to him, as to a person who sings to the flute. And a crown is given to a Hilarodus, as well as to a person who sings to the flute; but such honours are not allowed to a player on the harp or on the flute. But the man who is called a Magodus has drums and cymbals, and wears all kinds

of woman's attire; and he behaves in an effeminate manner, and does every sort of indecorous, indecent thing,—imitating at one time a woman, at another an adulterer or a pimp: or sometimes he represents a drunken man, or even a serenade offered by a reveller to his mistress. And Aristoxenus says that the business of singing joyous songs is a respectable one, and somewhat akin to tragedy; but that the business of a Magodus is more like comedy. And very often it happens that the Magodi, taking the argument of some comedy, represent it according to their own fashion and manner. And the word *μαγωδία* was derived from the fact that those who addicted themselves to the practice, uttered things like magical incantations, and often declared the power of various drugs.

15. But there was among the Lacedæmonians an ancient kind of comic diversion, as Sosibius says, not very important or serious, since Sparta aimed at plainness even in pastimes. And the way was, that some one, using very plain, unadorned language, imitated persons stealing fruit, or else some foreign physician speaking in this way, as Alexis, in his *Woman who has taken Mandragora*, represents one: and he says—

If any surgeon of the country says,
 “Give him at early dawn a platter full
 Of barley-broth,” we shall at once despise him;
 But if he says the same with foreign accent,
 We marvel and admire him. If he call
 The beet-root *σεύτλιον*, we disregard him;
 But if he style it *τεύτλιον*, we listen,
 And straightway, with attention fix’d, obey;
 As if there were such difference between
σεύτλιον and *τεύτλιον*.

And those who practised this kind of sport were called among the Lacedæmonians *δικηλισταί*, which is a term equivalent to *σκευοποιοὶ* or *μιμηταί*.¹ There are, however, many names, varying in different places, for this class of *δικηλισταί*; for the Sicyonians call them *φαλλοφόροι*, and others call them *αὐτοκάβδαλοι*, and some call them *φλύακες*, as the Italians do; but people in general call them Sophists: and the Thebans, who are very much in the habit of giving peculiar names to many things, call them *ἐθελονταί*. But that the Thebans do introduce all kinds of innovations with respect to words, Strattis shows us in the *Phœnissæ*, where he says—

¹ *Σκευοποῖς*, a maker of masks, etc. for the stage; *μιμητής*, an actor.

You, you whole body of Theban citizens,

Know absolutely nothing; for I hear

You call the cuttle-fish not *σηπία*,

But *ὀπισθότιλα*. Then, too, you term

A cock not *δλεκτρίων*, but *ὀρτάλιχος*:

A physician is no longer in your mouths

ιατρός—no, but *σακτάς*. For a bridge,

You turn *γέφυρα* into *βλέφυρα*.

Figs are not *σῦκα* now, but *τῦκα*: swallows,

κωτιλάδες, not *χελιδόνες*. A mouthful

With you is *ἄκολος*; to laugh, *ἐκριδέμεν*.

A new-soled shoe you call *νεοσπάτωτον*.

16. Semos the Delian says in his book about Pæans—"The men who were called *αὐτοκάβδαλοι* used to wear crowns of ivy, and they would go through long poems slowly. But at a later time both they and their poems were called Iambics. And those," he proceeds, "who are called Ithyphalli, wear a mask representing the face of a drunken man, and wear crowns, having gloves embroidered with flowers. And they wear tunics shot with white; and they wear a Tarentine robe, which covers them down to their ankles: and they enter at the stage entrance silently, and when they have reached the middle of the orchestra, they turn towards the spectators, and say—

Out of the way; a clear space leave

For the great mighty god:

For the god, to his ankles clad,

Will pass along the centre of the crowd.

And the Phallophori," says he, "wear no masks; but they put on a sort of veil of wild thyme, and on that they put acanthi, and an untrimmed garland of violets and ivy; and they clothe themselves in Caunacæ, and so come on the stage, some at the side, and others through the centre entrance, walking in exact musical time, and saying—

For you, O Bacchus, do we now set forth -

This tuneful song; uttering in various melody

This simple rhythm.

It is a song unsuited to a virgin;

Nor are we now addressing you with hymns

Made long ago, but this our offering

Is fresh unutter'd praise.

And then, advancing, they used to ridicule with their jests whoever they chose; and they did this standing still, but the Phallophorus himself marched straight on, covered with soot and dirt."

17. And since we are on this subject, it is as well not to

omit what happened to Amœbeus, a harp-player of our time, and a man of great science and skill in everything that related to music. He once came late to one of our banquets, and when he heard from one of the servants that we had all finished supper, he doubted what to do himself, until Sophon the cook came to him, and with a loud voice, so that every one might hear, recited to him these lines out of the *Auge* of Eubulus :—

O wretched man, why stand you at the doors?
 Why don't you enter? Long ago the geese
 Have all been deftly carved limb from limb;
 Long the hot pork has had the meat cut off
 From the long backbone, and the stuffing, which
 Lay in the middle of his stomach, has
 Been served around; and all his pettitoes,
 The dainty slices of fat, well-season'd sausages,
 Have all been eaten. The well-roasted cuttle-fish
 Is swallow'd long ago; and nine or ten
 Casks of rich wine are drain'd to the very dregs.
 So if you'd like some fragments of the feast,
 Hasten and enter. Don't, like hungry wolf,
 Losing this feast, then run about at random.

For as that delightful writer Antiphanes says, in his *Friend of the Thebans*,—

- A. We now are well supplied with everything;
 For she, the namesake of the dame within,
 The rich Bœotian eel, carved in the depths
 Of the ample dish, is warm, and swells, and boils,
 And bubbles up, and smokes; so that a man,
 E'en though equipp'd with brazen nostrils, scarcely
 Could bear to leave a banquet such as this,—
 So rich a fragrance does it yield his senses.
- B. Say you the cook is living?

- A. There is near
 A cestrens, all unfed both night and day,
 Scaled, wash'd, and stain'd with cochineal, and turn'd;
 And as he nears his last and final turn
 He cracks and hisses; while the servant bastes
 The fish with vinegar: then there's Libyan silphium,
 Dried in the genial rays of midday sun :—
- B. Yet there are people found who dare to say
 That sorcerers possess no sacred power;
 For now I see three men their bellies filling
 While you are turning this.

A. And the comrade squid
 Bearing the form of the humpback'd cuttlefish,
 Dreadful with armed claws and sharpen'd talons,
 Changing its brilliant snow-white nature under

The fiery blasts of glowing coal, adorns
 Its back with golden splendour; well exciting
 Hunger, the best forerunner of a feast.

So, come in—

Do not delay, but enter: when we've dined
 We then can best endure what must be borne.

And so he, meeting him in this appropriate manner, replies
 with these lines out of the Harper of Cléarchus:—

Sup on white congers, and whatever else
 Can boast a sticky nature; for 'by such food.
 The breath is strengthen'd, and the voice of man
 Is render'd rich and powerful.

And as there was great applause on this, and as every one
 with one accord called to him to come in, he went in and
 drank, and taking the lyre, sang to us in such a manner that
 we all marvelled at his skill on the harp, and at the rapidity
 of his execution, and at the tunefulness of his voice; for he
 appeared to me to be not at all inferior to that ancient
 Amœbeus, whom Aristæas, in his History of Harp-players,
 speaks of as living at Athens, and dwelling near the theatre,
 and receiving an Attic talent a-day every time he went out
 singing.

18. And while some were discussing music in this manner,
 and others of the guests saying different things every day,
 but all praising the pastime, Masurius, who excelled in
 everything, and was a man of universal wisdom, (for as an
 interpreter of the laws he was inferior to no one, and he was
 always devoting some of his attention to music, for indeed he
 was able himself to play on some musical instruments,) said,
 —My good friends, Eupolis the comic poet says—

And music is a deep and subtle science,
 And always finding out some novelty
 For those who're capable of comprehending it;

on which account Anaxilas, in his Hyacinthus, says—

For, by the gods I swear, music, like Libya,
 Brings forth each year some novel prodigy;

for, my dear fellows, "Music," as the Harp-player of Theophilus
 says, "is a great and lasting treasure to all who have learnt it
 and know anything about it;" for it ameliorates the disposition,
 and softens those who are passionate and quarrelsome in their
 tempers. Accordingly, "Clinias the Pythagorean," as Chamæ-
 leon of Pontus relates, "who was a most unimpeachable man

both in his actual conduct and also in his disposition, if ever it happened to him to get out of temper or indignant at anything, would take up his lyre and play upon it. And when people asked him the reason of this conduct, he used to say, 'I am pacifying myself.' And so, too, the Achilles of Homer was mollified by the music of the harp, which is all that Homer allots to him out of the spoils of Eetion,¹ as being able to check his fiery temper. And he is the only hero in the whole Iliad who indulges in this music."

Now, that music can heal diseases, Theophrastus asserts in his treatise on Enthusiasm, where he says that men with diseases in the loins become free from pain if any one plays a Phrygian air opposite to the part affected. And the Phrygians are the first people who invented and employed the harmony which goes by their name; owing to which circumstance it is that the flute-players among the Greeks have usually Phrygian and servile-sounding names, such as Sambas in Alcman, and Adon, and Telus. And in Hipponax we find Cion, and Codalus, and Babys, from whom the proverb arose about men who play worse and worse,—“He plays worse than Babys.” But Aristoxenus ascribes the invention of this harmony to Hyagnis the Phrygian.

19. But Heraclides of Pontus, in the third book of his treatise on Music, says—“Now that harmony ought not to be called Phrygian, just as it has no right either to be called Lydian. For there are three harmonies; as there are also three different races of Greeks—Dorians, Æolians, and Ionians: and accordingly there is no little difference between their manners. The Lacedæmonians are of all the Dorians the most strict in maintaining their national customs; and the Thessalians (and these are they who were the origin of the

¹ See Iliad, ix. 186.

τὸν δ' εἶρον φρένα τερπόμενον φόρμιγγι λιγείη,
καλῇ, δαιδαλέῃ, ἐπὶ δ' ἀργύρεος ζυγὸς ἦεν
τῇν ἔρετ' ἐξ ἐνάρων πτόλιν Ἡετίωνος ὀλέσσας
τῇ ὄγε θυμὸν ἔτερπεν, αἶειδε δ' ἄρα κλέα ἀνδρῶν.

Which is translated by Pope:—

Amused at ease the godlike man they found,
Amused with the solemn harp's harmonious sound,
(The well-wrought harp from conquer'd Thebæ came,
Of polish'd silver was its costly frame.)
With this he soothes his angry soul, and sings
Th' immortal deeds of heroes and of kings.—Iliad, ix. 245.

Æolian race) have preserved at all times very nearly the same customs and institutions; but the population of the Ionians has been a great deal changed, and has gone through many transitions, because they have at all times resembled whatever nations of barbarians have from time to time been their masters. Accordingly, that species of melody which the Dorians composed they called the Dorian harmony, and that which the Æolians used to sing they named the Æolian harmony, and the third they called the Ionian, because they heard the Ionians sing it.

“Now the Dorian harmony is a manly and high-sounding strain, having nothing relaxed or merry in it, but, rather, it is stern and vehement, not admitting any great variations or any sudden changes. The character of the Æolian harmony is pompous and inflated, and full of a sort of pride; and these characteristics are very much in keeping with the fondness for breeding horses and for entertaining strangers which the people itself exhibits. There is nothing mean in it, but the style is elevated and fearless; and therefore we see that a fondness for banquets and for amorous indulgences is common to the whole nation, and they indulge in every sort of relaxation: on which account they cherish the style of the Sub-Dorian harmony; for that which they call the Æolian is, says Heraclides, a sort of modification of the Dorian, and is called *ὑποδωριος*. And we may collect the character of this Æolian harmony also from what Lasus of Hermione says in his hymn to the Ceres in Hermione, where he speaks as follows:—

I sing the praise of Ceres and of Proserpine,
The sacred wife of Clymenus, Melibœa;
Raising the heavy-sounding harmony
Of hymns Æolian.

But these Sub-Dorian songs, as they are called, are sung by nearly everybody. Since, then, there is a Sub-Dorian melody, it is with great propriety that Lasus speaks of Æolian harmony. Pratinas, too, somewhere or other says—

Aim not at too sustain'd a style, nor yet
At the relax'd Ionian harmony;
But draw a middle furrow through your ground,
And follow the Æolian muse in preference.

And in what comes afterwards he speaks more plainly—

But to all men who wish to raise their voices,
The Æolian harmony's most suitable.

"Now formerly, as I have said, they used to call this the Æolian harmony, but afterwards they gave it the name of the Sub-Dorian, thinking, as some people say, that it was pitched lower on the flute than the Dorian. But it appears to me that those who gave it this name, seeing its inflated style, and the pretence to valour and virtue which was put forth in the style of the harmony, thought it not exactly the Dorian harmony, but to a certain extent like it: on which account they called it ὑποδῶριον, just as they call what is nearly white ὑπόλευκον: and what is not absolutely sweet, but something near it, we call ὑπόγλυκυ; so, too, we call what is not thoroughly Dorian ὑπόδωριον.

20. "Next in order let us consider the character of the Milesians, which the Ionians display, being very proud of the goodly appearance of their persons; and full of spirit, hard to be reconciled to their enemies, quarrelsome, displaying no philanthropic or cheerful qualities, but rather a want of affection and friendship, and a great moroseness of disposition: on which account the Ionian style of harmony also is not flowery nor mirthful, but austere and harsh, and having a sort of gravity in it, which, however, is not ignoble-looking; on which account that tragedy has a sort of affection for that harmony. But the manners of the Ionians of the present day are more luxurious, and the character of their present music is very far removed from the Ionian harmony we have been speaking of. And men say that Pythermus the Teian wrote songs such as are called Scolia in this kind of harmony; and that it was because he was an Ionian poet that the harmony got the name of Ionian. This is that Pythermus whom Ananias or Hipponax mentions in his Iambics in this way:—

Pythermus speaks of gold as though all else were nought.

And Pythermus's own words are as follows:—

All other things but gold are good for nothing.

Therefore, according to this statement, it is probable that Pythermus, as coming from those parts, adapted the character of his melodies to the disposition of the Ionians; on which account I suppose that his was not actually the Ionian harmony, but that it was a harmony adapted in some admirable manner to the purpose required. And those are contemptible

people who are unable to distinguish the characteristic differences of these separate harmonies; but who are led away by the sharpness or flatness of the sounds, so as to describe one harmony as *ὑπερμειολύδιος*, and then again to give a definition of some further sort, refining on this: for I do not think that even that which is called the *ὑπερφρύγιος* has a distinct character of its own, although some people do say that they have invented a new harmony which they call Sub-Phrygian (*ὑποφρύγιος*). Now every kind of harmony ought to have some distinct species of character or of passion; as the Locrian has, for this was a harmony used by some of those who lived in the time of Simonides and Pindar, but subsequently it fell into contempt.

21. "There are, then, as we have already said, three kinds of harmony, as there are three nations of the Greek people. But the Phrygian and Lydian harmonies, being barbaric, became known to the Greeks by means of the Phrygians and Lydians who came over to Peloponnesus with Pelops. For many Lydians accompanied and followed him, because Sipylus was a town of Lydia; and many Phrygians did so too, not because they border on the Lydians, but because their king also was Tantalus—and you may see all over Peloponnesus, and most especially in Lacedæmon, great mounds, which the people there call the tombs of the Phrygians who came over with Pelops)—and from them the Greeks learnt these harmonies: on which account Telestes of Selinus says—

First of all, Greeks, the comrades brave of Pelops,
Sang o'er their wine, in Phrygian melody,
The praises of the mighty Mountain Mother;
But others, striking the shrill strings of the lyre,
Gave forth a Lydian hymn."

22. "But we must not admit," says Polybius of Megalopolis, "that music, as Ephorus asserts, was introduced among men for the purposes of fraud and trickery. Nor must we think that the ancient Cretans and Lacedæmonians used flutes and songs at random to excite their military ardour, instead of trumpets. Nor are we to imagine that the earliest Arcadians had no reason whatever for doing so, when they introduced music into every department of their management of the republic; so that, though the nation in every other respect was most austere in its manner of life, they nevertheless com-

pelled music to be the constant companion, not only of their boys, but even of their youths up to thirty years of age. For the Arcadians are the only people among whom the boys are trained from infancy to sing hymns and pæans to regular airs, in which indeed every city celebrates their national heroes and gods with such songs, in obedience to ancient custom."

"But after this, learning the airs of Timotheus and Philoxenus, they every year, at the festival of Bacchus, dance in their theatres to the music of flute-players; the boys dancing in the choruses of boys, and the youths in those of men. And throughout the whole duration of their lives they are addicted to music at their common entertainments; not so much, however, employing musicians as singing in turn: and to admit themselves ignorant of any other accomplishment is not at all reckoned discreditable to them; but to refuse to sing is accounted a most disgraceful thing. And they, practising marches so as to march in order to the sound of the flute, and studying their dances also, exhibit every year in the theatres, under public regulations and at the public expense. These, then, are the customs which they have derived from the ancients, not for the sake of luxury and superfluity, but from a consideration of the austerity which each individual practised in his private life, and of the severity of their characters, which they contract from the cold and gloomy nature of the climate which prevails in the greater part of their country. And it is the nature of all men to be in some degree influenced by the climate, so as to get some resemblance to it themselves; and it is owing to this that we find different races of men, varying in character and figure and complexion, in proportion as they are more or less distant from one another.

"In addition to this, they instituted public banquets and public sacrifices, in which the men and women join; and also dances of the maidens and boys together; endeavouring to mollify and civilize the harshness of their natural character by the influence of education and habit. And as the people of Cynætha neglected this system (although they occupy by far the most inclement district of Arcadia, both as respects the soil and the climate), they, never meeting one another except for the purpose of giving offence and quarrelling, became at last so utterly savage, that the very greatest

impieties prevailed among them alone of all the people of Arcadia; and at the time when they made the great massacre, whatever Arcadian cities their emissaries came to in their passage, the citizens of all the other cities at once ordered them to depart by public proclamation; and the Mantineans even made a public purification of their city after their departure, leading victims all round their entire district."

23. Agias, the musician, said that "the styra, which at the Dionysiac festivals is burnt in the orchestras, presented a Phrygian odour to those who were within reach of it." Now, formerly music was an exhortation to courage; and accordingly Alcæus the poet, one of the greatest musicians that ever lived, places valour and manliness before skill in music and poetry, being himself a man warlike even beyond what was necessary. On which account, in such verses as these, he speaks in high-toned language, and says—

My lofty house is bright with brass,
And all my dwelling is adorn'd, in honour
Of mighty Mars, with shining helms,
O'er which white horsehair crests superbly wave,
Choice ornament for manly brows;
And brazen greaves, on mighty pegs suspended,
Hang round the hall; fit to repel
The heavy javelin or the long-headed spear.
There, too, are breastplates of new linen,
And many a hollow shield, thrown basely down
By coward enemies in flight:
There, too, are sharp Chalcidic swords, and belts,
Short military cloaks besides,
And all things suitable for fearless war;
Which I may ne'er forget,

Since first I girt myself for the adventurous work—

although it would have been more suitable for him to have had his house well stored with musical instruments. But the ancients considered manly courage the greatest of all civil virtues, and they attributed the greatest importance to that, to the exclusion of other good qualities. Archilochus accordingly, who was a distinguished poet, boasted in the first place of being able to partake in all political undertakings, and in the second place he mentioned the credit he had gained by his poetical efforts, saying,—

But I'm a willing servant of great Mars,
Skill'd also in the Muses' lovely art.

And, in the same spirit, Æschylus, though a man who had

acquired such great renown by his poetry, nevertheless preferred having his valour recorded on his tomb, and composed an inscription for it, of which the following lines are a part:—

The grove of Marathon, and the long-hair'd Medes,
Who felt his courage, well may speak of it.

24. And it is on this account that the Lacedæmonians, who are a most valiant nation, go to war to the music of the flute, and the Cretans to the strains of the lyre, and the Lydians to the sound of pipes and flutes, as Herodotus relates. And, moreover, many of the barbarians make all their public proclamations to the accompaniment of flutes and harps, softening the souls of their enemies by these means. And Theopompus, in the forty-sixth book of his History, says—"The Getæ make all their proclamations while holding harps in their hands and playing on them." And it is perhaps on this account that Homer, having due regard to the ancient institutions and customs of the Greeks, says—

I hear, what graces every feast, the lyre; ¹

as if this art of music were welcome also to men feasting.

Now it was, as it should seem, a regular custom to introduce music, in the first place in order that every one who might be too eager for drunkenness or gluttony might have music as a sort of physician and healer of his insolence and indecorum, and also because music softens moroseness of temper; for it dissipates sadness, and produces affability and a sort of gentlemanlike joy. From which consideration, Homer has also, in the first book of the Iliad, represented the gods as using music after their dissensions on the subject of Achilles; for they continued for some time listening to it—

Thus the blest gods the genial day prolong
In feasts ambrosial and celestial song:
Apollo tuned the lyre,—the Muses round,
With voice alternate, aid the silver sound. ²

For it was desirable that they should leave off their quarrels and dissensions, as we have said. And most people seem to attribute the practice of this art to banquets for the sake of setting things right, and of the general mutual advantage. And, besides these other occasions, the ancients also established by customs and laws that at feasts all men should sing hymns to the gods, in order by these means to preserve

¹ *Odys.* xvii. 262.

² *Iliad*, i. 603.

order and decency among us; for as all songs proceed according to harmony, the consideration of the gods being added to this harmony, elevates the feelings of each individual. And Philochorus says that the ancients, when making their libations, did not always use dithyrambic hymns, but "when they pour libations, they celebrate Bacchus with wine and drunkenness, but Apollo with tranquillity and good order." Accordingly Archilochus says—

I, all excited in my mind with wine,
Am skilful in the dithyrambic, knowing
The noble melodies of the sovereign Bacchus.

And Epicharmus, in his *Philoctetes*, says—

A water-drinker knows no dithyrambics.

So, that it was not merely with a view to superficial and vulgar pleasure, as some assert, that music was originally introduced into entertainments, is plain from what has been said above. But the Lacedæmonians do not assert that they used to learn music as a science, but they do profess to be able to judge well of what is done in the art; and they say that they have already three times preserved it when it was in danger of being lost.

25. Music also contributes to the proper exercising of the body and to sharpening the intellect; on which account, every Grecian people, and every barbarian nation too, that we are acquainted with, practise it. And it was a good saying of Damon the Athenian, that songs and dances must inevitably exist where the mind was excited in any manner; and liberal, and gentlemanly, and honourable feelings of the mind produce corresponding kinds of music, and the opposite feelings likewise produce the opposite kinds of music. On which account, that saying of Clisthenes the tyrant of Sicily was a witty one, and a sign of a well-educated intellect. For when he saw, as it is related,¹ one of the suitors for his daughter dancing in an unseemly manner (it was Hippoclidēs the Athenian), he told him that he had danced away his marriage, thinking, as it should seem, that the mind of the man corresponded to the dance which he had exhibited; for in dancing and walking decorum and good order are honourable, and disorder and vulgarity are discreditable. And it is on this principle that the poets originally arranged dances for

¹ This story is related by Herodotus, vi. 126.

freeborn men, and employed figures only to be emblems of what was being sung, always preserving the principles of nobleness and manliness in them; on which account it was that they gave them the name of *ὑπορχήματα* (accompaniment to the dance). And if any one, while dancing, indulged in unseemly postures or figures, and did nothing at all corresponding to the songs sung, he was considered blameworthy; on which account, Aristophanes or Plato, in his Preparations (as Chamæleon quotes the play), spoke thus:—

So that if any one danced well, the sight
Was pleasing; but they now do nothing rightly,
But stand as if amazed, and roar at random.

For the kind of dancing which was at that time used in the choruses was decorous and magnificent, and to a certain extent imitated the motions of men under arms; on which account Socrates in his Poems says that those men who dance best are the best in warlike exploits; and thus he writes:—

But they who in the dance most suitably
Do honour to the Gods, are likewise best
In all the deeds of war.

For the dance is very nearly an armed exercise, and is a display not only of good discipline in other respects, but also of the care which the dancers bestow on their persons.]

26. And Amphion the Thespisean, in the second book of his treatise on the Temple of the Muses on Mount Helicon, says that in Helicon there are dances of boys, got up with great care, quoting this ancient epigram:—

I both did dance, and taught the citizens
The art of music, and my flute-player
Was Anacus the Phialensian;
My name was Bacchides of Sicyon;
And this my duty to the gods perform'd
Was honourable to my country Sicyon.

And it was a good answer which was made by Caphesias the flute-player, when one of his pupils began to play on the flute very loudly, and was endeavouring to play as loudly as he could; on which he struck him, and said, "Goodness does not consist in greatness, but greatness in goodness." There are also relics and traces of the ancient dancing in some statues which we have, which were made by ancient statuaries; on which account men at that time paid more attention to moving their hands with graceful gestures; for in this parti-

cular also they aimed at graceful and gentlemanlike motions, comprehending what was great in what was well done. And from these motions of the hands they transferred some figures to the dances, and from the dances to the palæstra; for they sought to improve their manliness by music and by paying attention to their persons. And they practised to the accompaniment of song with reference to their movements when under arms; and it was from this practice that the dance called the Pyrrhic dance originated, and every other dance of this kind, and all the others which have the same name or any similar one, with a slight change: such as the Cretan dances called ὀρσίτης and ἐπικρήδιος; and that dance, too, which is named ἀπόκινος, (and it is mentioned under this name by Cratinus in his Nemesis, and by Cephisodorus in his Amazons, and by Aristophanes in his Centaur, and by several other poets,) though afterwards it came to be called μακτρισμός; and many women used to dance it, who, I am aware, were afterwards called μαρκτύπαι.

27. But the more sedate kinds of dance, both the more varied kinds and those too whose figures are more simple, are the following:—The Dactylus, the Iambic, the Molossian, the Emmelea, the Cordax, the Sicinnis, the Persian, the Phrygian, the Nibatismus, the Thracian, the Calabrisms, the Telesias (and this is a Macedonian dance which Ptolemy was practising when he slew Alexander the brother of Philip, as Marsyas relates in the third book of his History of Macedon). The following dances are of a frantic kind:—The Cernophorus, and the Mongas, and the Thermaustris. There was also a kind of dance in use among private individuals, called the ἄνθεμα, and they used to dance this while repeating the following form of words with a sort of mimicking gesture, saying—

Where are my roses, and where are my violets?

Where is my beautiful parsley?

Are these then my roses, are these then my violets?

And is this my beautiful parsley?

Among the Syracusans there was a kind of dance called the Chitoneas, sacred to Diana, and it is a peculiar kind of dance, accompanied with the flute. There was also an Ionian kind of dance practised at drinking parties. They also practised the dance called ἀγγελικὴ at their drinking parties. And there is another kind of dance called the Burning of the

World, which Menippus the Cynic mentions in his Banquet. There are also some dances of a ridiculous character:—the Igdis, the Mactrismus, the Apocinus, and the Sobas; and besides these, the Morphasmus, and the Owl, and the Lion, and the Pouring out of Meal, and the Abolition of Debts, and the Elements, and the Pyrrhic dance. And they also danced to the accompaniment of the flute a dance which they called the Dance of the Master of the Ship, and the Platter Dance.

The figures used in dances are the Xiphismus, the Calathismus, the Callabides, the Scops, and the Scopeuma. And the Scops was a figure intended to represent people looking out from a distance, making an arch over their brows with their hand so as to shade their eyes. And it is mentioned by Æschylus in his Spectators:—

And all these old *σκωπεύματα* of yours.

And Eupolis, in his Flatterers, mentions the Callabides, when he says—

He walks as though he were dancing the Callabides.

Other figures are the Thermastris, the Hecaterides,¹ the Scopus, the Hand-down, the Hand-up, the Dipodismus, the Taking-hold of Wood, the Epanconismus, the Calathiscus, the Strobilus. There is also a dance called the Telesias; and this is a martial kind of dance, deriving its title from a man of the name of Telesias, who was the first person who ever danced it, holding arms in his hands, as Hippagoras tells us in the first book of his treatise on the Constitution of the Carthaginians.

28. There is also a kind of satyric dance called the Sicinnis, as Aristocles says in the eighth book of his treatise on Dances; and the Satyrs are called Sicinnistæ. But some say that a barbarian of the name of Sicinnus was the inventor of it, though others say that Sicinnus was a Cretan by birth; and certainly the Cretans are dancers, as is mentioned by Aristoxenus. But Scamon, in the first book of his treatise on Inventions, says that this dance is called Sicinnis, from being shaken (*ἀπὸ τοῦ σείεσθαι*), and that Thersippus was the first person who danced the Sicinnis. Now in dancing, the motion of the feet was adopted long before any motion of the hands was considered requisite; for the ancients exercised their feet more than their hands in games and in hunting; and the Cretans are

¹ See Herodotus, i. 55.

greatly addicted to hunting, owing to which they are swift of foot. But there are people to be found who assert that Sicinnis is a word formed poetically from *κίνησις*,¹ because in dancing it the Satyrs use most rapid movements; for this kind of dance gives no scope for a display of the passions, on which account also it is never slow.

Now all satyric poetry formerly consisted of choruses, as also did tragedy, such as it existed at the same time; and that was the chief reason why tragedy had no regular actors. And there are three kinds of dance appropriate to dramatic poetry,—the tragic, the comic, and the satyric; and in like manner, there are three kinds of lyric dancing,—the pyrrhic, the gymnopædic, and the hyporchematic. And the pyrrhic dance resembles the satyric; for they both consist of rapid movements; but the pyrrhic appears to be a warlike kind of dance, for it is danced by armed boys. And men in war have need of swiftness to pursue their enemies, and also, when defeated,

To flee, and not like madmen to stand firm,
Nor be afraid to seem a short time cowards.

But the dance called Gymnopædica is like the dance in tragedy which is called Emmelea; for in each there is seen a degree of gravity and solemnity. But the hyporchematic dance is very nearly identical with the comic one which is called Cordax. And they are both a sportive kind of figure.

29. But Aristoxenus says that the Pyrrhic dance derives its name from Pyrrichus, who was a Lacedæmonian by birth; and that even to this day Pyrrichus is a Lacedæmonian name. And the dance itself, being of a warlike character, shows that it is the invention of some Lacedæmonian; for the Lacedæmonians are a martial race, and their sons learn military marches which they call *ἐνόπλια*. And the Lacedæmonians themselves in their wars recite the poems of Tyrtæus, and move in time to those airs. But Philochorus asserts that the Lacedæmonians, when owing to the generalship of Tyrtæus they had subdued the Messenians, introduced a regular custom in their expeditions, that whenever they were at supper, and had sung the pæan, they should also sing one of Tyrtæus's hymns as a solo, one after another; and that the polemarch should be the judge, and should give a piece of meat as a prize to him who sang best. But the Pyrrhic dance is not

¹ *Κίνησις*, motion.

preserved now among any other people of Greece; and since that has fallen into disuse, their wars also have been brought to a conclusion; but it continues in use among the Lacedæmonians alone, being a sort of prelude preparatory to war: and all who are more than five years old in Sparta learn to dance the Pyrrhic dance.

But the Pyrrhic dance as it exists in our time, appears to be a sort of Bacchic dance, and a little more pacific than the old one; for the dancers carry thyrsi instead of spears, and they point and dart canes at one another, and carry torches. And they dance in figures having reference to Bacchus, and to the Indians, and to the story of Pentheus: and they require for the Pyrrhic dance the most beautiful airs, and what are called the "stirring" tunes.

30. But the Gymnopædica resembles the dance which by the ancients used to be called Anapale; for all the boys dance naked, performing some kind of movement in regular time, and with gestures of the hand like those used by wrestlers: so that the dancers exhibit a sort of spectacle akin to the palæstra and to the pancratium, moving their feet in regular time. And the different modes of dancing it are called the Oschophoricus,¹ and the Bacchic, so that this kind of dance, too, has some reference to Bacchus. But Aristoxenus says that the ancients, after they had exercised themselves in the Gymnopædica, turned to the Pyrrhic dance before they entered the theatre: and the Pyrrhic dance is also called the Cheironomia. But the Hyporchematic dance is that in which the chorus dances while singing. Accordingly Bacchylides says—

There's no room now for sitting down,
There's no room for delay.

And Pindar says—

* The Lacedæmonian troop of maidens fair.

And the Lacedæmonians dance this dance in Pindar. And the Hyporchematica is a dance of men and women. Now the best modes are those which combine dancing with the singing; and they are these—the Prosodiacal, the Apostolical (which last is also called *παρθένος*), and others of the same kind. And some danced to the hymn and some did not; and some danced in accompaniment to hymns to Venus and Bacchus, and to the Pæan, dancing at one time and resting at another. And

¹ From *ῥοχη*, a vine-branch with grapes on it, and *φέρω*, to bear.

among the barbarians as well as among the Greeks there are respectable dances and also indecorous ones. Now the Cordax among the Greeks is an indecorous dance, but the Emmelea is a respectable one: as is among the Arcadians the Cidaris, and among the Sicyonians the Aleter; and it is called Aleter also in Ithaca, as Aristoxenus relates in the first book of his History of Sicyon. And this appears enough to say at present on the subject of dances.

31. Now formerly decorum was carefully attended to in music, and everything in this art had its suitable and appropriate ornament: on which account there were separate flutes for each separate kind of harmony; and every flute-player had flutes adapted to each kind of harmony in their contests. But Pronomus the Theban was the first man who played the three different kinds of harmony already mentioned on the same flute. But now people meddle with music in a random and inconsiderate manner. And formerly, to be popular with the vulgar was reckoned a certain sign of a want of real skill: on which account Asopodorus the Phliasian, when some flute-player was once being much applauded while he himself was remaining in the hyposcenium,¹ said—"What is all this? the man has evidently committed some great blunder:"—as else he could not possibly have been so much approved of by the mob. But I am aware that some people tell this story as if it were Antigenides who said this. But in our days artists make the objects of their art to be the gaining the applause of the spectators in the theatre; on which account Aristoxenus, in his book entitled Promiscuous Banquets, says—"We act in a manner similar to the people of Pæstum who dwell in the Tyrrhenian Gulf; for it happened to them, though they were originally Greeks, to have become at last completely barbarised, becoming Tyrrhenians or Romans, and to have changed their language, and all the rest of their national habits. But one Greek festival they do celebrate even to the present day, in which they meet and recollect all their ancient names and customs, and bewail their loss to one another, and then, when they have wept for them, they go home. And so," says he, "we also, since the theatres have become completely barbarised, and since music has become entirely ruined and vulgar, we, being but a few, will recal to

¹ It is not known what part of the theatre this was.

our minds, sitting by ourselves, what music once was." And this was the discourse of Aristoxenus.

32. Wherefore it seems to me that we ought to have a philosophical conversation about music: for Pythagoras the Samian, who had such a high reputation as a philosopher, is well known, from many circumstances, to have been a man who had no slight or superficial knowledge of music; for he indeed lays it down that the whole universe is put and kept together by music. And altogether the ancient philosophy of the Greeks appears to have been very much addicted to music; and on this account they judged Apollo to have been the most musical and the wisest of the gods, and Orpheus of the demigods. And they called every one who devoted himself to the study of this art a sophist, as Æschylus does in the verse where he says—

And then the sophist sweetly struck the lyre.

And that the ancients were excessively devoted to the study of music is plain from Homer, who, because all his own poetry was adapted to music, makes, from want of care, so many verses which are headless, and weak, and imperfect in the tail. But Xenophanes, and Solon, and Theognis, and Phocylides, and besides them Periander of Corinth, an elegiac poet, and the rest of those who did not set melodies to their poems, compose their verses with reference to number and to the arrangement of the metres, and take great care that none of their verses shall be liable to the charge of any of the irregularities which we just now imputed to Homer. Now when we call a verse headless (ἀκέφαλος), we mean such as have a mutilation or lameness at the beginning, such as—

Ἐπειδὴ νῆός τε καὶ Ἑλλάσποντον ἱκοντο.¹

Ἐπίτονος τετάνυστο βοὸς ἴφι κταμένοιο.²

Those we call weak (λαγάρως) which are defective in the middle, as—

Αἶψα δ' ἔρ' Αἰνείαν νίδν φίλον Ἀγχίσαιος.³

Τῶν δ' αὖθ' ἤγεῖσθην Ἀσκληπιοῦ δύο παῖδες.

¹ Iliad, xxiii. 2.

² Odys. xii. 423.

³ "This passage perplexes me on two accounts; first of all because I have not been able to find such a line in Homer; and secondly because I do not see what is faulty or weak in it; and it cannot be because it is a spondaic verse, for of that kind there are full six hundred in Homer. The other line comes from Iliad, ii. 731."—*Schweigh.*

Those again are *μείουροι*, which are imperfect in the tail or end, as—

*Τρῶες δ' ἐρβρίγησαν ὅπως ἴδον αἰολον ὕφιν.*¹

*Καλὴ Κασσιόπεια θεοῖς δέμας εἰκνύα.*²

*Τοῦ φέρον ἐμπλησας ἄσκον μέγαν, ἐν δὲ καὶ ἥϊα.*³

33. But of all the Greeks, the Lacedæmonians were those who preserved the art of music most strictly, as they applied themselves to the practice a great deal: and there were a great many lyric poets among them. And even to this day they preserve their ancient songs carefully, being possessed of very varied and very accurate learning on the subject; on which account Pratinas says—

The Lacedæmonian grasshopper sweetly sings,
Well suited to the chorus.

And on this account the poets also continually styled their odes—

President of sweetest hymns:

and—

The honey-wing'd melodies of the Muse.

For owing to the general moderation and austerity of their lives, they betook themselves gladly to music, which has a sort of power of soothing the understanding; so that it was natural enough that people who hear it should be delighted. And the people whom they called Choregi, were not, as Demetrius of Byzantium tells us in the fourth book of his treatise on Poetry, those who have that name now, the people, that is to say, who hire the choruses, but those who actually led the choruses, as the name intimates: and so it happened, that the Lacedæmonians were good musicians, and did not violate the ancient laws of music.

Now in ancient times all the Greeks were fond of music; but when in subsequent ages disorders arose, when nearly all the ancient customs had got out of fashion and had become obsolete, this fondness for music also wore out, and bad styles of music were introduced, which led all the composers to aim at effeminacy rather than delicacy, and at an enervated and dissolute rather than a modest style. And

¹ Iliad, xii. 208.

² There is a difficulty again here, for there is no such line found in Homer; the line most like it is—

Καλὴ Καστιάνειρα, δέμας εἰκνύα θεῇσι.—Iliad, viii. 305.

In which, however, there is no incorrectness or defect at all.

³ Odys. ix. 212.

perhaps this will still exist hereafter in a greater degree, and will extend still further, unless some one again draws forth the national music to the light. For formerly the subjects of their songs used to be the exploits of heroes, and the praises of the Gods; and accordingly Homer says of Achilles—

With this he soothes his lofty soul, and sings
Th' immortal deeds of heroes and of kings.¹

And of Phemius he says—

Phemius, let acts of gods and heroes old,
What ancient bards in hall and bower have told,
Attempter'd to the lyre your voice employ,
Such the pleased ear will drink with silent joy.²

And this custom was preserved among the barbarians, as Dinon tells us in his history of Persia. Accordingly, the poets used to celebrate the valour of the elder Cyrus, and they foresaw the war which was going to be waged against Astyages. "For when," says he, "Cyrus had begun his march against the Persians, (and he had previously been the commander of the guards, and afterwards of the heavy-armed troops there, and then he left;) and while Astyages was sitting at a banquet with his friends, then a man, whose name was Angares, (and he was the most illustrious of his minstrels,) being called in, sang other things, such as were customary, and at last he said that—

A mighty monster is let loose at last
Into the marsh, fiercer than wildest boar;
And when once master of the neighbouring ground
It soon will fight with ease 'gainst numerous hosts.

And when Astyages asked him what monster he meant, he said—'Cyrus the Persian.' And so the king, thinking that his suspicions were well founded, sent people to recal Cyrus, but did not succeed in doing so."

34. But I, though I could still say a good deal about music, yet, as I hear the noise of flutes, I will check my desire for talking, and only quote you the lines out of the *Amateur of the Flute*, by Philetærus—

O Jove, it were a happy thing to die
While playing on the flute. For flute-players
Are th' only men who in the shades below
Feel the soft power and taste the bliss of Venus.
But those whose coarser minds know nought of music,
Pour water always into bottomless casks.

¹ *Iliad*, ix. 157.

² *Odysseus*, i. 237.

After this there arose a discussion about the sambuca. And Masurius said that the sambuca was a musical instrument, very shrill, and that it was mentioned by Euphorion (who is also an Epic poet), in his book on the Isthmian Games; for he says that it was used by the Parthians and by the Troglodytæ, and that it had four strings. He said also that it was mentioned by Pythagoras, in his treatise on the Red Sea. The sambuca is also a name given to an engine used in sieges, the form and mechanism of which is explained by Biton, in his book addressed to Attalus on the subject of Military Engines. And Andreas of Panormus, in the thirty-third book of his History of Sicily, detailed city by city, says that it is borne against the walls of the enemy on two cranes. And it is called sambuca because when it is raised up it gives a sort of appearance of a ship and ladder joined together, and resembles the shape of the musical instrument of the same name. But Moschus, in the first book of his treatise on Mechanics, says that the sambuca is originally a Roman engine, and that Heraclides of Pontus was the original inventor of it. But Polybius, in the eighth book of his History, says,—“Marcellus, having been a great deal inconvenienced at that siege of Syracuse by the contrivances of Archimedes, used to say that Archimedes had given his ships drink out of the sea; but that his sambucæ had been buffeted and driven from the entertainment in disgrace.”

35. And when, after this, Æmilianus said,—But, my good friend Masurius, I myself, often, being a lover of music, turn my thoughts to the instrument which is called the magadis, and cannot decide whether I am to think that it was a species of flute or some kind of harp. For that sweetest of poets, Anacreon, says somewhere or other—

I hold my magadis and sing,
Striking loud the twentieth string,
Leucaspis, as the rapid hour
Leads you to youth's and beauty's flower.

But Ion of Chios, in his Omphale, speaks of it as if it were a species of flute, in the following words—

And let the Lydian flute, the magadis,
Breathe its sweet sounds, and lead the tuneful song.

And Aristarchus the grammarian, (a man whom Panætius the Rhodian philosopher used to call the Prophet, because he

could so easily divine the meanings of poems,) when explaining this verse, affirms that the magadis was a kind of flute: though Aristoxenus does not say so either in his treatise on the Flute-players or in that on Flutes and other Musical Instruments; nor does Archestratus either,—and he also wrote two books on Flute-players; nor has Pyrrhander said so in his work on Flute-players; nor Phillis the Delian,—for he also wrote a treatise on Flute-players, and so did Euphranor. But Tryphon, in the second book of his essay on Names, speaks thus—“The flute called magadis.” And in another place he says—“The magadis gives a shrill and deep tone at the same time, as Anaxandrides intimates in his Man fighting in heavy Armour, where we find the line—

I will speak to you like a magadis,
In soft and powerful sounds at the same time.

And, my dear Masurius, there is no one else except you who can solve this difficulty for me.

36. And Masurius replied—Didymus the grammarian, in his work entitled Interpretations of the Plays of Ion different from the Interpretations of others, says, my good friend Æmilianus, that by the term μάγαdis αὐλὸς he understands the instrument which is also called κιθαριστήριος; which is mentioned by Aristoxenus in the first book of his treatise on the Boring of Flutes; for there he says that there are five kinds of flutes; the parthenius, the pædicus, the citharisterius, the perfect, and the superperfect. And he says that Ion has omitted the conjunction τε improperly, so that we are to understand by μάγαdis αὐλὸς the flute which accompanies the magadis; for the magadis is a stringed (ψαλτικόν) instrument, as Anacreon tells us, and it was invented by the Lydians, on which account Ion, in his Omphale, calls the Lydian women ψάλτραι, as playing on stringed instruments, in the following lines—

But come, ye Lydian ψάλτραι, and singing
Your ancient hymns, do honour to this stranger.

But Theophilus the comic poet, in his Neoptolemus, calls playing on the magadis μαγαδίζειν, saying—

It may be that a worthless son may sing
His father or his mother on the magadis (μαγαδίζειν),

Sitting upon the wheel; but none of us
Shall ever play such music now as theirs.

And Euphoriion, in his treatise on the Isthmian Games, says, that the magadis is an ancient instrument, but that in latter times it was altered, and had the name also changed to that of the sambuca. And, that this instrument was very much used at Mitylene, so that one of the Muses was represented by an old statuary, whose name was Lesbothemis, as holding one in her hand. But Menæchmus, in his treatise on Artists, says that the *πηκτίς*, which he calls identical with the magadis, was invented by Sappho. And Aristoxenus says that the magadis and the pectis were both played with the fingers without any plectrum; on which account Pindar, in his Scolium addressed to Hiero, having named the magadis, calls it a responsive harping (*ψαλμὸν ἀντίφθογγον*), because its music is accompanied in all its keys by two kinds of singers, namely, men and boys. And Phrynichus, in his Phœnician Women, has said—

Singing responsive songs on tuneful harps:

And Sophocles, in his Mysians, says—

There sounded too the Phrygian triangle,
With oft-repeated notes; to which responded
The well-struck strings of the soft Lydian pectis.

37. But some people raise a question how, as the magadis did not exist in the time of Anacreon (for instruments with many strings were never seen till after his time), Anacreon can possibly mention it; as he does when he says—

I hold my magadis and sing,
Striking loud the twentieth string,
Leucaspis.

But Posidonius asserts that Anacreon mentions three kinds of melodies; the Phrygian, the Dorian, and the Lydian; for that these were the only melodies with which he was acquainted. And as every one of these is executed on seven strings, he says that it was very nearly correct of Anacreon to speak of twenty strings, as he only omits one for the sake of speaking in round numbers. But Posidonius is ignorant that the magadis is an ancient instrument, though Pindar says plainly enough that Terpander invented the barbitos to correspond to, and answer the pectis in use among the Lydians—

The sweet responsive lyre
Which long ago the Lesbian bard,
Terpander, did invent, sweet ornament
To the luxurious Lydian feasts, when he
Heard the high-toned pectis.

Now the pectis and the magadis are the same instrument, as Aristoxenus tells us, and Menæchmus the Sicyonian too, in his treatise on Artists. And this last author says that Sappho, who is more ancient than Anacreon, was the first person to use the pectis. Now, that Terpander is more ancient than Anacreon, is evident from the following considerations:—Terpander was the first man who ever got the victory at the Carnean¹ games, as Hellanicus tells us in the verses in which he has celebrated the victors at the Carnea, and also in the formal catalogue which he gives us of them. But the first establishment of the Carnea took place in the twenty-sixth Olympiad, as Sosibius tells us in his essay on Dates. But Hieronymus, in his treatise on Harp-players, which is the subject of the fifth of his Treatises on Poets, says that Terpander was a contemporary of Lycurgus the law-giver, who, it is agreed by all men, was, with Iphitus of Elis, the author of that establishment of the Olympic games from which the first Olympiad is reckoned. But Euphorion, in his treatise on the Isthmian Games, says that the instruments with many strings are altered only in their names; but that the use of them is very ancient.

38. However, Diogenes the tragic poet represents the pectis as differing from the magadis; for in the Semele he says—

And now I hear the turban-wearing women,
Votaries of th' Asiatic Cybele,
The wealthy Phrygians' daughters, loudly sounding
With drums, and rhombs, and brazen-clashing cymbals,
Their hands in concert striking on each other,
Pour forth a wise and healing hymn to the gods.
Likewise the Lydian and the Bactrian maids
Who dwell beside the Halys, loudly worship
The Tmolian goddess Artemis, who loves

¹ The *Kάρνεα* were a great national festival, celebrated by the Spartans in honour of Apollo Carneius, under which name he was worshipped in several places in Peloponnesus, especially at Amyclæ, even before the return of the Heraclidæ. It was a warlike festival, like the Attic Boedromia. The Carnea were celebrated also at Cyrene, Messene, Sybaris, Sicyon, and other towns:—See Smith's Dict. Ant. *in voc.*

The laurel shade of the thick leafy grove,
 Striking the clear three-corner'd pectis, and
 Raising responsive airs upon the magadis,
 While flutes in Persian manner neatly join'd
 Accompany the chorus.

And Phillis the Delian, in the second book of his treatise on Music, also asserts that the pectis is different from the magadis. And his words are these—"There are the phœnices, the pectides, the magadides, the sambucæ, the iambycæ, the triangles, the clepsiambi, the scindapsi, the nine-string." For, he says that "the lyre to which they sang iambics, they called the iambyca, and the instrument to which they sang them in such a manner as to vary the metre a little, they called the clepsiambus,¹ while the magadis was an instrument uttering a diapason sound, and equally in tune for every portion of the singers. And besides these there were instruments of other kinds also; for there was the barbitos, or barmus, and many others, some with strings, and some with sounding-boards."

39. There were also some instruments besides those which were blown into, and those which were used with different strings, which gave forth only sounds of a simple nature, such as the castanets (*κρέμβαλα*), which are mentioned by Dicæarchus, in his essay on the Manners and Customs of Greece, where he says, that formerly certain instruments were in very frequent use, in order to accompany women while dancing and singing; and when any one touched these instruments with their fingers they uttered a shrill sound. And he says that this is plainly shown in the hymn to Diana, which begins thus—

Diana, now my mind will have me utter
 A pleasing song in honour of your deity,
 While this my comrade strikes with nimble hand
 The well-gilt brazen-sounding castanets.

And Hermippus, in his play called *The Gods*, gives the word for rattling the castanets, *κρεμβαλίζειν*, saying—

And beating down the limpets from the rocks,
 They make a noise like castanets (*κρεμβαλίζουσι*).

But Didymus says, that some people, instead of the lyre, are in the habit of striking oyster-shells and cockle-shells against

¹ From *κλέπτω*, to steal,—to injure privily.

one another, and by these means contrive to play a tune in time to the dancers, as Aristophanes also intimates in his *Frogs*.¹

40. But Artemon, in the first book of his treatise on the Dionysian System, as he calls it, says that Timotheus the Milesian appears to many men to have used an instrument of more strings than were necessary, namely, the magadis, on which account he was chastised by the Lacedæmonians as having corrupted the ancient music. And when some one was going to cut away the superfluous strings from his lyre, he showed them a little statue of Apollo which they had, which held in its hand a lyre with an equal number of strings, and which was tuned in the same manner; and so he was acquitted. But Douris, in his treatise on Tragedy, says that the magadis was named after Magodis, who was a Thracian by birth. But Apollodorus, in his Reply to the Letter of Aristocles, says—"That which we now call *ψαλτήριον* is the same instrument which was formerly called magadis; but that which used to be called the clepsimbus, and the triangle, and the elymus, and the niue-string, have fallen into comparative disuse." And Alcman says—

And put away the magadis.

And Sophocles, in his *Thamyras*, says—

And well-compacted lyres and magadides,
And other highly-polish'd instruments,
From which the Greeks do wake the sweetest sounds.

But Telestes, in his dithyrambic poem, called *Hymenæus*, says that the magadis was an instrument with five strings, using the following expressions—

And each a different strain awakens,—
One struck the loud horn-sounding magadis,
And in the fivefold number of tight strings
Moved his hand to and fro most rapidly.

I am acquainted, too, with another instrument which the Thracian kings use in their bauquets, as Nicomedes tells us in his essay on Orpheus. Now Ephorus and Scammon, in their treatise on Inventions, say that the instrument called the

1

καίτοι τί δέῃ

λύρας ἐπὶ τοῦτον, ποῦ 'στιν ἢ τοῖς δασυράκοις

αὐτῇ κροτοῦσα; δεῦρο Μοῦσ' Εὐρίπιδου.—Ar. Ranæ, 1305.

Phoenix derives its name from having been invented by the Phœnicians. But Semus of Delos, in the first book of the *Delias*, says that it is so called because its ribs are made of the palm-tree which grows in Delos. The same writer, Semus, says that the first person who used the sambuca was Sibylla, and that the instrument derives its name from having been invented by a man named Sambyx.

41. And concerning the instrument called the tripod (this also is a musical instrument) the before-mentioned Artemo writes as follows—“And that is how it is that there are many instruments, as to which it is even uncertain whether they ever existed; as, for instance, the tripod of Pythagoras of Zacynthus. For as it was in fashion but a very short time, and as, either because the fingering of it appeared exceedingly difficult, or for some other reason, it was very soon disused, it has escaped the notice of most writers altogether. But the instrument was in form very like the Delphian tripod, and it derived its name from it; but it was used like a triple harp. For its feet stood on some pedestal which admitted of being easily turned round, just as the legs of movable chairs are made; and along the three intermediate spaces between the feet, strings were stretched; an arm being placed above each, and tuning-pegs, to which the strings were attached, below. And on the top there was the usual ornament of the vase, and of some other ornaments which were attached to it; all which gave it a very elegant appearance; and it emitted a very powerful sound. And Pythagoras divided the three harmonies with reference to three countries,—the Dorian, the Lydian, and Phrygian. And he himself sitting on a chair made on the same principles and after the same pattern, putting out his left hand so as to take hold of the instrument, and using the plectrum in his other hand, moved the pedestal with his foot very easily, so as to use whichever side of the instrument he chose to begin with; and then again turning to the other side he went on playing, and then he changed to the third side. And so rapidly did the easy movement of the pedestal, when touched by the foot, bring the various sides under his hand, and so very rapid was his fingering and execution, that if a person had not seen what was being done, but had judged only by his ear, he would have fancied that he was listening to three harp-players

all playing on different instruments. But this instrument, though it was so greatly admired, after his death rapidly fell into disuse."

42. Now the system of playing the harp without any vocal accompaniment, was, as Menæchmus informs us, first introduced by Aristonicus the Argive, who was a contemporary of Archilochus, and lived in Corcyra. But Philochorus, in the third book of his *Atthis*, says—"Lysander the Sicyonian harp-player was the first person who ever changed the art of pure instrumental performance, dwelling on the long tones, and producing a very rich sound, and adding also to the harp the music of the flute; and this last addition was first introduced by Epigonus; and taking away the jejuneness which existed in the music of those who played the harp alone without any vocal accompaniment, he first introduced various beautiful modifications¹ on that instrument; and he played on the different kinds of harp called *iambus* and *magadis*, which is also called *συριγγμός*. And he was the first person who ever attempted to change his instrument while playing. And afterwards, adding dignity to the business, he was the first person to institute a chorus. And Menæchmus says that Dion of Chius was the first person who ever played on the harp an ode such as is used at libations to the honour of Bacchus. But Timomachus, in his *History of Cyprus*, says that Stesander the Samian added further improvements to his art, and was the first person who at Delphi sang to his lyre the battles narrated in Homer, beginning with the *Odyssey*. But others say that the first person who ever played amatory strains on his harp was Amiton the Elentherneæan, who did so in his own city, whose descendants are all called Amitores.

But Aristoxenus says that just as some men have composed parodies on hexameter verses, for the sake of exciting a

¹ The Greek word is *χρώματα*: "As a technical term in Greek music, *χρώμα* was a modification of the simplest or diatonic music; but there were also *χρώματα* as further modifications of all the three common kinds (diatonic, chromatic, and enharmonic)." Liddell and Scott, *in voc.*

Smith, *Dict. Gr. and Rom. Ant. v. Music*, p. 625 *a*, calls them *χρόαι*, and says there were six of them; one in the enharmonic genus, often called simply *ἁρμονία*; two in the diatonic, 1st, *διάτονον σύντονον*, or simply *διάτονον*, the same as the genus; 2d, *διάτονον μαλακόν*: and three in the chromatic, 1st, *χρώμα τονιαῖον*, or simply *χρώμα*, the same as the genus; 2d, *χρώμα ἡμιόλιον*; 3d, *χρώμα μαλακόν*. *V. loc.*

laugh ; so, too, others have parodied the verses which were sung to the harp, in which pastime Cænopus led the way. And he was imitated by Polyeuctus the Achæan, and by Diocles of Cynætha. There have also been poets who have composed a low kind of poems, concerning whom Phæniæ the Eresian speaks in his writings addressed to the Sophists ; where he writes thus :—"Telenicus the Byzantian, and also Argas, being both authors of low poems, were men who, as far as that kind of poetry could go, were accounted clever. But they never even attempted to rival the songs of Terpander or Phrynus." And Alexis mentions Argas, in his *Man Disembarked*, thus—

A. Here is a poet who has gained the prize
In choruses.

B. What is his style of poetry ?

A. A noble kind.

B. How will he stand comparison
With Argas ?

A. He's a whole day's journey better.

And Anaxandrides, in his *Hercules*, says—

For he appears a really clever man.
How gracefully he takes the instrument,
Then plays at once
When I have eaten my fill, I then incline
To send you off to sing a match with Argas,
That you, my friend, may thus the sophists conquer.

43. But the author of the play called the *Beggars*, which is attributed to Chionides, mentions a certain man of the name of Gnesippus as a composer of ludicrous verses, and also of merry songs ; and he says—

I swear that neither now Gnesippus, nor
Cleomenes with all his nine-string'd lyre,
Could e'er have made this song endurable.

And the author of the *Helots* says—

He is a man who sings the ancient songs
Of Aleman, and Stesichorus, and Simonides ;

(he means to say Gnesippus) :

He likewise has composed songs for the night,
Well suited to adulterers, with which
They charm the women from their doors, while striking
The shrill iambuca or the triangle.

And Cratinus, in his *Effeminate Persons*, says—

Who, O Gnesippus, e'er saw me in love ?
I am indignant ; for I do think nothing
Can be so vain or foolish as a lover.

. and he ridicules him for his poems; and in his Herdsmen he says—

A man who would not give to Sophocles
A chorus when he asked one; though he granted
That favour to Cleomachus, whom I
Should scarce think worthy of so great an honour,
At the Adonia.

And in his Hours he says—

Farewell to that great tragedian
Cleomachus, with his chorus of hair-pullers,
Plucking vile melodies in the Lydian fashion.

But Teleclides, in his *Rigid Men*, says that he was greatly addicted to adultery. And Clearchus, in the second book of his *Amatory Anecdotes*, says that the love-songs, and those, too, which are called the Locrian songs, do not differ in the least from the compositions of Sappho and Anacreon. Moreover, the poems of Archilochus, and that on fieldfares, attributed to Homer, relate to some division or other of this passion, describing it in metrical poetry. But the writings of Asopodorus about love, and the whole body of amorous epistles, are a sort of amatory poetry out of metre.

44. When Masurius had said this, the second course, as it is called, was served up to us; which, indeed, was very often offered to us, not only on the days of the festival of Saturn,¹ when it is the custom of the Romans to feast their slaves, while they themselves discharge the offices of their slaves. But this is in reality a Grecian custom. At all events, in Crete, at the festival of Mercury, a similar thing takes place, as Carystius tells us in his *Historic Reminiscences*; for then, while the slaves are feasting, the masters wait upon them as if they were the servants: and so they do at Troezen in the month Geræstius. For then there is a festival which lasts for many days, on one of which the slaves play at dice in common with the citizens, and the masters give a banquet to the slaves, as Carystius himself tells us. And Berosus, in the first book of his *History of Babylon*, says that on the sixteenth day of the month Lous, there is a great festival celebrated in

¹ The Saturnalia originally took place on the 19th of December; in the time of Augustus, on the 17th, 18th, and 19th: but the merry-making in reality appears to have lasted seven days. Horace speaks of the licence then permitted to the slaves:—

“Age, libertate Decembri,

Quando ita majores voluerunt, utere—narra.”—Sat. ii. 7. 4.

—Vide Smith, Gr. Lat. Ant.

Babylon, which is called Sakeas; and it lasts five days: and during those days it is the custom for the masters to be under the orders of their slaves; and one of the slaves puts on a robe like the king's, which is called a zoganes, and is master of the house. And Ctesias also mentions this festival in the second book of his History of Persia. But the Coans act in an exactly contrary manner, as Macareus tells us in the third book of his History of Cos. For when they sacrifice to Juno, the slaves do not come to the entertainment; on which account Phylarchus says—

Among the Sourii, the freemen only
Assist at the holy sacrifice; none else
The temples or the altars dare approach;
And no slave may come near the sacred precincts.

45. But Baton of Sinope, the orator, in his treatise on Thessaly and Hæmonica, distinctly asserts that the Roman Saturnalia are originally a very Greek festival, saying that among the Thessalians it is called Peloria. And these are his words:—"When a common festival was being celebrated by all the Pelasgi, a man whose name was Pelorus brought news to Pelasgus that there had been some violent earthquakes in Hæmonia, by which the mountains called Tempe had been rent asunder, and that the water of the lake had burst through the rent, and was all falling into the stream of the Peneus; and that all the country which had formerly been covered by the lake was now laid open, and that, as the waters were now drained off, there were plains visible of wondrous size and beauty. Accordingly, Pelasgus, on hearing this statement, had a table loaded with every delicacy set before Pelorus; and every one else received him with great cordiality, and brought whatever they had that was best, and placed it on the table before the man who had brought this news; and Pelasgus himself waited on him with great cheerfulness, and all the rest of the nobles obeyed him as his servants as often as any opportunity offered. On which account, they say that after the Pelasgi occupied the district, they instituted a festival as a sort of imitation of the feast which took place on that occasion; and, sacrificing to Jupiter Pelor, they serve up tables admirably furnished, and hold a very cordial and friendly assembly, so as to receive every foreigner at the banquet, and to set free all the prisoners, and to make their servants sit down and feast with

every sort of liberty and licence, while their masters wait on them. And, in short, even to this day the Thessalians celebrate this as their chief festival, and call it Peloria."

46. Very often, then, as I have said, when such a dessert as this is set before us, some one of the guests who were present would say—

Certainly, second thoughts are much the best;
For what now can the table want? or what
Is there with which it is not amply loaded?
'Tis full of fish fresh from the sea, besides
Here's tender veal, and dainty dishes of goose,
Tartlets, and cheesecakes steep'd most thoroughly
In the rich honey of the golden bee;

as Euripides says in his *Cretan Women*: and, as Eubulus said in his *Rich Woman*—

And in the same way everything is sold
Together at Athens; figs and constables,
Grapes, turnips, pears and apples, witnesses,
Roses and medlars, cheesecakes, honeycombs,
Vetches and law-suits; bee-strings of all kinds,
And myrtle-berries, and lots for offices,
Hyacinths, and lambs, and hour-glasses too,
And laws and prosecutions.

Accordingly, when Pontianus was about to say something about each of the dishes of the second course,—We will not, said Ulpian, hear you discuss these things until you have spoken about the sweetmeats (*ἐπιδορπίσματα*). And Pontianus replied:—Cratinus says that Philippides has given this name to the *τραγήματα*, in his *Miser*, where he says—

Cheesecakes, *ἐπιδορπίσματα*, and eggs,
And sesame; and were I to endeavour
To count up every dish, the day would fail me.

And Diphilus, in his *Telesias*, says—

Τράγημα, myrtle-berries, cheesecakes too,
And almonds; so that with the greatest pleasure
I eat the second course (*ἐπιδορπίζομαι*).

And Sophilus, in his *Deposit*, says—

'Tis always pleasant supping with the Greeks;
They manage well; with them no one cries out—
Here, bring a stronger draught; for I must feast
With the Tanagrian; that there, lying down,

* * * * *

And Plato, in his *Atlanticus*, calls these sweetmeats *μεταδόρπια*; saying—"And at that time the earth used to produce all sorts of sweet-smelling things for its inhabitants; and a great

deal of cultivated fruit, and a great variety of nuts ; and all the *μεταδόρπια* which give pleasure when eaten."

47. But Tryphon says that formerly before the guests entered the supper-room, each person's share was placed on the table, and that afterwards a great many dishes of various kinds were served up in addition ; and that on this account these latter dishes were called *ἐπιφορήματα*. But Philyllius, in his Well-digger, speaking of the second course, says—

Almonds, and nuts, and *ἐπιφορήματα*.

And Archippus, in his Hercules, and Herodotus, in the first book of his History, have both used the verb *ἐπιδορπίζομαι* for eating after supper. And Archippus also, in his Hercules Marrying, uses the word *ἐπιφορήματα* ; where he says—

The board was loaded with rich honey-cakes

And other *ἐπιφορήματα*.

And Herodotus, in the first book of his History, says—"They do not eat a great deal of meat, but a great many *ἐπιφορήματα*." But as for the proverbial saying, "The *ἐπιφόρημα* of Abydos," that is a kind of tax and harbour-due ; as is explained by Aristides in the third book of his treatise on Proverbs. But Dionysius, the son of Tryphon, says—"Formerly, before the guests came into the banqueting-room, the portion for each individual was placed on the table, and afterwards a great many other things were served up in addition (*ἐπιφέρεσθαι*) ; from which custom they were called *ἐπιφορήματα*." And Philyllius, in his Well-digger, speaks of what is brought in after the main part of the banquet is over, saying—

Almonds, and nuts, and *ἐπιφορήματα*.

But Plato the comic poet, in the Menelaus, calls them *ἐπιτραπεζώματα*, as being for eatables placed on the table (*ἐπὶ ταῖς τραπέζαις*), saying—

A. Come, tell me now,

Why are so few of the *ἐπιτραπεζώματα*

Remaining?

B. That man hated by the gods

Ate them all up.

And Aristotle, in his treatise on Drunkenness, says that sweetmeats (*τραγήματα*) used to be called by the ancients *τρωγάλια* ; for that they come in as a sort of second course. But it is Pindar who said—

And *τρώγαλον* is nice when supper's over,

And when the guests have eaten plentifully.

And he was quite right. For Euripides says, when one looks on what is served up before one, one may really say—

You see how happily life passes when
A man has always a well-appointed table.

48. And that among the ancients the second course used to have a great deal of expense and pains bestowed on it, we may learn from what Pindar says in his Olympic Odes, where he speaks of the flesh of Pelops being served up for food :—

And in the second course they carved
Your miserable limbs, and feasted on them ;
But far from me shall be the thought profane,
That in foul feast celestials could delight.¹

And the ancients often called this second course simply *τράπεζαι*, as, for instance, Achæus in his *Vulcan*, which is a satyric drama, who says,—

A. First we will gratify you with a feast ;
Lo ! here it is.

B. But after that what means
Of pleasure will you offer me ?

A. We'll anoint you
All over with a richly-smelling perfume.

B. Will you not give me first a jug of water
To wash my hands with ?

A. Surely ; the dessert (*τράπεζα*)
Is now being clear'd away.

And Aristophanes, in his *Wasps*, says—

Bring water for the hands ; clear the dessert.²

And Aristotle, in his treatise on Drunkenness, uses the term *δεύτεραι τράπεζαι*, much as we do now ; saying,—“ We must therefore bear in mind that there is a difference between *τράγημα* and *βρῶμα*, as there is also between *ἔδεσμα* and *πρωγάλιον*. For this is a national name in use in every part of Greece, since there is food (*βρῶμα*) in sweetmeats (*ἐν τραγήμασι*), from which consideration the man who first used the expression *δευτέρα τράπεζα*, appears to have spoken with sufficient correctness. For the eating of sweetmeats (*τραγηματισμός*) is really an eating after supper (*ἐπιδορπισμός*) ; and the sweetmeats are served up as a second supper.” But Dicæarchus, in the first book of his *Descent to the Cave of Trophonius*, speaks thus : “ There was also the *δευτέρα τράπεζα*, which was a very expensive part of a banquet, and there were also garlands, and perfumes, and burnt frankincense, and all the other necessary accompaniments of these things.”

¹ Pind. Ol. i. 80

² Ar. *Vespæ*, 1216.

49. Eggs too often formed a part of the second course, as did hares and thrushes, which were served up with the honey-cakes; as we find mentioned by Antiphanes in the *Leptiniscus*, where he says,—

A. Would you drink Thasian wine?

B. No doubt, if any one

Fills me a goblet with it.

A. Then what think you

Of almonds?

B. I feel very friendly to them,

They mingle well with honey.

A. If a man

Should bring you honied cheescakes?

B. I should eat them,

And swallow down an egg or two besides.

And in his *Things* resembling one another, he says,—

Then he introduced a dance, and after that he served up

A second course, provided well with every kind of dainty.

And *Amphis*, in his *Gynæcomania*, says,—

A. Did you e'er hear of what they call a ground¹ life?

. 'tis clearly

Cheescakes, sweet wine, eggs, cakes of sesame,

Perfumes, and crowns, and female flute-players.

B. *Castor* and *Pollux*! why you have gone through

The names of all the dozen gods at once.

Anaxandrides, in his *Clowns*, says,—

And when I had my garland on my head,

They brought in the dessert (*ἡ τράπεζα*), in which there were

So many dishes, that, by all the gods,

And goddesses too, I hadn't the least idea

There were so many different things i' th' house;

And never did I live so well as then.

Clearchus says in his *Pandrosus*,—

A. Have water for your hands:

B. By no means, thank you;

I'm very comfortable as I am.

A. Pray have some;

You'll be no worse at all events. Boy, water!

And put some nuts and sweetmeats on the table.

And *Eubulus*, in his *Campylon*, says,—

A. Now is your table loaded well with sweetmeats.

B. I am not always very fond of sweetmeats.

Alexis, too, says in his *Polyclea*, (*Polyclea* was the name of a courtesan,)—

¹ *Bíos ἀλληλεσιμένος*, a civilised life, in which one uses ground corn, and not raw fruits.—Liddell and Scott in voc. *ἀλέω*.

He was a clever man who first invented
 The use of sweetmeats; for he added thus
 A pleasant lengthening to the feast, and saved men
 From unfill'd mouths and idle jaws unoccupied.

And in his Female Likeness (but this same play is attributed also to Antidotus) he says,—

A. I am not one, by Æsculapius!
 To care excessively about my supper;
 I'm fonder of dessert.

B. 'Tis very well.

A. For I do hear that sweetmeats are in fashion,
 For suitors when they're following . . .

B. Their brides,—

A. To give them cheesecakes, bakes, and thrushes too,
 These are the things I like; but pickled fish
 And soups and sauces I can't bear, ye gods!

But Apion and Diodorus, as Pamphilus tells us, assert that the sweetmeats brought in after supper are also called *ἐπαίκλεια*.

50. Ehippus, in his Ephebi, enumerating the different dishes in fashion for dessert, says,—

Then there were brought some groats, some rich perfumes
 From Egypt, and a cask of rich palm wine
 Was broach'd. Then cakes and other kinds of sweetmeats,
 Cheesecakes of every sort and every name;
 And a whole hecatomb of eggs. These things
 We ate, and clear'd the table vigorously,
 For we did e'en devour some parasites.

And in his Cydon he says,—

And after supper they served up some kernels,
 Vetches, and beans, and groats, and cheese, and honey,
 Sweetmeats of various kinds, and cakes of sesame,
 And pyramidical rolls of wheat, and apples,
 Nuts, milk, hempseed too, and shell-fish,
 Syrup, the brains of Jove.

Alexis too, in his Philiscus, says,—

Now is the time to clear the table, and
 To bring each guest some water for his hands,
 And garlands, perfumes, and libations,
 Frankincense, and a chafing-dish. Now give
 Some sweetmeats, and let all some cheesecakes have.

And as Philoxenus of Cythera, in his Banquet, where he mentions the second course, has spoken by name of many of the dishes which are served up to us, we may as well cite his words:—

“And the beautiful vessels which come in first, were brought in again full of every kind of delicacy, which mortals

call *τράπεζαι*, but the Gods call them the Horn of Amalthea. And in the middle was placed that great delight of mortals, white marrow dressed sweet; covering its face with a thin membrane, like a spider's web, out of modesty, that one might not see in the dry nets of Aristæus And its name was amyllus. which they call Jupiter's sweetmeats Then he distributed plates of very delicious and a cheesecake compounded of cheese, and milk, and honey almonds with soft rind and nuts, which boys are very fond of; and everything else which could be expected in plentiful and costly entertainment. And drinking went on, and playing at the cottabus, and conversation. It was pronounced a very magnificent entertainment, and every one admired and praised it."

This, then, is the description given by Philoxenus of Cythera, whom Antiphanes praises in his *Third-rate Performer*, where he says—

Philoxenus now does surpass by far
All other poets. First of all he everywhere
Uses new words peculiar to himself;
And then how cleverly doth he mix his melodies
With every kind of change and modification!
Surely he is a god among weak men,
And a most thorough judge of music too.
But poets of the present day patch up
Phrases of ivy and fountains into verse,
And borrow old expressions, talking of
Melodies flying on the wings of flowers,
And interweave them with their own poor stuff.

51. There are many writers who have given lists of the different kinds of cheesecakes, and as far as I can recollect, I will mention them, and what they have said. I know, too, that Callimachus, in his *List of Various Books*, mentions the treatises on the Art of Making Cheesecakes, written by Ægimius, and Hegesippus, and Metrobius, and also by Phætus. But I will communicate to you the names of cheesecakes which I myself have been able to find to put down, not treating you as Socrates was treated in the matter of the cheesecake which was sent to him by Alcibiades; for Xanthippe took it and trampled upon it, on which Socrates laughed, and said, "At all events you will not have any of it yourself." (This story is related by Antipater, in the first book of his essay on *Passion*.) But I, as I am fond of cheesecakes, should have been very sorry to see that divine cheesecake so

injuriously treated. Accordingly, Plato the comic poet mentions cheesecakes in his play called *The Poet*, where he says—

Am I alone to sacrifice without
Having a taste allow'd me of the entrails,
Without a cheesecake, without frankincense?

Nor do I forget that there is a village, which Demetrius the Scepsian, in the twelfth book of his *Trojan Array*, tells us bears the name of Πλακοῦς (cheesecake); and he says that it is six stadia from Hypoplacian Thebes.¹

Now, the word πλακοῦς ought to have a circumflex in the nominative case; for it is contracted from πλακόεις, as τυροῦς is from τυρόεις, and σησαμοῦς from σησαμόεις. And it is used as a substantive, the word ἄρτος (bread) being understood.

Those who have lived in the place assure us that there are capital cheesecakes to be got at Parium on the Hellespont; for it is a blunder of Alexis, when he speaks of them as coming from the island of Paros. And this is what he says in his play called *Archilochus* :—

Happy old man, who in the sea-girt isle
Of happy Paros dwell'st—a land which bears
Two things in high perfection; marble white,
Fit decoration for th' immortal gods,
And cheesecakes, dainty food for mortal men.

And Sopater the farce-writer, in his *Suitors of Bacchis*, testifies that the cheesecakes of Samos are extraordinarily good; saying,—

The cheesecake-making island named Samos.

52. Menander, in his *False Hercules*, speaks of cheesecakes made in a mould :—

It is not now a question about candyls,
Or all the other things which you are used
To mix together in one dish—eggs, honey,
And similago; for all these things now
Are out of place. The cook at present's making
Baked cheesecakes in a mould; and boiling groats,
To serve up after the salt-fish,—and grapes,
And forced-meat wrapp'd in fig-leaves. And the maid,
Who makes the sweetmeats and the common cheesecakes,
Is roasting joints of meat and plates of thrushes.

And Evangelus, in his *Newly-married Woman*, says—

A. Four tables did I mention to you of women,
And six of men; a supper, too, complete—
In no one single thing deficient;

¹ This was a Thebes in Asia, so called by Homer (*Iliad*, vi. 397), as being at the foot of a mountain called Placia, or Placos.

Wishing the marriage-feast to be a splendid one.

- B.* Ask no one else; I will myself go round,
Provide for everything, and report to you.
..... As many kinds of olives as you please;
For meat, you've veal, and sucking-pig, and pork,
And hares—

A. Hear how this cursed fellow boasts!

- B.* Forced-meat in fig-leaves, cheese, cheesecakes in moulds—

A. Here, Dromo!

B. Candyli, eggs, cakes of meal.

And then the table is three cubits high;

So that all those who sit around must rise

Whene'er they wish to help themselves to anything.

There was a kind of cheesecake called *ἄμης*. Antiphanes enumerates

ἄμητες, ἄμυλοι;

and Menander, in his Supposititious Son, says—

You would be glad were any one to dress

A cheesecake (*ἄμητα*) for you.

But the Ionians, as Seleucus tells us in his Dialects, make the accusative case *ἄμην*; and they call small cheesecakes of the same kind *ἀμητίσκοι*. Teleclides says—

Thrushes flew of their own accord

Right down my throat with savoury *ἀμητίσκοι*.

53. There was also a kind called *διακόνιον* :—

He was so greedy that he ate a whole

Diaconium up, besides an amphiphon.

But the *ἀμφιφῶν* was a kind of cheesecake consecrated to Diana, having figures of lighted torches round it. Philemon, in his Beggar, or Woman of Rhodes, says—

Diana, mistress dear, I bring you now

This amphiphon, and these libations holy.

Diphilus also mentions it in his Hecate. Philochorus also mentions the fact of its being called *ἀμφιφῶν*, and of its being brought into the temples of Diana, and also to the places where three roads meet, on the day when the moon is overtaken at its setting by the rising of the sun; and so the heaven is *ἀμφιφῶς*, or all over light.

There is the basynias too. Semus, in the second book of the Deliad, says—"In the island of Hecate, the Delians sacrifice to Iris, offering her the cheesecakes called basyniæ; and this is a cake of wheat-flour, and suet, and honey, boiled up together: and what is called *κόκκωρα* consists of a fig and three nuts."

There are also cheesecakes called *strepti* and *neélata*. Both,

these kinds are mentioned by Demosthenes the orator, in his Speech in Defence of Ctesiphon concerning the Crown.

There are also epichyta. Nicochares, in his Handicraftsmen, says—

I've loaves, and barley-cakes, and bran, and flour,
And rolls, ohelias, and honey'd cheesecakes,
Epichyti, ptisan, and common cheesecakes,
Dendalides, and fried bread.

But Pamphilus says that the ἐπίχυτος is the same kind of cheesecake as that which is called ἀττανίτης. And Hipponax mentions the ἀττανίτης in the following lines:—

Not eating hares or woodcocks,
Nor mingling small fried loaves with cakes of sesame,
Nor dipping attanitæ in honeycombs.

There is also the creïum. This is a kind of cheesecake which, at Argos, is brought to the bridegroom from the bride; and it is roasted on the coals, and the friends of the bridegroom are invited to eat it; and it is served up with honey, as Philetas tells us in his Miscellanies.

There is also the glycinas: this is a cheesecake in fashion among the Cretans, made with sweet wine and oil, as Seleucus tells us in his Dialects.

There is also the empeptas. The same author speaks of this as a cheesecake made of wheat, hollow and well-shaped, like those which are called κρηπίδες; being rather a kind of paste into which they put those cheesecakes which are really made with cheese.

54. There are cakes, also, called ἐγκρίδες. These are cakes boiled in oil, and after that seasoned with honey; and they are mentioned by Stesichorus in the following lines:—

Groats and encrides,
And other cakes, and fresh sweet honey.

Epicharmus, too, mentions them; and so does Nicophon, in his Handicraftsmen. And Aristophanes, in his Danaïdes, speaks of a man who made them in the following words:—

And not be a seller of encrides (ἐγκριδοπώλης).

And Pherecrates, in his Crapatali, says—

Let him take this, and then along the road
Let him seize some encrides.

There is the ἐπικύκλιος, too. This is a kind of cheesecake in use among the Syracusans, under this name; and it is mentioned by Epicharmus, in his Earth and Sea.

There is also the γούρος; and that this, too, is a kind of cheesecake we learn from what Solon says in his Iambics:—

Some spend their time in drinking, and eating cakes,
And some eat bread, and others feast on γούροι
Mingled with lentils; and there is no kind
Of dainty wanting there, hut all the fruits
Which the rich earth brings forth as food for men
Are present in abundance.

There are also cribanæ; and κριβάνης is a name given by Alcman to some cheesecakes, as Apollodorus tells us. And Sosibius asserts the same thing, in the third book of his Essay on Alcman; and he says they are in shape like a breast, and that the Lacedæmonians use them at the banquets of women, and that the female friends of the bride, who follow her in a chorus, carry them about when they are going to sing an encomium which has been prepared in her honour.

There is also the crimnites, which is a kind of cheesecake made of a coarser sort of barley-meal (κρίμνον), as Iatrocles tells us in his treatise on Cheesecakes.

55. Then there is the staitites; and this, too, is a species of cheesecake made of wheaten-flour and honey. Epicharmus mentions it in his Hebe's Wedding; but the wheaten-flour is wetted, and then put into a frying-pan; and after that honey is sprinkled over it, and sesame, and cheese; as Iatrocles tells us.

There is also the charisius. This is mentioned by Aristophanes in his Daitaleis, where he says—

But I will send them in the evening
A charisian cheesecake.

And Eubulus, in his Ancy lion, speaks of it as if it were plain bread:—

I only just leapt out,
While baking the charisius.

Then there is the ἐπίδαιτρον, which is a barley-cake, made like a cheesecake, to be eaten after supper; as Philemon tells us in his treatise on Attic Names.

There is also the nanus, which is a loaf made like a cheesecake, prepared with cheese and oil.

There are also ψώθια, which are likewise called ψαθύρια. Pherecrates, in the Crapatalli, says—

And in the shades below you'll get for threepence
A crapatallus, and some ψώθια.

But Apollodorus the Athenian, and Theodorus, in his treatise

on the Attic Dialect, say that the crumbs which are knocked off from a loaf are called *ψῶθια*, which some people also call *ἀττάραγοι*.

Then there is the *ἴτριον*. This is a thin cake, made of sesame and honey; and it is mentioned by Anacreon thus:—

I broke my fast, taking a little slice
Of an *ἴτριον*; but I drank a cask of wine.

And Aristophanes, in his *Acharnians*, says—

Cheesecakes, and cakes of sesame, and *ἴτρια*.

And Sophocles, in his *Contention*, says—

But I, being hungry, look back at the *ἴτρια*.

There is mention made also of *ἄμοραι*. Philetas, in his *Miscellanies*, says that cakes of honey are called *ἄμοραι*; and they are made by a regular baker.

There is the *ταγηνίτης*, too; which is a cheesecake fried in oil. Magnes, or whoever it was that wrote the comedies which are attributed to him, says in the second edition of his *Bacchus*—

Have you ne'er seen the fresh *ταγήναι* hissing,
When you pour honey over them?

And Cratinus, in his *Laws*, says—

The fresh *ταγηνίας*, dropping morning dew.

Then there is the *ἐλαφος*. This is a cheesecake made on the festival of *Elaphebolia*, of wheat-flour, and honey, and sesame.

The *ναστός* is a kind of cheesecake, having stuffing inside it.

56. *Χόρια* are cakes made up with honey and milk.

The *ἀμορβίτης* is a species of cheesecake in fashion among the Sicilians. But some people call it *παισά*. And among the Coans it is called *πλακούντιον*, as we are informed by *Iatrocles*.

Then there are the *σησαμίδες*, which are cakes made of honey, and roasted sesame, and oil, of a round shape. *Eupolis*, in his *Flatterers*, says—

He is all grace, he steps like a callabis-dancer,
And breathes sesamides, and smells of apples.

And *Antiphanes*, in his *Deucalion*, says—

Sesamides, or honey-cheesecakes,
Or any other dainty of the kind.

And *Ephippus*, in his *Cydon*, also mentions them in a passage which has been already quoted.

Then there are *μύλλοι*. Heraclides the Syracusan, in his treatise on Laws, says, that in Syracuse, on the principal day of the Thesmophorian festival, cakes of a peculiar shape are made of sesame and honey, which are called *μύλλοι* throughout all Sicily, and are carried about as offerings to the goddesses. There is also the echinus. Lynceus the Samian, in his epistle to Diagoras, comparing the things which are considered dainties in Attica with those which are in esteem at Rhodes, writes thus : "They have for the second course a rival to the fame of the *ἄμης* in a new antagonist called the *ἐχῖνος*, concerning which I will speak briefly ; but when you come and see me, and eat one which shall be prepared for you in the Rhodian manner, then I will endeavour to say more about it."

There are also cheesecakes named *κοτυλίσκοι*. Heracleon of Ephesus tells us that those cheesecakes have this name which are made of the third part of a chœnix of wheat.

There are others called *χοιρίναι*, which are mentioned by Iatrocles in his treatise on Cheesecakes ; and he speaks also of that which is called *πυραμοῦς*, which he says differs from the *πυραμῖς*, inasmuch as this latter is made of bruised wheat which has been softened with honey. And these cheesecakes are in nightly festivals given as prizes to the man who has kept awake all night.

57. But Chrysippus of Tyana, in his book called the Art of Making Bread, enumerates the following species and genera of cheesecakes :—"The terentinum, the crassianum, the tutianum, the sabellicum, the clustron, the julianum, the apicianum, the canopicum, the pelucidum, the cappadocium, the hedybium, the maryptum, the plicium, the guttatum, the montianum. This last," he says, "you will soften with sour wine, and if you have a little cheese you may mash the montianum up half with wine and half with cheese, and so it will be more palatable. Then there is the clustrum curianum, the clustrum tuttatum, and the clustrum tabonianum. There are also mustacia made with mead, mustacia made with sesame, crustum purium, gosgloanium, and paulianum.

"The following cakes resembling cheesecakes," he says, "are really made with cheese :—the enchytus, the scriblites, the subityllus. There is also another kind of subityllus made of groats. Then there is the spira ; this, too, is made with cheese. There are, too, the lucuntli, the argyrotrophema, the libos, the

cercus, the æxaphas, the clustroplacous. There is also," says Chrysippus, "a cheesecake made of rye. The phthois is made thus:—Take some cheese and pound it, then put it into a brazen sieve and strain it; then put in honey and a hemina¹ of flour made from spring wheat, and beat the whole together into one mass.

"There is another cake, which is called by the Romans catillus ornatus, and which is made thus:—Wash some lettuces and scrape them; then put some wine into a mortar and pound the lettuces in it; then, squeezing out the juice, mix up some flour from spring wheat in it, and allowing it to settle, after a little while pound it again, adding a little pig's fat and pepper; then pound it again, draw it out into a cake, smoothe it, and cut it again, and cut it into shape, and boil it in hot oil, putting all the fragments which you have cut off into a strainer.

"Other kinds of cheesecakes are the following:—the ostracites, the attanites, the amyllum, the tyrocoscinum. Make this last thus:—Pound some cheese (τύρον) carefully, and put it into a vessel; then place above it a brazen sieve (κόσκινον) and strain the cheese through it. And when you are going to serve it up, then put in above it a sufficient quantity of honey. The cheesecakes called ὑποτυρίδες are made thus:—Put some honey into some milk, pound them, and put them into a vessel, and let them coagulate; then, if you have some little sieves at hand, put what is in the vessel into them, and let the whey run off; and when it appears to you to have coagulated thoroughly, then take up the vessel in which it is, and transfer it to a silver dish, and the coat, or crust, will be uppermost. But if you have no such sieves, then use some new fans, such as those which are used to blow the fire; for they will serve the same purpose. Then there is the coptoplacous. And also," says he, "in Crete they make a kind of cheesecake which they call gastris. And it is made thus:—Take some Thasian and Pontic nuts and some almonds, and also a poppy. Roast this last with great care, and then take the seed and pound it in a clean mortar; then, adding the fruits which I have mentioned above, beat them up with boiled honey, putting in plenty of pepper, and make the whole into a soft mass, (but it will be of a black colour because of the poppy;) flatten it and make it into a square

¹ The ἡμίνα was equal to a κοτύλη, and held about half a pint.

shape; then, having pounded some white sesame, soften that too with boiled honey, and draw it out into two cakes, placing one beneath and the other above, so as to have the black surface in the middle, and make it into a neat shape." These are the recipes of that clever writer on confectionary, Chrysippus.

58. But Harpocraton the Mendesian, in his treatise on Cheesecakes, speaks of a dish which the Alexandrians call *παγκαρπία*. Now this dish consists of a number of cakes mashed up together and boiled with honey. And after they are boiled, they are made up into round balls, and fastened round with a thin string of byblus in order to keep them together. There is also a dish called *πόλτος*, which Alcman mentions in the following terms—

And then we'll give you poltos made of beans (*πυάνιος*),
And snow-white wheaten groats from unripe corn,
And fruit of wax.

But the substantive *πυάνιον*, as Sosibius tells us, means a collection of all kinds of seeds boiled up in sweet wine. And *χῆδρος* means boiled grains of wheat. And when he speaks here of waxy fruit, he means honey. And Epicharmus, in his Earth and Sea, speaks thus—

To boil some morning *πόλτος*.

And Pherecrates mentions the cakes called *μελικηρίδων* in his Deserters, speaking as follows—

As one man smells like goats, but others
Breathe from their mouths unalloy'd *μελικήρας*.

59. And when all this had been said, the wise Ulpian said,—Whence, my most learned grammarians, and out of what library, have these respectable writers, Chrysippus and Harpocraton, been extracted, men who bring the names of illustrious philosophers into disrepute by being their namesakes? And what Greek has ever used the word *ἡμίνα*; or who has ever mentioned the *ἄμυλος*?" And when Laurentius answered him, and said,—Whoever the authors of the poems attributed to Epicharmus were, they were acquainted with the *ἡμίνα*. And we find the following expressions in the play entitled Chiron—

And to drink twice the quantity of cool water,—
Two full heminas.

And these spurious poems, attributed to Epicharmus, were, at all events, written by eminent men. For it was Chry-

sogonus the flute-player, as Aristoxenus tells us in the eighth book of his Political Laws, who wrote the poem entitled Polity. And Philochorus, in his treatise on Divination, says that it was a man of the name of Axiopestos, (whether he was a Locrian or a Sicyonian is uncertain,) who was the author of the Canon and the Sentences. And Apollodorus tells us the same thing. And Teleclides mentions the ἄμυλος in his Rigid Men, speaking thus—

Hot cheesecakes now are things I'm fond of,
Wild pears I do not care about ;
I also like rich bits of hare
Placed on an ἄμυλος.

60. When Ulpian had heard this, he said—But, since you have also a cake which you call κοπτή, and I see that there is one served up for each of you on the table, tell us now, you epicures, what writer of authority ever mentions this word κοπτή? And Democritus replied—Dionysius of Utica, in the seventh book of his Georgics, says that the sea leek is called κοπτή. And as for the honey-cake which is now served up before each of us, Clearchus the Solensian, in his treatise on Riddles, mentions that, saying—“If any one were to order a number of vessels to be mentioned which resemble one another, he might say,

A tripod, a bowl, a candlestick, a marble mortar,
A bench, a sponge, a caldron, a boat, a metal mortar,
An oil-cruze, a basket, a knife, a ladle,
A goblet, and a needle.

And after that he gives a list of the names of different dishes, thus—

Soup, lentils, salted meat, and fish, and turnips,
Garlic, fresh meat, and tunny-roe, pickles, onions,
Olives, and artichokes, capers, truffles, mushrooms.

And in the same way he gives a catalogue of cakes, and sweetmeats, thus—

Ames, placous, entiltos, itrium,¹
Pomegranates, eggs, vetches, and sesame ;
Coptè and grapes, dried figs, and pears and peaches,
Apples and almonds.”

These are the words of Clearchus. But Sopater the farce writer, in his drama entitled Pylæ, says—

Who was it who invented first black cakes (κοπταί)
Of the uncounted poppy-seed? who mix'd
The yellow compounds of delicious sweetmeats?

¹ These are all names of different kinds of cheesecakes which cannot be distinguished from one another in an English translation.

Here my excellent cross-examiner, Ulpian, you have authorities for κοπή; and so now I advise you ἀπεσθίειν some. And he, without any delay, took and ate some. And when they all laughed, Democritus said;—But, my fine word-catcher, I did not desire you to eat, but not to eat; for the word ἀπεσθίω is used in the sense of abstaining from eating, by Theopompus the comic poet, in his Phineus, where he says—

Cease gambling with the dice, my boy, and now
Feed for the future more on herbs. Your stomach
Is hard with indigestion; give up eating (ἀπέσθιε)
Those fish that cling to the rocks; the lees of wine
Will make your head and senses clear, and thus
You'll find your health, and your estate too, better.

Men do, however, use ἀπεσθίω for to eat a portion of anything, as Hermippus does, in his Soldiers—

Alas! alas! he bites me now, he bites,
And quite devours (ἀπεσθίει) my ears.

61. The Syrian being convicted by these arguments, and being a good deal annoyed, said—But I see here on the table some pistachio nuts (ψιττάκια); and if you can tell me what author has ever spoken of them, I will give you, not ten golden staters, as that Pontic trifler has it, but this goblet. And as Democritus made no reply, he said, But since you cannot answer me, I will tell you; Nicander of Colophon, in his Theriacans, mentions them, and says—

Pistachio nuts (ψιττάκια) upon the highest branches,
Like almonds to the sight.

The word is also written βιστάκια, in the line—

And almond-looking βιστάκια were there.

And Posidonius the Stoic, in the third book of his History, writes thus: “But both Arabia and Syria produce the peach, and the nut which is called βιστάκιον; which bears a fruit in bunches like bunches of grapes, of a sort of tawny white, long shaped, like tears, and the nuts lie on one another like berries. But the kernel is of a light green, and it is less juicy than the pine-cone, but it has a more pleasant smell. And the brothers who together composed the Georgics, write thus, in the third book—“There is also the ash, and the turpentine tree, which the Syrians call πιστάκια.” And these people spell the word πιστάκια with a π, but Nicander writes it φιττάκια, and Posidonius βιστάκια.

62 And when he had said this, looking round on all those

who were present, and being praised by them, he said,—But I mean also to discuss every other dish that there is on the table, in order to make you admire my varied learning. And first of all I will speak of those which the Alexandrians call *κόνναρα* and *παλίουροι*. And they are mentioned also by Agathocles of Cyzicus, in the third book of his History of his Country; where he says: “But after the thunderbolt had struck the tomb, there sprung up from the monument a tree which they call *κόνναρον*. And this tree is not at all inferior in size to the elm or the fir. And it has great numbers of branches, of great length and rather thorny; but its leaf is tender and green, and of a round shape. And it bears fruit twice a year, in spring and autumn. And the fruit is very sweet, and of the size of a phaulian olive, which it resembles both in its flesh and in its stone; but it is superior in the good flavour of its juice. And the fruit is eaten while still green; and when it has become dry they make it into paste, and eat it without either bruising it or softening it with water, but taking it in very nearly its natural state. And Euripides, in the Cyclops, speaks of—

A branch of paliurus.¹

But Theopompus, in the twenty-first book of his History of Philip, mentions them, and Diphilus, the physician of Siphnus, also speaks of them, in his treatise on What may be eaten by People in Health, and by Invalids. But I have mentioned these things first, my good friends, not because they are before us at this moment, but because in the beautiful city of Alexandria, I have often eaten them as part of the second course, and as I have often heard the question as to their names raised there, I happened to fall in with a book here in which I read what I have now recounted to you.

63. And I will now take the pears (*ἄπιον*), which I see before me, and speak of them, since it is from them that the Peloponnesus was called *Ἀπία*,² because plants of the pear-

¹ Eur. Cycl. 393.

² This is the name given to the Peloponnesus by Homer,—

ἐξ Ἀπίης γαίης—Il. iii. 49,—

where Damm says the name is derived from some ancient king named Apis; but he adds that the name *Ἀπία* is also used merely as meaning distant (*γῆν ἀπὸ ἀφροστῶσαν καὶ ἀλλοδαπὴν*), as is plain from what Ulysses says of himself to the Phæacians—

καὶ γὰρ ἔγω ξείνος ταλαπείριος ἔνθαδ' ἰκάνω,
τηλόθεν ἐξ ἀπίης γαίης.—Odys. vii. 25.

tree were abundant in the country, as Ister tells us, in his treatise on the History of Greece. And that it was customary to bring up pears in water at entertainments, we learn from the Breutias of Alexis, where we read these lines—

- A. Have you ne'er seen pears floating in deep water
Served up before some hungry men at dinner?
- B. Indeed I have, and often; what of that?
- A. Does not each guest choose for himself, and eat
The ripest of the fruit that swims before him?
- B. No doubt he does.

But the fruit called ἀμαμηλίδες are not the same as pears, as some people have fancied, but they are a different thing, sweeter, and they have no kernel. Aristomenes, in his Bacchus, says—

Know you not how the Chian garden grows
Fine medlars?

And Æschylides too, in the third book of his Georgics, shows us that it is a different fruit from the pear, and sweeter. For he is speaking of the island Ceos, and he expresses himself thus,—“The island produces the very finest pears, equal to that fruit which in Ionia is called hamamelis; for they are free from kernels, and sweet, and delicious.” But Aethlius, in the fifth book of his Samian Annals, if the book be genuine, calls them homomelides. And Pamphilus, in his treatise on Dialects and Names, says, “The epimelis is a species of pear.” Antipho, in his treatise on Agriculture, says that the phocides are also a kind of pear.

64. Then there are pomegranates. And of pomegranates some kinds are said to be destitute of kernels, and some to have hard ones. And those without kernels are mentioned by Aristophanes in his Farmers; and in his Anagyrus he says—

Except wheat flour and pomegranates.

He also speaks of them in the Gerytades; and Hermippus, in his Cercopes, says—

Have you e'er seen the pomegranate's kernel in snow?

And we find the diminutive form *ῥοῖδιον*, like *βοῖδιον*.

Antiphanes also mentions the pomegranates with the hard kernels in his Bœotia—

I bade him bring me from the farm pomegranates
Of the hard-kernell'd sort.

And Epilycus, in his Phoraliscus, says—

You are speaking of apples and pomegranates.

Alexis also, in his Suitors, has the line—

He took the rich pomegranates from their hands.

But Agatharchides, in the nineteenth book of his History of Europe, tells us that the Bœotians call pomegranates not *ῥοιὰ* but *σίδα*, speaking thus :—“As the Athenians were disputing with the Bœotians about a district which they called Sidæ, Epaminondas, while engaged in upholding the claims of the Bœotians, suddenly lifted up in his left hand a pomegranate which he had concealed, and showed it to the Athenians, asking them what they called it, and when they said *ῥοιὰ*, ‘But we,’ said he, ‘call it *σίδα*.’ And the district bears the pomegranate-tree in great abundance, from which it originally derived its name. And Epaminondas prevailed.” And Menander, in his Heauton-Timorumenos, called them *ῥοῖδια*, in the following lines—

And after dinner I did set before them

Almonds, and after that we ate pomegranates.

There is, however, another plant called sida, which is something like the pomegranate, and which grows in the lake Orchomenus, in the water itself; and the sheep eat its leaves, and the pigs feed on the young shoots, as Theophrastus tells us, in the fourth book of his treatise on Plants; where he says that there is another plant like it in the Nile, which grows without any roots.

65. The next thing to be mentioned are dates. Xenophon, in the second book of his Anabasis, says—“And there was in the district a great deal of corn, and wine made of the dates, and also vinegar, which was extracted from them; but the berries themselves of the date when like what we see in Greece, were set apart for the slaves. But those which were destined for the masters were all carefully selected, being of a wonderful size and beauty, and their colour was like amber. And some they dry and serve up as sweetmeats; and the wine made from the date is sweet, but it produces headache.” And Herodotus, in his first book, speaking of Babylon, says,—“There are palm-trees there growing over the whole plain, most of them being very fruitful; and they make bread, and wine, and honey of them. And they manage the tree in the same way as the fig-tree. For those palm-trees which they call the males they take, and bind their fruit to the other palm-trees which bear dates, in order that the insect which lives in the fruit of the male palm may get into the date and ripen it,

and so prevent the fruit of the date-bearing palm from being spoilt. For the male palm has an insect in each of its fruits, as the wild fig has." And Polybius of Megalopolis, who speaks with the authority of an eye-witness, gives very nearly the same account of the lotus, as it is called, in Libya, that Herodotus here gives of the palm-tree; for he speaks thus of it: "And the lotus is a tree of no great size, but rough and thorny, and its leaf is green like that of the rhamnus, but a little thicker and broader. And the fruit at first resembles both in colour and size the berries of the white myrtle when full grown; but as it increases in size it becomes of a scarlet colour, and in size about equal to the round olives; and it has an exceedingly small stone. But when it is ripe they gather it. And some they store for the use of the servants, bruising it and mixing it with groats, and packing it into vessels. And that which is preserved for freemen is treated in the same way, only that the stones are taken out, and then they pack that fruit also in jars, and eat it when they please. And it is a food very like the fig, and also like the palm-date, but superior in fragrance. And when it is moistened and pounded with water, a wine is made of it, very sweet and enjoyable to the taste, and like fine mead; and they drink it without water; but it will not keep more than ten days, on which account they only make it in small quantities as they want it. They also make vinegar of the same fruit."

66. And Melanippides the Melian, in his *Danaides*, calls the fruit of the palm-tree by the name of *φοίνιξ*, mentioning them in this manner:—"They had the appearance of inhabitants of the shades below, not of human beings; nor had they voices like women; but they drove about in chariots with seats, through the woods and groves, just as wild beasts do, holding in their hands the sacred frankincense, and the fragrant dates (*φοίνικας*), and cassia, and the delicate perfumes of Syria."¹

And Aristotle, in his treatise on Plants, speaks thus:—"The dates (*φοίνικες*) without stones, which some call eunuchs and others *ἀπύρηντοι*." Hellanicus has also called the fruit *φοίνιξ*, in his *Journey to the Temple of Ammon*, if at least the book be a genuine one; and so has Phormus the comic poet, in his *Atalantæ*. But concerning those that are called

¹ This fragment is full of corruptions. I have adopted the reading and interpretation of Casaubon.

the Nicolaan dates, which are imported from Syria, I can give you this information; that they received this name from Augustus the emperor, because he was exceedingly fond of the fruit, and because Nicolaus of Damascus, who was his friend, was constantly sending him presents of it. And this Nicolaus was a philosopher of the Peripatetic School, and wrote a very voluminous history.

67. Now with respect to dried figs. Those which came from Attica were always considered a great deal the best. Accordingly Dinon, in his History of Persia, says—"And they used to serve up at the royal table all the fruits which the earth produces as far as the king's dominions extend, being brought to him from every district as a sort of first-fruits. And the first king did not think it becoming for the kings either to eat or drink anything which came from any foreign country; and this idea gradually acquired the force of a law. For once, when one of the eunuchs brought the king, among the rest of the dishes at dessert, some Athenian dried figs, the king asked where they came from. And when he heard that they came from Athens, he forbade those who had bought them to buy them for him any more, until it should be in his power to take them whenever he chose, and not to buy them. And it is said that the eunuch did this on purpose, with a view to remind him of the expedition against Attica." And Alexis, in his Pilot, says—

Then came in figs, the emblem of fair Athens,
And bunches of sweet thyme.

And Lynceus, in his epistle to the comic poet, Posidippus, says—"In the delineation of the tragic passions, I do not think that Euripides is at all superior to Sophocles, but in dried figs, I do think that Attica is superior to every other country on earth." And in his letter to Diagoras, he writes thus:—"But this country opposes to the Chelidonian dried figs those which are called Brigindaridæ, which in their name indeed are barbarous, but which in delicious flavour are not at all less Attic than the others. And Phœnicides, in his Hated Woman, says—

They celebrate the praise of myrtle-berries,
Of honey, of the Propylæa, and of figs;
Now these I tasted when I first arrived,
And saw the Propylæa; yet have I found nothing
Which to a woodcock can for taste compare.

In which lines we must take notice of the mention of the

woodcock. But Philemon, in his treatise on Attic Names, says that "the most excellent dried figs are those called *Ægilides*; and that *Ægila* is the name of a borough in Attica, which derives its name from a hero called *Ægilus*; but that the dried figs of a reddish black colour are called *Chelidonians*." Theopompus also, in the *Peace*, praising the *Tithrasian* figs, speaks thus—

Barley cakes, cheesecakes, and *Titbrasian* figs.

But dried figs were so very much sought after by all men, (for really, as *Aristophanes* says—

There's really nothing nicer than dried figs;)

that even *Amitrochates*, the king of the *Indians*, wrote to *Antiochus*, entreating him (it is *Hegesander* who tells this story) to buy and send him some sweet wine, and some dried figs, and a sophist; and that *Antiochus* wrote to him in answer, "The dried figs and the sweet wine we will send you; but it is not lawful for a sophist to be sold in Greece. The Greeks were also in the habit of eating dried figs roasted, as *Pherecrates* proves by what he says in the *Corianno*, where we find—

But pick me out some of those roasted figs.

And a few lines later he says—

Will you not bring me here some black dried figs?
Dost understand? Among the *Mariandyni*,
That barbarous tribe, they call these black dried figs
Their dishes.

I am aware, too, that *Pamphilus* has mentioned a kind of dried figs, which he calls *προκνίδες*.

68. That the word *βότρυς* is common for a bunch of grapes is known to every one; and *Crates*, in the second book of his *Attic Dialect*, uses the word *σταφυλή*, although it appears to be a word of Asiatic origin; saying that in some of the ancient hymns the word *σταφυλή* is used for *βότρυς*, as in the following line:—

Thick hanging with the dusky grapes (*σταφυλήσι*) themselves.

And that the word *σταφυλή* is used by *Homer* is known to every one. But *Plato*, in the eighth book of his *Laws*, uses both *βότρυς* and *σταφυλή*, where he says—"Whoever tastes wild fruit, whether it be grapes (*βοτρυών*) or figs, before the time of the vintage arrives, which falls at the time of the rising of *Arcturus*, whether it be on his own farm, or on any one else's land, shall be fined fifty sacred drachmas to be paid to *Bacchus*, if he plucked them off his own land; but a mina

if he gather them on a neighbour's estate; but if he take them from any other place, two-thirds of a mina. But whoever chooses to gather the grapes (τὴν σταφυλὴν), which are now called the noble grapes, or the figs called the noble figs, if he gather them from his own trees, let him gather them as he pleases, and when he pleases; but if he gathers them from the trees of any one else without having obtained the leave of the owner, then, in accordance with the law which forbids any one to move what he has not placed, he shall be invariably punished." These are the words of the divine Plato; but I ask now what is this noble grape (γενναῖα), and this noble fig that he speaks of? And you may all consider this point while I am discussing the other dishes which are on the table. And Masurius said—

But let us not postpone this till to-morrow,
Still less till the day after.

When the philosopher says γενναῖα, he means εὐγενῆ, *generous*, as Archilochus also uses the word—

Come hither, you are generous (γενναῖος);

or, perhaps, he means ἐπιγεγεννημένα; that is to say, grafted. For Aristotle speaks of grafted pears, and calls them ἐπεμβολάδες. And Demosthenes, in his speech in defence of Ctesiphon, has the sentence, "gathering figs, and grapes (βότρυς), and olives." And Xenophon, in his *Œconomics*, says, "that grapes (τὰς σταφυλάς) are ripened by the sun." And our ancestors also have been acquainted with the practice of steeping grapes in wine. Accordingly Eubulus, in his *Catallomenos*, says—

But take these grapes (βότρυς), and in neat wine pound them,
And pour upon them many cups of water.
Then make him eat them when well steep'd in wine.

And the poet, who is the author of the *Chiron*, which is generally attributed to Pherecrates, says—

Almonds and apples, and the arbutus first,
And myrtle-berries, pastry, too, and grapes
Well steep'd in wine; and marrow.

And that every sort of autumn fruit was always plentiful at Athens, Aristophanes testifies in his *Horæ*. Why, then, should that appear strange which Aethlius the Samian asserts in the fifth book of his *Samian Annals*, where he says, "The fig, and the grape, and the medlar, and the apple, and the rose grow twice a-year?" And Lynceus, in his letter to

Diagoras, praising the Nicostratian grape, which grows in Attica, and comparing it to the Rhodiacan, says, "As rivals of the Nicostratian grapes they grow the Hipponian grape; which after the month Hecatombæon (like a good servant) has constantly the same good disposition towards its masters."

69. But as you have had frequent discussions about meats, and birds, and pigeons, I also will tell you all that I, after a great deal of reading, have been able to find out in addition to what has been previously stated. Now the word *περιστέριον* (pigeon), may be found used by Menander in his *Concubiue*, where he says—

He waits a little while, and then runs up

And says—"I've bought some pigeons (*περιστέρια*) for you."

And so Nicostratus, in his *Delicate Woman*, says—

These are the things I want,—a little bird,

And then a pigeon (*περιστέριον*) and a paunch.

And Anaxandrides, in his *Reciprocal Lover*, has the line—

For bringing in some pigeons (*περιστέρια*) and some sparrows.

And Phrynichus, in his *Tragedians*, says—

Bring him a pigeon (*περιστέριον*) for a threepenny piece.

Now with respect to the pheasant, Ptolemy the king, in the twelfth book of his *Memorabilia*, speaking of the palace which there is at Alexandria, and of the animals which are kept in it, says, "They have also pheasants, which they call *τέταροι*, which they not only used to send for from Media, but they also used to put the eggs under broody hens, by which means they raised a number, so as to have enough for food; for they call it very excellent eating." Now this is the expression of a most magnificent monarch, who confesses that he himself has never tasted a pheasant, but who used to keep these birds as a sort of treasure. But if he had ever seen such a sight as this, when, in addition to all those which have been already eaten, a pheasant is also placed before each individual, he would have added another book to the existing twenty-four of that celebrated history, which he calls his *Memorabilia*. And Aristotle or Theophrastus, in his *Commentaries*, says, "In pheasants, the male is not only as much superior to the female as is usually the case, but he is so in an infinitely greater degree."

70. But if the before-mentioned king had seen the number of peacocks also which exists at Rome, he would have fled to his sacred Senate, as though he had a second time been

driven out of his kingdom by his brother. For the multitude of these birds is so great at Rome, that Antiphanes the comic poet, in his *Soldier* or *Tychon*, may seem to have been inspired by the spirit of prophecy, when he said—

When the first man imported to this city
A pair of peacocks, they were thought a rarity,
But now they are more numerous than quails;
So, if by searching you find one good man,
He will be sure to have five worthless sons.

And Alexis, in his *Lamp*, says—

That he should have devour'd so vast a sum!
Why if (by earth I swear) I fed on hares' milk
And peacocks, I could never spend so much.

And that they used to keep them tame in their houses, we learn from Strattis, in his *Pausanias*, where he says—

Of equal value with your many trifles,
And peacocks, which you breed up for their feathers.

And Anaxandrides, in his *Melilotus*, says—

Is't not a mad idea to breed up peacocks,
When every one can buy his private ornaments?

And Anaxilaus, in his *Bird Feeders*, says—

Besides all this, tame peacocks, loudly croaking.

Menodotus the Samian also, in his treatise on the Treasures in the Temple of the Samian Juno, says: "The peacocks are sacred to Juno; and perhaps Samos may be the place where they were first produced and reared, and from thence it was that they were scattered abroad over foreign countries, in the same way as cocks were originally produced in Persia, and the birds called guinea-fowl (*μελεαγρίδες*) in *Ætolia*." On which account Antiphanes, in his *Brothers* by the same Father, says—

They say that in the city of the Sun
The phoenix is produced; the owl in Athens;
Cyprus breeds doves of admirable beauty;
But Juno, queen of Samos, does, they say,
Rear there a golden race of wondrous birds,
The brilliant, beautiful, conspicuous peacock.

On which account the peacock occurs on the coins of the Samians.

71. But since Menodotus has mentioned the guinea-fowl, we ourselves also will say something on that subject. Clytus the Milesian, a pupil of Aristotle, in the first book of his *History of Miletus*, writes thus concerning them—"All

around the temple of the Virgin Goddess at Leros, there are birds called guinea-fowls. And the ground where they are bred is marshy. And this bird is very devoid of affection towards its young, and wholly disregards its offspring, so that the priests are forced to take care of them. And it is about the size of a very fine fowl of the common poultry, its head is small in proportion to its body, having but few feathers, but on the top it has a fleshy crest, hard and round, sticking up above the head like a peg, and of a wooden colour. And over the jaws, instead of a beard, they have a long piece of flesh, beginning at the mouth, redder than that of the common poultry; but of that which exists in the common poultry on the top of the beak, which some people call the beard, they are wholly destitute; so that their beak is mutilated in this respect. But its beak is sharper and larger than that of the common fowl; its neck is black, thicker and shorter than that of common poultry. And its whole body is spotted all over, the general colour being black, studded in every part with thick white spots something larger than lentil seeds. And these spots are ring-shaped, in the middle of patches of a darker hue than the rest of the plumage: so that these patches present a variegated kind of appearance, the black part having a sort of white tinge, and the white seeming a good deal darkened. And their wings are all over variegated with white, in serrated,¹ wavy lines, parallel to each other. And their legs are destitute of spurs like those of the common hen. And the females are very like the males, on which account the sex of the guinea-fowls is hard to distinguish." Now this is the account given of guinea-fowls by the Peripatetic philosopher.

72. Roasted sucking-pigs are a dish mentioned by Epicrates in his Merchant—

On this condition I will be the cook;
Nor shall all Sicily boast that even she
Produced so great an artist as to fish,
Nor Elis either, where I've seen the flesh
Of dainty sucking-pigs well brown'd before
A rapid fire.

And Alexis, in his Wicked Woman, says—

A delicate slice of tender sucking-pig,
Bought for three obols, hot, and very juicy,
When it is set before us.

¹ There is probably some corruption here.

"But the Athenians," as Philochorus tells us, "when they sacrifice to the Seasons, do not roast, but boil their meat, entreating the goddesses to defend them from all excessive droughts and heats, and to give increase to their crops by means of moderate warmth and seasonable rains. For they argue that roasting is a kind of cookery which does less good to the meat, while boiling not only removes all its crudities, but has the power also of softening the hard parts, and of making all the rest digestible. And it makes the food more tender and wholesome, on which account they say also, that when meat has been once boiled, it ought not to be warmed up again by either roasting or boiling it; for any second process removes the good done by the first dressing, as Aristotle tells us. And roast meat is more crude and dry than boiled meat." But roast meat is called *φλογίδες*. Accordingly Strattis in his Callippides says, with reference to Hercules—

Immediately he caught up some large slices (*φλογίδες*)
Of smoking roasted boar, and swallow'd them.†

And Archippus, in his Hercules Marrying, says—

The pettitoes of little pigs, well cook'd
In various fashion; slices, too, of bulls
With sharpen'd horns, and great long steaks of boar,
All roasted (*φλογίδες*).

73. But why need I say anything of partridges, when so much has already been said by you? However, I will not omit what is related by Hegesander in his Commentaries. For he says that the Samians, when sailing to Sybaris, having touched at the district called Siritis, were so alarmed at the noise made by partridges which rose up and flew away, that they fled, and embarked on board their ships, and sailed away.

Concerning hares also Chamæleon says, in his treatise on Simonides, that Simonides once, when supping with king Hiero, as there was no hare set on the table in front of him as there was before all the other guests, but as Hiero afterwards helped him to some, made this extempore verse—

Nor, e'en though large, could he reach all this way.

But Simonides was, in fact, a very covetous man, addicted to disgraceful gain, as we are told by Chamæleon. And accordingly in Syracuse, as Hiero used to send him everything necessary for his daily subsistence in great abundance, Simonides used to sell the greater part of what was sent to

him by the king, and reserve only a small portion for his own use. And when some one asked him the reason of his doing so, he said—"In order that both the liberality of Hiero and my economy may be visible to every one."

The dish called udder is mentioned by Teleclides, in his *Rigid Men*, in the following lines—

Being a woman, 'tis but reasonable
That I should bring an udder.

But Antidotus uses not the word *οὔθαρ*, but *ὑπογάστριον*, in his *Querulous Man*.

74. Matron, in his *Parodies*, speaks of animals being fattened for food, and birds also, in these lines—

Thus spake the hero, and the servants smiled,
And after brought, on silver dishes piled,
Fine fatten'd birds, clean singed around with flame,
Like cheesecakes on the back, their age the same.

And Sopater the farce-writer speaks of fattened sucking-pigs in his *Marriage of Bacchis*, saying this—

If there was anywhere an oven, there
The well-fed sucking-pig did crackle, roasting.

But Æschines uses the form *δελφάκιον* for *δέλφαξ* in his *Alcibiades*, saying, "Just as the women at the cookshops breed sucking-pigs (*δελφάκια*).” And Antiphanes, in his *Physiognomist*, says—

Those women take the sucking-pigs (*δελφάκια*),
And fatten them by force;

And in his *Persuasive Man* he says—

To be fed up instead of pigs (*δελφακίων*).

Plato, however, has used the word *δέλφαξ* in the masculine gender in his *Poet*, where he says—

Leanest of pigs (*δέλφακα ραιότατον*).

And Sophocles, in his play called *Insolence*, says—

Wishing to eat τὸν *δέλφακα*.

And Cratinus, in his *Ulysseses*, has the expression—

Large pigs (*δέλφακας μεγάλους*).

But Nicochares uses the word as feminine, saying—

A pregnant sow (*κύουσαν δέλφακα*);

And Eupolis, in his *Golden Age*, says—

Did he not serve up at the feast a sucking-pig (*δέλφακα*),
Whose teeth were not yet grown, a beautiful beast (*καλήν*)?

And Plato, in his *Io*, says—

Bring hither now the head of the sucking-pig (*τῆς δέλφακος*).

Theopompus, too, in his Penelope, says—

And they do sacrifice our sacred pig (τὴν ἱερὰν δέλφακα).

Theopompus also speaks of fatted geese and fatted calves in the thirteenth book of his History of Philip, and in the eleventh book of his Affairs of Greece, where he is speaking of the temperance of the Lacedæmonians in respect of eating, writing thus—"And the Thasians sent to Agesilaus, when he arrived, all sorts of sheep and well-fed oxen; and beside this, every kind of confectionery and sweetmeat. But Agesilaus took the sheep and the oxen, but as for the confectionery and sweetmeats, at first he did not know what they meant, for they were covered up; but when he saw what they were, he ordered the slaves to take them away, saying that it was not the custom of the Lacedæmonians to eat such food as that. But as the Thasians pressed him to take them, he said, Carry them to those men (pointing to the Helots) and give them to them; saying that it was much better for those Helots to injure their health by eating them, than for himself and the Lacedæmonians whom he had with him." And that the Lacedæmonians were in the habit of treating the Helots with great insolence, is related also by Myron of Priene, in the second book of his History of Messene, where he says—"They impose every kind of insulting employment on the Helots, such as brings with it the most extreme dishonour; for they compel them to wear caps of dogskin, and cloaks also of skins; and every year they scourge them without their having committed any offence, in order to prevent their ever thinking of emancipating themselves from slavery. And besides all this, if any of them ever appear too handsome or distinguished-looking for slaves, they impose death as the penalty, and their masters also are fined for not checking them in their growth and fine appearances. And they give them each a certain piece of land, and fix a portion which they shall invariably bring them in from it."

The verb *χηνίζω*, to cackle like a goose (*χῆν*), is used and applied to those who play on the flute. Diphilus says in his Synoris—

Ἐχηνίσας,—this noise is always made

By all the pupils of Timotheus.

75. And since there is a portion of a fore-quarter of pork which is called *πέρνα* placed before each of us, let us say something about it, if any one remembers having seen the

word used anywhere. For the best *πέρναι* are those from Cisalpine Gaul: those from Cibyra in Asia are not much inferior to them, nor are those from Lycia. And Strabo mentions them in the third book of his Geography, (and he is not a very modern author). And he says also, in the seventh¹ book of the same treatise, that he was acquainted with Posidonius the Stoic philosopher, of whom we have often spoken as a friend of Scipio who took Carthage. And these are the words of Strabo—"In Spain, in the province of Aquitania, is the city Pompelo, which one may consider equivalent to Pompeiopolis, where admirable *πέρναι* are cured, equal to the Cantabrian hams."

The comic poet Aristomenes, in his *Bacchus*, speaks of meat cured by being sprinkled with salt, saying—

I put before you now this salted meat.

And in his *Jugglers* he says—

The servant always ate some salted crab.

76. But since we have here "fresh cheese (*τρόφαλις*), the glory of fair Sicily," let us, my friends, also say something about cheese (*τυρός*). For Philemon, in his play entitled *The Sicilian*, says—

I once did think that Sicily could make
This one especial thing, good-flavour'd cheese;
But now I've heard this good of it besides,
That not only is the cheese of Sicily good,
But all its pigeons too: and if one speaks
Of richly-broider'd robes, they are Sicilian;
And so I think that island now supplies
All sorts of dainties and of furniture.

The Tromilican² cheese also has a high character, respecting which Demetrius the Scepsian writes thus in his second book of the *Trojan Array*—"Tromilea is a city of Achaia, near which a delicious cheese is made of goat's milk, not to be compared with any other kind, and it is called Tromilican. And Simonides mentions it in his Iambic poem, which begins thus—

You're taking wondrous trouble beforehand,
Telebrotus:

and in this poem he says—

And there is the fine Achaian cheese,
Called the Tromilican, which I've brought with me.

¹ There is probably some great corruption here; for Posidonius was a contemporary of Cicero.

² There is a dispute whether this word ought to be written Tromilican or Stromilican. The city of Tromilea is mentioned nowhere else.

And Euripides, in his *Cyclops*, speaks of a harsh-tasted cheese, which he calls *ὀπίας τυρός*, being curdled by the juice (*ὀπός*) of the fig-tree—

There is, too, *τυρός ὀπίας*, and Jove's milk.¹

But since, by speaking in this way of all the things which are now put on the table before us, I am making the Tromilican cheese into the remains of the dessert, I will not continue this topic. For Eupolis calls the relics of sweetmeats (*τραγημάτων*) and confectionery *ἀποτραγήματα*. And ridiculing a man of the name of Didymias, he calls him the *ἀποτράγημα* of a fox, either because he was little in person, or as being cunning and mischievous, as Dorotheus of Ascalon says. There are also thin broad cheeses, which the Cretans call females, as Seleucus tells us, which they offer up at certain sacrifices. And Philippides, in his play called the *Flutes*, speaks of some called *πυρίεσθαι* (and this is a name given to those made of cream), when he says—

Having these *πυρίεσθαι*, and these herbs.

And perhaps all such things are included in this Macedonian term *ἐπιδειπνίδες*. For all these things are provocatives to drinking.

77. Now, while Ulpian was continuing the conversation in this way, one of the cooks, who made some pretence to learning, came in, and proclaimed *μύμα*. And when many of us were perplexed at this proclamation, (for the rascal did not show what it was that he had,) he said;—You seem to me, O guests, to be ignorant that Cadmus, the grandfather of Bacchus, was a cook. And, as no one made any reply to this, he said; Euhemerus the Coan, in the third book of his *Sacred History*, relates that the Sidonians give this account, that Cadmus was the cook of the king, and that he, having taken Harmonia, who was a female flute-player and also a slave of the king, fled away with her.—

But shall I flee, who am a freeman born?

For no one can find any mention in any comedy of a cook being a slave, except in a play of Posidippus. But the introduction of slaves as cooks took place among the Macedonians first, who adopted this custom either out of insolence, or on account of the misfortunes of some cities which had been reduced to slavery. And the ancients used to call a cook who

¹ Eur. *Cycl.* 136.

was a native of the country, Mæson; but if he was a foreigner, they called him Tettix. And Chrysippus the philosopher thinks the name Μαῖσων is derived from the verb *μασάσθαι*, to eat; a cook being an ignorant man, and the slave of his appetite; not knowing that Mæson was a comic actor, a Megarian by birth, who invented the mask which was called Μαῖσων, from him; as Aristophanes of Byzantium tells us, in his treatise on Masks, where he says that he invented a mask for a slave and also one for a cook. So that it is a deserved compliment to him to call the jests which suit those characters *μαῖσωνικά*.

For cooks are very frequently represented on the stage as jesting characters; as, for instance, in the Men selecting an Arbitrator, of Menander. And Philemon in one of his plays says—

'Tis a male sphinx, it seems, and not a cook,
That I've brought home; for, by the gods I swear,
I do not understand one single word
Of all he says; so well provided is he
With every kind of new expression.

But Polemo says, in his writings which are addressed to Timæus, that Mæson was indeed a Megarian, but from Megara in Sicily, and not from Nisæa. And Posidippus speaks of slaves as cooks, in his Woman Shut out, where he says—

Thus have these matters happen'd: but just now,
While waiting on my master, a good joke
Occurr'd to me; I never will be caught
Stealing his meat.

And, in his Foster Brothers, he says—

- A. Did you go out of doors, you who were cook?
B. If I remain'd within I lost my supper.
A. Let me then first . . . B. Let me alone, I say;
I'm going to the forum to sacrifice:
A friend of mine, a comrade too in art,
Has hired me.

78. And there was nothing extraordinary in the ancient cooks being experienced in sacrifices. At all events, they usually managed all marriage feasts and sacrifices. On which account Menander, in his Flatterer, introduces a cook, who on the fourth day of the month had been ministering in the festival of Aphrodite Pandemus, using the following language—

Now a libation. Boy, distribute round
The entrails. Whither are you looking now?
Now a libation—quick! you Sosia, quick!

Quick ! a libation. That will do ; now pour.
 First let us pray to the Olympian gods,
 And now to all the Olympian goddesses :
 Meantime address them ; pray them all to give
 Us safety, health, and all good things in future,
 And full enjoyment of all present happiness.
 Such shall be now our prayers.

And another cook, in Simonides, says—

And how I roasted, how I carved the meat,
 You know : what is there that I can't do well ?

And the letter of Olympias to Alexander mentions the great experience of cooks in these matters. For, his mother having been entreated by him to buy him a cook who had experience in sacrifices, proceeds to say, " Accept the cook Pelignas from your mother ; for he is thoroughly acquainted with the manner in which all your ancestral sacrifices, and all the mysterious rites, and all the sacred mysteries connected with the worship of Bacchus are performed, and every other sacrifice which Olympias practises he knows. Do not then disregard him, but accept him, and send him back again to me at as early a period as possible."

79. And that in those days the cook's profession was a respectable one, we may learn from the Heralds at Athens. " For these men used to perform the duties of cooks and also of sacrificers of victims," as Clidemus tells us, in the first book of his *Protogony* ; and Homer uses the verb *ῥέζω*, as we use *θύω* ; but he uses *θύω* as we do *θυμίσω*, for burning cakes and incense after supper. And the ancients used also to employ the verb *δράω* for to sacrifice ; accordingly Clidemus says, " The heralds used to sacrifice (*ἔδρων*) for a long time, slaying the oxen, and preparing them, and cutting them up, and pouring wine over them. And they were called *κήρυκες* from the hero Ceryx ; and there is nowhere any record of any reward being given to a cook, but only to a herald." For Agamemnon in Homer, although he is king, performs sacrifices himself ; for the poet says—

With that the chief the tender victims slew,
 And in the dust their bleeding bodies threw ;
 The vital spirit issued at the wound,
 And left the members quivering on the ground.¹

And Thrasymedes the son of Nestor, having taken an axe, slays the ox which was to be sacrificed, because Nestor himself was not able to do so, by reason of his old age ; and his other

¹ Homer, *Iliad*, iii. 292.

brothers assisted him; so respectable and important was the office of a cook in those days. And among the Romans, the Censors,—and that was the highest office in the whole state,—clad in a purple robe, and wearing crowns, used to strike down the victims with an axe. Nor is it a random assertion of Homer, when he represents the heralds as bringing in the victims, and whatever else had any bearing on the ratification of oaths, as this was a very ancient duty of theirs, and one which was especially a part of their office—

Two heralds now, despatch'd to Troy, invite
The Phrygian monarch to the peaceful rite;

and again—

Talthybius hastens to the fleet, to bring
The lamb for Jove, th' inviolable king.¹

And, in another passage, he says—

A splendid scene! Then Agamemnon rose;
The bear Talthybius held; the Grecian lord
Drew the broad cutlass, sheath'd beside his sword.

80. And in the first book of the History of Attica, Clidemus says, that there was a tribe of cooks, who were entitled to public honours; and that it was their business to see that the sacrifices were performed with due regularity. And it is no violation of probability in Athenion, in his Samothracians, as Juba says, when he introduces a cook arguing philosophically about the nature of things and men, and saying—

- A. Dost thou not know that the cook's art contributes
More than all others to true piety?
B. Is it indeed so useful? A. Troth it is,
You ignorant barbarian: it releases
Men from a brutal and perfidious life,
And cannibal devouring of each other,
And leads us to some order; teaching us
The regular decorum of the life
Which now we practise. B. How is that? A. Just listen.
Once men indulged in wicked cannibal habits,
And numerous other vices; when a man
Of better genius arose, who first
Sacrificed victims, and did roast their flesh;
And, as the meat surpass'd the flesh of man,
They then ate men no longer, but did slay
The herds and flocks, and roasted them and ate them.
And when they once had got experience
Of this most dainty pleasure, they increased
In their devotion to the cook's employment;

¹ Homer, Iliad, iii. 116.

² Homer, Iliad, xix. 250.

So that e'en now, remembering former days,
 They roast the entrails of their victims all
 Unto the gods, and put no salt thereon,
 For at the first beginning they knew not
 The use of salt as seasoning; but now
 They have found out its virtue, so they use it
 At their own meals, but in their holy offerings
 They keep their ancient customs; such as were
 At first the origin of safety to us:
 That love of art, and various seasoning,
 Which carries to perfection the cook's skill.

B. Why here we have a new Palæphatus.

A. And after this, as time advanced, a paunch,
 A well-stuff'd paunch was introduced

Then they wrapp'd up a fish, and quite conceal'd it
 In herbs, and costly sauce, and groats, and honey;
 And as, persuaded by these dainty joys
 Which now I mention, every one gave up
 His practice vile of feeding on dead men,
 Men now began to live in company,
 Gathering in crowds; cities were built and settled;
 All owing, as I said before, to cooks.

B. Hail, friend! you are well suited to my master.

A. We cooks are now beginning our grand rites;
 We're sacrificing, and libations offering,
 Because the gods are most attentive to us,
 Pleased that we have found out so many things,
 Tending to make men live in peace and happiness.

B. Well, say no more about your piety—

A. I beg your pardon— *B.* But come, eat with me,
 And dress with skill whate'er is in the house.

81. And Alexis, in his *Caldron*, shows plainly that cookery is an art practised by free-born men; for a cook is represented in that play as a citizen of no mean reputation; and those who have written cookery books, such as Heraclides and Glaucus the Locrian, say that the art of cookery is one in which it is not even every free-born man who can become eminent. And the younger Cratinus, in his play called the *Giants*, extols this art highly, saying—

A. Consider, now, how sweet the earth doth smell,
 How fragrantly the smoke ascends to heaven:
 There lives, I fancy, here within this cave
 Some perfume-seller, or Sicilian cook.

B. The scent of both is equally delicious.

And Antiphanes, in his *Slave hard to Sell*, praises the Sicilian cooks, and says—

And at the feast, delicious cakes,
 Well scason'd by Sicilian art.

And Menander, in his Spectre, says—

Do ye applaud,
If the meat's dress'd with rich and varied skill.

But Posidippus, in his Man recovering his Sight, says—

I, having had one cook, have thoroughly learnt
All the bad tricks of cooks, while they compete
With one another in their trade. One said
His rival had no nose to judge of soup
With critical taste; that other had
A vicious palate; while a third could never
(If you'd believe the rest) restrain his appetite,
Without devouring half the meat he dress'd.
This one loved salt too much, and that one vinegar;
One burnt his meat; one gorged; one could not stand
The smoke; a sixth could never hear the fire.
At last they came to blows; and one of them,
Shunning the sword, fell straight into the fire.

And Antiphanes, in his Philotis, displaying the cleverness of the cooks, says—

A. Is not this, then, an owl? B. Aye, such as I
Say should be dress'd in brine. A. Well; and this pike?
B. Why roast him whole. A. This shark? B. Boil him in sauce.
A. This eel? B. Take salt, and marjoram, and water.
A. This conger? B. The same sauce will do for him.
A. This ray? B. Strew him with herbs. A. Here is a slice
Of tunny. B. Roast it. A. And some venison. B. Roast it.
A. Then here's a lot more meat. B. Boil all the rest.
A. Here's a spleen. B. Stuff it. A. And a nestis. B. Bah!
This man will kill me.

And Baton, in his Benefactors, gives a catalogue of celebrated cooks and confectioners, thus—

A. Well, O Sihynna, we ne'er sleep at nights,
Nor waste our time in laziness: our lamp
Is always burning; in our hands a book;
And long we meditate on what is left us
By— B. Whom? A. By that great Actides of Chios,
Or Tyndaricus, that pride of Sicyon,
Or e'en by Zopyrinus. B. Find yon anything?
A. Aye, most important things. B. But what? The dead . . .

82. And such a food now is the *μύμα*, which I, my friends, am bringing you; concerning which Artemidorus, the pupil of Aristophanes, speaks in his Dictionary of Cookery, saying that it is prepared with meat and blood, with the addition also of a great deal of seasoning. And Epænetus, in his treatise on Cookery, speaks as follows:—"One must make *μύμα* of every kind of animal and bird, cutting up the tender parts of the meat into small pieces, and the bowels and

entrails, and pounding the blood, and seasoning it with vinegar, and roasted cheese, and assafoetida, and cummin-seed, and thyme (both green and dry), and savory, and coriander-seed (both green and dry), and leeks, and onions (cleaned and toasted), and poppy-seed, and grapes, and honey, and the pips of an unripe pomegranate. You may also make this *μύμα* of fish."

83. And when this man had thus hammered on not only this dish but our ears also, another slave came in, bringing in a dish called *ματτήη*. And when a discussion arose about this, and when Ulpian had quoted a statement out of the Dictionary of Cookery by the before-mentioned Artemidorus relating to it, Æmilianus said that a book had been published by Dorotheus of Ascalon, entitled, On Antiphanes, and on the dish called Mattya by the Poets of the New Comedy, which he says is a Thessalian invention, and that it became naturalized at Athens during the supremacy of the Macedonians. And the Thessalians are admitted to be the most extravagant of all the Greeks in their manner of dressing and living; and this was the reason why they brought the Persians down upon the Greeks, because they were desirous to imitate their luxury and extravagance. And Cratinus speaks of their extravagant habits in his treatise on the Thessalian Constitution. But the dish was called *ματτήη* (as Apollodorus the Athenian affirms in the first book of his treatise on Etymologies), from the verb *μασάομαι* (to eat); as also are the words *μαστιχή* (mastich) and *μάζα* (barley-cake). But our own opinion is that the word is derived from *μάττω*, and that this is the verb from which *μάζα* itself is derived, and also the cheese-pudding called by the Cyprians *μαγίς*; and from this, too, comes the verb *ὑπερμαζάω*, meaning to be extravagantly luxurious. Originally they used to call this common ordinary food made of barley-meal *μάζα*, and preparing it they called *μάττω*. And afterwards, varying the necessary food in a luxurious and superfluous manner, they derived a word with a slight change from the form *μάζα*, and called every very costly kind of dish *ματτήη*; and preparing such dishes they called *ματτνάζω*, whether it were fish, or poultry, or herbs, or beasts, or sweet-meats. And this is plain from the testimony of Alexis, quoted by Artemidorus; for Alexis, wishing to show the great luxuriousness of the way in which this dish was prepared, added the verb *λέπομαι*. And the whole extract runs thus, being

out of a corrected edition of a play which is entitled Demetrius :—

Take, then, this meat which thus is sent to you ;
Dress it, and feast, and drink the cheerful healths,
λέπεσθε, ματτιάζετε.

But the Athenians use the verb λέπομαι for wanton and unseemly indulgence of the sensual appetites.

84. And Artemidorus, in his Dictionary of Cookery, explains ματτύη as a common name for all kinds of costly seasonings ; writing thus—"There is also a ματτύης (he uses the word in the masculine gender) made of birds. Let the bird be killed by thrusting a knife into the head at the mouth ; then let it be kept till the next day, like a partridge. And if you choose, you can leave it as it is, the wings on and with its body plucked." Then, having explained the way in which it is to be seasoned and boiled, he proceeds to say—"Boil a fat hen of the common poultry kind, and some young cocks just beginning to crow, if you wish to make a dish fit to be eaten with your wine. Then taking some vegetables, put them in a dish, and place upon them some of the meat of the fowl, and serve it up. But in summer, instead of vinegar, put some unripe grapes into the sauce, just as they are picked from the vine ; and when it is all boiled, then take it out before the stones fall from the grapes, and shred in some vegetables. And this is the most delicious ματτύης that there is."

Now, that ματτύη, or ματτύης, really is a common name for all costly dishes is plain ; and that the same name was also given to a banquet composed of dishes of this sort, we gather from what Philemon says in his Man carried off :—

Put now a guard on me, while naked, and
Amid my cups the ματτύης shall delight me.

And in his Homicide he says—

Let some one pour us now some wine to drink,
And make some ματτύη quick.

But Alexis, in his Pyraunus, has used the word in an obscure sense :—

But when I found them all immersed in business,
I cried,—Will no one give us now a ματτύη?

as if he meant a feast here, though you might fairly refer the word merely to a single dish. Now Machon the Sicyonian is one of the comic poets who were contemporaries of Apollodorus of Carystus, but he did not exhibit his comedies at

Athens, but in Alexandria ; and he was an excellent poet, if ever there was one, next to those seven¹ of the first class. On which account, Aristophanes the grammarian, when he was a very young man, was very anxious to be much with him. And he wrote the following lines in his play entitled Ignorance :—

There's nothing that I'm fonder of than *ματτίη*;
But whether 'twas the Macedonians
Who first did teach it us, or all the gods,
I know not ; but it must have been a person
Of most exalted genius.

85. And that it used to be served up after all the rest of the banquet was over, is plainly stated by Nicostratus, in his *Man expelled*. And it is a cook who is relating how beautiful and well arranged the banquet was which he prepared ; and having first of all related what the dinner and supper were composed of, and then mentioning the third meal, proceeds to say—

Well done, my men,—extremely well ! but now
I will arrange the rest, and then the *ματτίη* ;
So that I think the man himself will never
Find fault with us again.

And in his *Cook* he says—

Thrium and candylus he never saw,
Or any of the things which make a *ματτίη*.

And some one else says—

They brought, instead of a *ματτίη*, some paunch,
And tender pettitoes, and tripe, perhaps.

But Dionysius, in his *Man shot at with Javelins* (and it is a cook who is represented speaking), says—

So that sometimes, when I a *ματτίη*
Was making for them, in haste would bring
(More haste worse speed) ²

Philemon, also, in his *Poor Woman*—

When one can lay aside one's load, all day
Making and serving out rich *μάττιναι*.

But Molpis the Lacedæmonian says that what the Spartans call *ἐπαίκλεια*, that is to say, the second course, which is served up when the main part of the supper is over, is called

¹ Who these seven first-class authors were, whether tragedians or comic poets, or both, or whether there was one selection of tragie and another of comic poets, each classed as a sort of "Plcias Ptolemæi Philadelphi ætate nobilitata," is quite uncertain.

² This passage is abandoned as corrupt by Schweighauser.

μάτται by other tribes of Greece. And Menippus the Cynic, in his book called *Arcesilaus*, writes thus:—"There was a drinking party formed by a certain number of revellers, and a Lacedæmonian woman ordered the *ματτή* to be served up; and immediately some little partridges were brought in, and some roasted geese, and some delicious cheesecakes."

But such a course as this the Athenians used to call *ἐπιδόρπισμα*, and the Dorians *ἐπάϊκλον*; but most of the Greeks called it *τὰ ἐπίδειπνα*.

And when all this discussion about the *ματτή* was over, they thought it time to depart; for it was already evening. And so we parted.

BOOK XV.

1. E'EN should the Phrygian God enrich my tongue
With honey'd eloquence, such as erst did fall
From Nestor's or Antenor's lips,¹

as the all-accomplished Euripides says, my good Timocrates—

I never should be able

to recapitulate to you the numerous things which were said in those most admirable banquets, on account of the varied nature of the topics introduced, and the novel mode in which they were continually treated. For there were frequent discussions about the order in which the dishes were served up, and about the things which are done after the chief part of the supper is over, such as I can hardly recollect; and some one of the guests quoted the following iambics from The Lacedæmonians of Plato—

Now nearly all the men have done their supper;
'Tis well.—Why don't you run and clear the tables?
But I will go and straight some water get
For the guests' hands; and have the floor well swept;
And then, when I have offer'd due libations,
I'll introduce the cottabus. This girl
Ought now to have her flutes all well prepared,
Ready to play them. Quick now, slave, and bring
Egyptian ointment, extract of lilies too,

¹ This is one of the fragments of unknown plays of Euripides.

And sprinkle it around ; and I myself
 Will bring a garland to each guest, and give it ;
 Let some one mix the wine.—Lo ! now it's mix'd
 Put in the frankincense, and say aloud,
 " Now the libation is perform'd." ¹ The guests
 Have deeply drunk already ; and the scolium
 Is sung ; the cottabus, that merry sport,
 Is taken out of doors : a female slave
 Plays on the flute a cheerful strain, well pleasing
 To the delighted guests ; another strikes
 The clear triangle, and, with well-tuned voice,
 Accompanies it with an Ionian song.

2. And after this quotation there arose, I think, a discussion about the cottabus and cottabus-players. Now by the term ἀποκοτταβίζοντες, one of the physicians who were present thought those people were meant, who, after the bath, for the sake of purging their stomach, drink a full draught of wine and then throw it up again ; and he said that this was not an ancient custom, and that he was not aware of any ancient author who had alluded to this mode of purging. On which account Erasistratus of Julia, in his treatise on Universal Medicine, reproves those who act in this way, pointing out that it is a practice very injurious to the eyes, and having a very astringent effect on the stomach. And Ulpian addressed him thus—

Arise, Machaon, great Charoneus calls.²

For it was wittily said by one of our companions, that if there were no physicians there would be nothing more stupid than grammarians. For who is there of us who does not know that this kind of ἀποκοτταβισμός was not that of the ancients ? unless you think that the cottabus-players of Ameipsias vomited. Since, then, you are ignorant of what this is which is the subject of our present discussion, learn from me, in the first place, that the cottabus is a sport of Sicilian invention, the Sicilians having been the original contrivers of it, as Critias the son of Callæschrus tells us in his Elegies, where he says—

The cottabus comes from Sicilian lands,
 And a glorious invention I think it,
 Where we put up a target to shoot at with drops
 From our wine-cup whenever we drink it.

And Dicæarchus the Messenian, the pupil of Aristotle, in his

¹ The original text here is very corrupt, and the meaning uncertain.

² This is parodied from Homer, Iliad, iv. 204,—

Ὀρσ', Ἀσκληπιάδῃ, καλέει κρείων Ἀγαμέμνων.

treatise on Alcæus, says that the word *λαπάγη* is also a Sicilian noun. But *λαπάγη* means the drops which are left in the bottom after the cup is drained, and which the players used to throw with inverted hand into the *κότταβειον*. But Clitar- chus, in his treatise on Words, says that the Thessalians and Rhodians both call the *κότταβος* itself, or splash made by the cups, *λαπάγη*.

3. The prize also which was proposed for those who gained the victory in drinking was called *κότταβος*, as Euripides shows us in his *Ceneus*, where he says—

And then with many a dart of Bacchus' juice,
They struck the old man's head. And I was set
To crown the victor with deserved reward,
And give the cottabus to such.

The vessel, too, into which they threw the drops was also called *κότταβος*, as Cratinus shows in his *Nemesis*. But Plato the comic poet, in his *Jupiter Ill-treated*, makes out that the cottabus was a sort of drunken game, in which those who were defeated yielded up their tools¹ to the victor. And these are his words—

A. I wish you all to play at cottabus
While I am here preparing you your supper.

Bring, too, some balls to play with, quick,—some balls,
And draw some water, and bring round some cups.

B. Now let us play for kisses.² A. No; such games
I never suffer
I challenge you all to play the cottabus,
And for the prizes, here are these new slippers
Which she doth wear, and this your cotylus.
B. A mighty game! This is a greater contest
Than e'en the Isthmian festival can furnish.

4. There was a kind of cottabus also which they used to call *κάτακτος*, that is, when lamps are lifted up and then let down again. Eubulus, in his *Bellerophon*, says—

Who now will take hold of my leg below?
For I am lifted up like a *κότταβειον*.

And Antiphanes, in his *Birthday of Venus*, says—

A. This now is what I mean; don't you perceive
This lamp's the cottabus: attend awhile;
The eggs, and sweetmeats, and confectionery
Are the prize of victory. B. Sure you will play

¹ Casaubon says these tools (*σκευάρια*) were the *κρηπίδες* (boots) and *κότυλος* (small cup) mentioned in the following iambics.

² This line, and one or two others in this fragment, are hopelessly corrupt.

For a most laughable prize. How shall you do?

- A. I then will show you how: whoever throws
The cottabus direct against the scale (πλάστιγξ),
So as to make it fall— B. What scale? Do you
Mean this small dish which here is placed above?
A. That is the scale—he is the conqueror.
B. How shall a man know this? A. Why, if he throw
So as to reach it barely, it will fall
Upon the manes,¹ and there'll be great noise.
B. Does manes, then, watch o'er the cottabus,
As if he were a slave?

And in a subsequent passage he says—

- B. Just take the cup and show me how 'tis done.
A. Now bend your fingers like a flute-player,
Pour in a little wine, and not too much,
Then throw it. B. How? A. Look here; throw it like this.
B. O mighty Neptune, what a height he throws it!
A. Now do the same. B. Not even with a sling
Could I throw such a distance. A. Well, but learn.

5. For a man must curve his hand excessively before he can throw the cottabus elegantly, as Dicæarchus says; and Plato intimates as much in his *Jupiter Ill-treated*, where some one calls out to Hercules not to hold his hand too stiff, when he is going to play the cottabus. They also called the very act of throwing the cottabus ἀπ' ἀγκύλης, because they curved (ἀπαγκυλώω) the right hand in throwing it. Though some say that ἀγκύλη, in this phrase, means a kind of cup. And Bacchylides, in his *Love Poems*, says—

And when she throws ἀπ' ἀγκύλης,
Displaying to the youths her snow-white arm.

And Æschylus, in his *Bone Gatherers*, speaks of ἀγκυλητοὶ κότταβοι, saying—

Eurymachus, and no one else, did heap
No slighter insults, undeserved, upon me:
For my head always was his mark at which
To throw his cottabus ²

Now, that he who succeeded in throwing the cottabus properly received a prize, Antiphanes has shown us in a passage already quoted. And the prize consisted of eggs, sweetmeats, and confectionery. And Cephisodorus, in his *Trophonius*,

¹ The manes was a small brazen figure.

² The text here is corrupt, and is printed by Schweighauser—

Τοῦ δ' ἀγκυλητοῦ κόσσαβός ἐστι σκοπὸς
Ἐκτεμένων ἡβώσα χεῖρ ἀφίετο,

which is wholly unintelligible; but Schweighauser gives an emended reading, which is that translated above.

and Callias or Diocles, in the Cyclopes, (whichever of the two is the author,) and Eupolis, and Hermippus, in his Iambics, prove the same thing.

Now what is called the *κατακτός* cottabus was something of this kind. There is a high lamp, having on it what is called the Manes, on which the dish, when thrown down, ought to fall; and from thence it falls into the platter which lies below, and which is struck by the cottabus. And there was room for very great dexterity in throwing the cottabus. And Nicochares speaks of the Manes in his Lacedæmonians.

6. There is also another way of playing this game with a platter. This platter is filled with water, and in it there are floating some empty saucers, at which the players throw their drops out of their cups, and endeavour to sink them. And he who has succeeded in sinking the greatest number gains the victory. Ameipsias, in his play entitled *The Men playing at the Cottabus or Mania*, says—

Bring here the cruets and the cups at once,
The foot-pan, too, but first pour in some water.

And Cratinus, in his *Nemesis*, says—

Now in the cottabus I challenge you,
(As is my country's mode,) to aim your blows
At the empty cruets; and he who sinks the most
Shall, in my judgment, bear the palm of victory.

And Aristophanes, in his *Feasters*, says—

I mean to erect a brazen figure,
That is, a cottabeum, and myrtle-berries.

And Hermippus, in his *Fates*, says—

Now soft cloaks are thrown away,
Every one clasps on his breastplate,
And binds his greaves around his legs,
No one for snow-white slippers cares;
Now you may see the cottabus staff
Thrown carelessly among the chaff;
The manes hears no falling drops;
And you the *πλάστιγγ* sad may see
Thrown on the dunghill at the garden door.

And Achæus, in his *Linus*, speaking of the Satyrs, says—

Throwing, and dropping, breaking, too, and naming (*λέγοντες*),
O Hercules, the well-thrown drop of wine!

And the poet uses *λέγοντες* here, because they used to utter the names of their sweethearts as they threw the cottabi on the saucers. On which account Sophocles, in his *Inachus*, called the drops which were thrown, sacred to Venus—

The golden-colour'd drop of Venus
Descends on all the houses.

And Euripides, in his Pleisthenes, says—

And the loud noise o' the frequent cottabus
Awakens melodies akin to Venus
In every house.

And Callimachus says—

Many hard drinkers, lovers of Acontins,
Throw on the ground the wine-drops (*λαράγας*) from their cups.

7. There was also another kind of way of playing at the cottabus, in the feasts which lasted all night, which is mentioned by Callippus in his Festival lasting all Night, where he says—

And he who keeps awake all night shall have
A cheesecake for his prize of victory,
And kiss whoe'er he pleases of the girls
Who are at hand.

There were also sweetmeats at these nocturnal festivals, in which the men continued awake an extraordinary time dancing. And these sweetmeats used to be called at that time *χαρίσιοι*, from the joy (*χαρά*) of those who received them. And Eubulus, in his Ancylicon, mentions them, speaking as follows—

For he has long been cooking prizes for
The victors in the cottabus.

And presently afterwards he says—

I then sprang out to cook the *χαρίσος*.

But that kisses were also given as the prize Eubulus tells us in a subsequent passage—

Come now, ye women, come and dance all night,
This is the tenth day since my son was born;
And I will give three fillets for the prize,
And five fine apples, and nine kisses too.

But that the cottabus was a sport to which the Sicilians were greatly addicted, is plain from the fact that they had rooms built adapted to the game; which Dicæarchus, in his treatise on Alcæus, states to have been the case. So that it was not without reason that Callimachus affixed the epithet of Sicilian to *λάταξ*. And Dionysius, who was surnamed the Brazen, mentions both the *λάταγες* and the *κότταβοι* in his Elegies, where he says—

Here we, unhappy in our loves, establish
This third addition to the games of Bacchus,

That the glad cottabus shall now be play'd
 In honour of you, a most noble quintain—
 All you who here are present twine your hands,
 Holding the ball-shaped portion of your cups,
 And, ere you let it go, let your eyes scan
 The heaven that bends above you; watching well
 How great a space your λέπαιες may cover.

8. After this, Ulpian demanded a larger goblet to drink out of, queting these lines out of the same collection of Elegies—

Pouring forth hymns to you and me propitious,
 Let us now send your ancient friend from far,
 With the swift rowing of our tongues and praises,
 To lofty glory while this banquet lasts;
 And the quick genius of Phæacian eloquence
 Commands the Muses' crew to man the benches.

For let us be guided by the younger Cratinus, who says in his Omphale—

It suits a happy man to stay at home
 And drink, let others wars and labours love.

In answer to whom Cynulcus, who was always ready for a tilt at the Syrian, and who never let the quarrel drop which he had against him, now that there was a sort of tumult in the party, said—What is this chorus of Syrbenians?¹ And I myself also recollect some lines of this poetry, which I will quote, that Ulpian may not give himself airs as being the only one who was able to extract anything about the cottabus out of these old stores of the Homeridæ—

Come now and hear this my auspicious message,
 And end the quarrels which your cups engender;
 Turn your attention to these words of mine,
 And learn these lessons

which have a clear reference to the present discussion. For I see the servants now bringing us garlands and perfumes. Why now are those who are crowned said to be in love when their crowns are broken? For when I was a boy, and when I used to read the Epigrams of Callimachus, in which this is one of the topics dilated on, I was anxious to understand this point. For the poet of Cyrene says—

And all the roses, when the leaves fell off
 From the man's garlands, on the ground were thrown.

So now it is your business, you most accomplished man, to explain this difficulty which has occupied me these thousand

¹ See below, c. 54.

years, O Democritus, and to tell me why lovers crown the doors of their mistresses.

9. And Democritus replied—But that I may quote some of the verses of this Brazen poet and orator Dionysius, (and he was called Brazen because he advised the Athenians to adopt a brazen coinage; and Callimachus mentions the oration in his list of Oratorical Performances,) I myself will cite some lines out of his Elegies. And do you, O Theodorus, for this is your proper name—

Receive these first-fruits of my poetry,
Given you as a pledge; and as an omen
Of happy fortune I send first to you
This offering of the Graces, deeply studied,—
Take it, requiting me with tuneful verse,
Fit ornament of feasts, and emblem of your happiness.

You ask, then, why, if the garlands of men who have been crowned are pulled to pieces, they are said to be in love. "Is it, since love takes away the strict regularity of manners in the case of lovers, that on this account they think the loss of a conspicuous ornament, a sort of beacon (as Clearchus says, in the first book of his Art of Love) and signal, that they to whom this has happened have lost the strict decorum of their manners? Or do men interpret this circumstance also by divination, as they do many other things? For the ornament of a crown, as there is nothing lasting in it, is a sort of emblem of a passion which does not endure, but assumes a specious appearance for a while: and such a passion is love. For no people are more careful to study appearance than those who are in love. Unless, perhaps, nature, as a sort of god, administering everything with justice and equity, thinks that lovers ought not to be crowned till they have subdued their love; that is to say, till, having prevailed upon the object of their love, they are released from their desire. And accordingly, the loss of their crown we make the token of their being still occupied in the fields of love. Or perhaps Love himself, not permitting any one to be crowned in opposition to, or to be proclaimed as victor over himself, takes their crowns from these men, and gives the perception of this to others, indicating that these men are subdued by him: on which account all the rest say that these men are in love. Or is it because that cannot be loosed which has never been bound, but love is the chain of

some who wear crowns, (for no one else who is bound is more anxious about being crowned than a lover,) that men consider that the loosing of the garland is a sign of love, and therefore say that these men are in love? Or is it because very often lovers, when they have been crowned, often out of agitation as it should seem, allow their crowns to fall to pieces, and so we argue backwards, and attribute this passion to all whom we see in this predicament; thinking that their crown never would have come to pieces, if they had not been in love? Or is it because these loosings happen only in the case of men bound or men in love; and so, men thinking that the loosing of the garland is the loosing also of those who are bound, consider that such men are in love? For those in love are bound, unless you would rather say that, because those who are in love are crowned with love, therefore their crown is not of a lasting kind; for it is difficult to put a small and ordinary kind of crown on a large and divine one. Men also crown the doors of the houses of the objects of their love, either with a view to do them honour, as they adorn with crowns the vestibule of some god to do him honour: or perhaps the offering of the crowns is made, not to the beloved objects, but to the god Love. For thinking the beloved object the statue, as it were, of Love, and his house the temple of Love, they, under this idea, adorn with crowns the vestibules of those whom they love. And for the same reason some people even sacrifice at the doors of those whom they love. Or shall we rather say that people who fancy that they are deprived, or who really have been deprived of the ornament of their soul, consecrate to those who have deprived them of it, the ornament also of their body, being bewildered by their passion, and despoiling themselves in order to do so? And every one who is in love does this when the object of his love is present, but when he is not present, then he makes this offering in the public roads. On which account Lycophronides has represented that goatherd in love, as saying—

I consecrate this rose to you,
A beautiful idea;
This cap, and eke these sandals too,
And this good hunting-spear:
For now my mind is gone astray,
Wandering another way,
Towards that girl of lovely face,
Favourite of ev'ry Grace."

10. Moreover, that most divine writer Plato, in the seventh book of his *Laws*, proposes a problem having reference to crowns, which it is worth while to solve; and these are the words of the philosopher:—"Let there be distributions of apples and crowns to a greater and a lesser number of people, in such a way that the numbers shall always be equal." These are the words of Plato. But what he means is something of this sort. He wishes to find one number of such a nature that, if divided among all who come in to the very last, it shall give an equal number of apples or crowns to every one. I say, then, that the number sixty will fulfil these conditions of equality in the case of six fellow-feasters; for I am aware that at the beginning we said that a supper party ought not to consist of more than five. But we are as numerous as the sand of the sea. Accordingly the number sixty, when the party is completed to the number of six guests, will begin to be divided in this manner. The first man came into the banqueting room, and received sixty garlands. He gives to the second who comes in half of them; and then each of them have thirty. Then when a third comes in they divide the whole sixty, so that each of them may have twenty. Again, they divide them again in like manner at the entrance of a fourth guest, so that each has fifteen; and when a fifth comes in they all have twelve a-piece. And when the sixth guest arrives, they divide them again, and each individual has ten. And in this way the equal division of the garlands is accomplished.

11. When Democritus had said this, Ulpian, looking towards Cynulcus, said—

To what a great philosopher has Fate
Now join'd me here!

As Theognetus the comic poet says, in his *Apparition*,—

You wretched man, you've learnt left-handed letters,
Your reading has perverted your whole life;
Philosophising thus with earth and heaven,
Though neither care a bit for all your speeches.

For where was it that you got that idea of the Chorus of the Syrbenians? What author worth speaking of mentions that musical chorus? And he replied:—My good friend, I will not teach you, unless I first receive adequate pay from you; for I do not read to pick out all the thorns out of my books as you do, but I select only what is most useful and best worth

hearing. And at this Ulpian got indignant, and roared out these lines out of the Suspicion of Alexis—

These things are shameful, e'en to the Triballi;
Where they do say a man who sacrifices,
Displays the feast to the invited guests,
And then next day, when they are hungry all,
Sells them what he'd invited them to see.

And the same iambics occur in the Sleep of Antiphanes. And Cynulcus said:—Since there have already been discussions about garlands, tell us, my good Ulpian, what is the meaning of the expression, "The garland of Naucratis," in the beautiful poet Anacreon. For that sweet minstrel says—

And each man three garlands had:
Two of roses fairly twined,
And the third a Naucratis.

And why also does the same poet represent some people as crowned with osiers? for in the second book of his Odes, he says—

But now full twice five months are gone
Since kind Megisthes wore a crown
Of pliant osier, drinking wine
Whose colour did like rubies shine.

For to suppose that these crowns were really made of osiers is absurd, for the osier is fit only for plaiting and binding. So now tell us about these things, my friend, for they are worth understanding correctly, and do not keep us quibbling about words.

12. But as he made no reply, and pretended to be considering the matter, Democritus said:—Aristarchus the grammarian, my friend, when interpreting this passage, said that the ancients used to wear crowns of willow. But Tenarus says that the willow or osier is the rustics' crown. And other interpreters have said many irrelevant things on the subject. But I, having met with a book of Menodotus of Samos, which is entitled, A Record of the things worth noting at Samos, found there what I was looking for; for he says that "Admete, the wife of Eurystheus, after she had fled from Argos, came to Samos, and there, when a vision of Juno had appeared to her, she wishing to give the goddess a reward because she had arrived in Samos from her own home in safety, undertook the care of the temple, which exists even to this day, and which had been originally built by the Leleges and the Nymphs. But the Argives hearing

of this, and being indignant at it, persuaded the Tyrrhenians by a promise of money, to employ piratical force and to carry off the statue,—the Argives believing that if this were done Admete would be treated with every possible severity by the inhabitants of Samos. Accordingly the Tyrrhenians came to the port of Juno, and having disembarked, immediately applied themselves to the performance of their undertaking. And as the temple was at that time without any doors, they quickly carried off the statue, and bore it down to the seaside, and put it on board their vessel. And when they had loosed their cables and weighed anchor, they rowed as fast as they could, but were unable to make any progress. And then, thinking that this was owing to divine interposition, they took the statue out of the ship again and put it on the shore; and having made some sacrificial cakes, and offered them to it, they departed in great fear. But when, the first thing in the morning, Admete gave notice that the statue had disappeared, and a search was made for it, those who were seeking it found it on the shore. And they, like Carian barbarians, as they were, thinking that the statue had run away of its own accord, bound it to a fence made of osiers, and took all the longest branches on each side and twined them round the body of the statue, so as to envelop it all round. But Admete released the statue from these bonds, and purified it, and placed it again on its pedestal, as it had stood before. And on this account once every year, since that time, the statue is carried down to the shore and hidden, and cakes are offered to it: and the festival is called *Tovèds*, because it happened that the statue was bound tightly (*συντόνως*) by those who made the first search for it.

13. “But they relate that about that time the Carians, being overwhelmed with superstitious fears, came to the oracle of the god at Hybla, and consulted him with reference to these occurrences; and that Apollo told them that they must give a voluntary satisfaction to the god of their own accord, to escape a more serious calamity,—such as in former times Jupiter had inflicted upon Prometheus, because of his theft of the fire, after he had released him from a most terrible captivity. And as he was inclined to give a satisfaction which should not cause him severe pain, this was what the god

imposed upon him. And from this circumstance the use of this kind of crown which had been shown to Prometheus got common among the rest of mankind who had been benefited by him by his gift of fire: on which account the god enjoined the Carians also to adopt a similar custom,—to use osiers as a garland, and bind their heads with the branches with which they themselves had bound the goddess. And he ordered them also to abandon the use of every other kind of garland except that made of the bay-tree: and that tree he said he gave as a gift to those alone who are employed in the service of the goddess. And he told them that, if they obeyed the injunctions given them by the oracle, and if in their banquets they paid the goddess the satisfaction to which she was entitled, they should be protected from injury: on which account the Carians, wishing to obey the commands laid on them by the oracle, abolished the use of those garlands which they had previously been accustomed to wear, but permitted all those who were employed in the service of the goddess still to wear the garland of bay-tree, which remains in use even to this day.

14. "Nicænetus also, the epic poet, appears to make some allusion to the fashion of wearing garlands of osier in his Epigrams. And this poet was a native of Samos, and a man who in numberless passages shows his fondness for mentioning points connected with the history of his country. And these are his words:—

I am not oft, O Philotherus, fond
Of feasting in the city, but prefer
The country, where the open breeze of zephyr
Freshens my heart; a simple bed
Beneath my body is enough for me,
Made of the branches of the native willow (*πρόμαλος*),
And osier (*λύγος*), ancient garland of the Carians,—
But let good wine be brought, and the sweet lyre,
Chief ornament of the Pierian sisters,
That we may drink our fill, and sing the praise
Of the all-glorious bride of mighty Jove,
The great protecting queen of this our isle.

But in the selines Nicænetus speaks ambiguously, for it is not quite plain whether he means that the osier is to make his bed or his garland; though afterwards, when he calls it the ancient garland of the Carians, he alludes clearly enough to what we are now discussing. And this use of osiers to

make into garlands, lasted in that island down to the time of Polycrates, as we may conjecture. At all events Anacreon says—

But now full twice five months are gone
 Since kind Megisthes wore a crown
 Of pliant osier, drinking wine
 Whose colour did like rubies shine."

15. And the Gods know that I first found all this out in the beautiful city of Alexandria, having got possession of the treatise of Menodotus, in which I showed to many people the passage in Anacreon which is the subject of discussion. But Hephæstion, who is always charging every one else with thefts, took this solution of mine, and claimed it as his own, and published an essay, to which he gave this title, "Concerning the Osier Garland mentioned by Anacreon." And a copy of this essay we lately found at Rome in the possession of the antiquary Demetrius. And this compiler Hephæstion behaved in the same way to our excellent friend Adrantus. For after he had published a treatise in five books, Concerning those Matters in Theophrastus in his books on Manners, which are open to any Dispute, either as to their Facts, or the Style in which they are mentioned; and had added a sixth book Concerning the Disputable Points in the Nicomachean Ethics of Aristotle; and in these books had entered into a long dissertation on the mention of Plexippus by Antipho the tragic poet, and had also said a good deal about Antipho himself; Hephæstion, I say, appropriated all these books to himself, and wrote another book, Concerning the Mention of Antipho in the Memorabilia of Xenophon, not having added a single discovery or original observation of his own, any more than he had in the discussion on the Osier Garland. For the only thing he said that was new, was that Phylarchus, in the seventh book of his Histories, mentioned this story about the osier, and knew nothing of the passage of Nicænetus, nor of that of Anacreon; and he showed that he differed in some respects from the account that had been given by Menodotus.

But one may explain this fact of the osier garlands more simply, by saying that Megisthes wore a garland of osier because there was a great quantity of those trees in the place where he was feasting; and therefore he used it to bind his

temples. For the Lacedæmonians at the festival of the Promachia, wear garlands of reeds, as Sosibius tells us in his treatise on the Sacrificial Festivals at Lacedæmon, where he writes thus: "On this festival the natives of the country all wear garlands of reeds, or tiaras, but the boys who have been brought up in the public school follow without any garland at all."

16. But Aristotle, in the second book of his treatise on Love Affairs, and Ariston the Peripatetic, who was a native of Ceos, in the second book of his Amatory Resemblances, say that "The ancients, on account of the headaches which were produced by their wine-drinking, adopted the practice of wearing garlands made of anything which came to hand, as the binding the head tight appeared to be of service to them. But men in later times added also some ornaments to their temples, which had a kind of reference to their employment of drinking, and so they invented garlands in the present fashion. But it is more reasonable to suppose that it was because the head is the seat of all sensation that men wore crowns upon it, than that they did so because it was desirable to have their temples shaded and bound as a remedy against the headaches produced by wine."

They also wore garlands over their foreheads, as the sweet Anacreon says—

And placing on our brows fresh parsley crowns,
Let's honour Bacchus with a jovial feast.

They also wore garlands on their breasts, and anointed them with perfume, because that is the seat of the heart. And they call the garlands which they put round their necks *ὑποθυμιάδες*, as Alcæus does in these lines—

Let every one twine round his neck
Wreathed *ὑποθυμιάδες* of anise.

And Sappho says—

And wreathed *ὑποθυμιάδες*
In numbers round their tender throats.

And Anacreon says—

They placed upon their bosoms lotus flowers
Entwined in fragrant *ὑποθυμιάδες*.

Æschylus also, in his Prometheus Unbound, says distinctly—

And therefore we, in honour of Prometheus,
Place garlands on our heads, a poor atonement
For the sad chains with which his limbs were bound.

And again, in the play entitled the Sphinx, he says—

Give the stranger a *στέφανος* (garland), the ancient *στέφος*,—
This is the best of chains, as we may judge
From great Prometheus.

But Sappho gives a more simple reason for our wearing garlands, speaking as follows—

But place those garlands on thy lovely hair,
Twining the tender sprouts of anise green
With skilful hand; for offerings of flowers
Are pleasing to the gods, who hate all those
Who come before them with uncrown'd heads.

In which lines she enjoins all who offer sacrifice to wear garlands on their heads, as they are beautiful things, and acceptable to the Gods. Aristotle also, in his Banquet, says, "We never offer any mutilated gift to the Gods, but only such as are perfect and entire; and what is full is entire, and crowning anything indicates filling it in some sort. So Homer says—

The slaves the goblets crown'd with rosy wine; ¹

And in another place he says—

But God plain forms with eloquence does crown. ²

That is to say, eloquence in speaking makes up in the case of some men for their personal ugliness. Now this is what the *στέφανος* seems intended to do, on which account, in times of mourning, we do exactly the contrary. For wishing to testify our sympathy for the dead, we mutilate ourselves by cutting our hair, and by putting aside our garlands."

17.‡ Now Philonides the physician, in his treatise on Ointments and Garlands, says, "After the vine was introduced into Greece from the Red Sea, and when most people had become addicted to intemperate enjoyment, and had learnt to drink unmixed wine, some of them became quite frantic and out of their minds, while others got so stupified as to resemble the dead. And once, when some men were drinking on the sea-shore, a violent shower came on, and broke up the party, and filled the goblet, which had a little wine left in it, with water. But when it became fine again, the men returned to the same spot, and tasting the new mixture, found that their enjoyment was now not only exquisite, but free from any subsequent pain. And on this account, the Greeks

¹ Iliad, i. 470.

² Odyss. viii. 170.

invoke the good Deity at the cup of unmixed wine, which is served round to them at dinner, paying honour to the Deity who invented wine; and that was Bacchus. But when the first cup of mixed wine is handed round after dinner, they then invoke Jupiter the Saviour, thinking him the cause of this mixture of wine which is so unattended with pain, as being the author of rain. Now, those who suffered in their heads after drinking, certainly stood in need of some remedy; and so the binding their heads was what most readily occurred to them, as Nature herself led them to this remedy. For a certain man having a headache, as Andreas says, pressed his head, and found relief, and so invented a ligature as a remedy for headache.

Accordingly, men using these ligatures as assistants in drinking, used to bind their heads with whatever came in their way. And first of all, they took garlands of ivy, which offered itself, as it were, of its own accord, and was very plentiful, and grew everywhere, and was pleasant to look upon, shading the forehead with its green leaves and bunches of berries, and bearing a good deal of tension, so as to admit of being bound tight across the brow, and imparting also a certain degree of coolness without any stupifying smell accompanying it. And it seems to me that this is the reason why men have agreed to consider the garland of ivy sacred to Bacchus, implying by this that the inventor of wine is also the defender of men from all the inconveniences which arise from the use of it. And from thence, regarding chiefly pleasure, and considering utility and the comfort of the relief from the effects of drunkenness of less importance, they were influenced chiefly by what was agreeable to the sight or to the smell. And therefore they adopted crowns of myrtle, which has exciting properties, and which also represses any rising of the fumes of wine; and garlands of roses, which to a certain extent relieve headache, and also impart some degree of coolness; and garlands also of bay leaves, which they think are not wholly unconnected with drinking parties. But garlands of white lilies, which have an effect on the head, and wreaths of amaracus, or of any other flower or herb which has any tendency to produce heaviness or torpid feelings in the head, must be avoided." And Apollodorus, in his treatise on Perfumes and Garlands,

has said the same thing in the very same words. And this, my friends, is enough to say on this subject.

18. But concerning the Naucratis Crown, and what kind of flowers that is made of, I made many investigations, and inquired a great deal without learning anything, till at last I fell in with a book of Polycharmus of Naucratis, entitled *On Venus*, in which I found the following passage :—" But in the twenty-third Olympiad Herostratus, a fellow-countryman of mine, who was a merchant, and as such had sailed to a great many different countries, coming by chance to Paphos, in Cyprus, bought an image of Venus, a span high, of very ancient workmanship, and came away meaning to bring it to Naucratis. And as he was sailing near the Egyptian coast, a violent storm suddenly overtook him, and the sailors could not tell where they were, and so they all had recourse to this image of Venus, entreating her to save them. And the goddess, for she was kindly disposed towards the men of Naucratis, on a sudden filled all the space near her with branches of green myrtle, and diffused a most delicious odour over the whole ship, when all the sailors had previously despaired of safety from their violent sea-sickness. And after they had been all very sick, the sun shone out, and they, seeing the landmarks, came in safety into Naucratis. And Herostratus having disembarked from the ship with his image, and carrying with him also the green branches of myrtle which had so suddenly appeared to him, consecrated it and them in the temple of Venus. And having sacrificed to the goddess, and having consecrated the image to Venus, and invited all his relations and most intimate friends to a banquet in the temple, he gave every one of them a garland of these branches of myrtle, to which garlands he then gave the name of Naucratis." This is the account given by Polycharmus; and I myself believe the statement, and believe that the Naucratis garland is no other than one made of myrtle, especially as in Anacreon it is represented as worn with one made of roses. And Philonides has said that the garland made of myrtle acts as a check upon the fumes of wine, and that the one made of roses, in addition to its cooling qualities, is to a certain extent a remedy for headache. And, therefore, those men are only to be laughed at, who say that the Naucratis garland is the wreath made of what is called by the

Egyptians biblus, quoting the statement of Theopompus, in the third book of his History of Greece, where he says, "That when Agesilaus the Lacedæmonian arrived in Egypt, the Egyptians sent him many presents, and among them the papyrus, which is used for making garlands." But I do not know what pleasure or advantage there could be in having a crown made of biblus with roses, unless people who are enamoured of such a wreath as this should also take a fancy to wear crowns of garlic and roses together. But I know that a great many people say that the garland made of the sampsy-chon or amaracus is the Naucratic garland; and this plant is very plentiful in Egypt, but the myrtle in Egypt is superior in sweetness to that which is found in any other country, as Theophrastus relates in another place.

19. While this discussion was going on, some slaves came in bringing garlands made of such flowers as were in bloom at the time; and Myrtilus said;—Tell me, my good friend Ulpian, the different names of garlands. For these servants, as is said in the Centaur of Chærephon—

Make ready garlands which they give the gods,
Praying they may be heralds of good omen.

And the same poet says, in his play entitled Bacchus—

Cutting sweet garlands, messengers of good omen.

Do not, however, quote to me passages out of the Crowns of Ælius Asclepiades, as if I were unacquainted with that work; but say something now besides what you find there. For you cannot show me that any one has ever spoken separately of a garland of roses, and a garland of violets. For as for the expression in Cratinus—

ναρκισσίνους ὀλισβους,

that is said in a joke.

And he, laughing, replied,—The word *στέφανος* was first used among the Greeks, as Semos the Delian tells us in the fourth book of his Delias, in the same sense as the word *στέφος* is used by us, which, however, by some people is called *στέμμα*. On which account, being first crowned with this *στέφανος*, afterwards we put on a garland of bay leaves; and the word *στέφανος* itself is derived from the verb *στέφω*, to crown. But do you, you loquacious Thessalian, think, says he, that I am going to repeat any of those old and hacknied stories? But

because of your tongue (γλῶσσα), I will mention the ὑπογλωττίς, which Plato speaks of in his *Jupiter Ill-treated*—

But you wear leather tongues within your shoes,
And crown yourselves with ὑπογλωττίδες,
Whenever you're engaged in drinking parties.
And when you sacrifice you speak only words
Of happy omen.

And Theodorus, in his *Attic Words*, as Pamphilus says in his treatise on Names, says, that the ὑπογλωττίς is a species of plaited crown. Take this then from me; for, as Euripides says,

'Tis no hard work to argue on either side,
If a man's only an adept at speaking.

20. There is the Isthmiacum also, and there was a kind of crown bearing this name, which Aristophanes has thought worthy of mention in his *Fryers*, where he speaks thus—

What then are we to do? We should have taken
A white cloak each of us; and then entwining
Isthmiaca on our brows, like choruses,
Come let us sing the eulogy of our master.

But Silenus, in his *Dialects*, says, "The Isthmian garland." And Philetas says, "Στέφανος. There is an ambiguity here as to whether it refers to the head or to the main world.¹ We also use the word ἰσθμιον, as applied to a well, or to a dagger." But Timachidas and Simmias, who are both Rhodians, explain one word by the other. They say, ἰσθμιον, στέφανον: and this word is also mentioned by Callixenus, who is himself also a Rhodian, in his *History of Alexandria*, where he writes as follows—

* * * * *

21. But since I have mentioned Alexandria, I know that in that beautiful city there is a garland called the garland of Antinous, which is made of the lotus, which grows in those parts. And this lotus grows in the marshes in the summer season; and it bears flowers of two colours; one like that of the rose, and it is the garlands woven of the flowers of this colour which are properly called the garlands of Antinous; but the other kind is called the lotus garland, being of a dark colour. And a man of the name of Pancrates, a native poet, with whom we ourselves were acquainted, made a great parade of showing a rose-coloured lotus to Adrian the emperor, when he was staying at Alexandria, saying, that

¹ Schweighauser confesses himself unable to guess what is meant by these words.

he ought to give this flower the name of the Flower of Antinous, as having sprung from the ground where it drank in the blood of the Mauritanian lion, which Hadrian killed when he was out hunting in that part of Africa, near Alexandria; a monstrous beast which had ravaged all Libya for a long time, so as to make a very great part of the district desolate. Accordingly, Hadrian being delighted with the utility of the invention, and also with its novelty, granted to the poet that he should be maintained for the future in the Museum at the public expense; and Cratinus the comic poet, in his Ulysseses, has called the lotus *στεφάνωμα*, because all plants which are full of leaf, are called *στεφανώματα* by the Athenians. But Pancrates said, with a good deal of neatness, in his poem—

The crisp ground thyme, the snow-white lily too, 271A
The purple hyacinth, and the modest leaves
Of the white celandine, and the fragrant rose,
Whose petals open to the vernal zephyrs;
For that fair flower which bears Antinous' name
The earth had not yet borne.

22. There is the word *πυλέων*. And this is the name given to the garland which the Lacedæmonians place on the head of Juno, as Pamphilus relates.

I am aware, also, that there is a kind of garland, which is called *Ἰάκχας* by the Sicyonians, as Timachidas mentions in his treatise on Dialects. And Philetas writes as follows:—
“*Ἰάκχα*—this is a name given to a fragrant garland in the district of Sicyon—

She stood by her sire, and in her fragrant hair
She wore the beautiful Iacchian garland.”

— Seleucus also, in his treatise on Dialects, says, that there is a kind of garland made of myrtle, which is called *Ἑλλωρίς*, being twenty cubits in circumference, and that it is carried in procession on the festival of the Elliotia. And he says, that in this garland the bones of Europa, whom they call Elliotis, are carried. And this festival of the Elliotia is celebrated in Corinth.

There is also the *Θυρεατικός*. This also is a name given to a species of garland by the Lacedæmonians, as Sosibius tells us in his treatise on Sacrifices, where he says, that now it is called *ψιλινος*, being made of branches of the palm-tree. And he says that they are worn, as a memorial of the victory which they gained, in Thyrea,¹ by the leaders of the choruses,

¹ See the account of this battle, Herod. i. 82.

which are employed in that festival when they celebrate the *Gymnopædiæ*.¹ And there are choruses, some of handsome boys, and others of full-grown men of distinguished bravery, who all dance naked, and who sing the songs of Thaletas and Alcman, and the pæans of Dionysodotus the Lacedæmonian.

There are also garlands called *μελιώτινοι*, which are mentioned by Alexis in his *Crateva*, or the Apothecary, in the following line—

And many *μελιώτινοι* garlands hanging.

There is the word too, *ἐπιθυμίδες*, which Seleucus explains by "every sort of garland." But Timachidas says, "Garlands of every kind which are worn by women are called *ἐπιθυμίδες*."

There are also the words *ὑποθυμῖς* and *ὑποθυμῖας*, which are names given to garlands by the Æolians and Ionians, and they wear such around their necks, as one may clearly collect from the poetry of Alcæus and Anacreon. But Philetas, in his *Miscellanies*, says, that the Lesbians call a branch of myrtle *ὑποθυμῖς*, around which they twine violets and other flowers.

The *ὑπογλωττῖς* also is a species of garland. But Theodorus, in his *Attic Words*, says, that it is a particular kind of garland, and is used in that sense by Plato the comic poet, in his *Jupiter Ill-treated*.

23. I find also, in the comic poets, mention made of a kind of garland called *κυλιστός*, and I find that Archippus mentions it in his *Rhinion*, in these lines—

He went away unhurt to his own house,
Having laid aside his cloak, but having on
His *ἐκκόλιστος* garland.

And Alexis, in his *Agonis*, or *The Colt*, says—

This third man has a *κυλιστός* garland
Of fig-leaves; but while living he delighted
In similar ornaments:

and in his *Sciron* he says—

Like a *κυλιστός* garland in suspense.

¹ The *Gymnopædiæ*, or "Festival of naked Youths," was celebrated at Sparta every year in honour of Apollo Pythæus, Diana, and Latona. And the Spartan youths danced around the statues of these deities in the forum. The festival seems to have been connected with the victory gained over the Argives at Thyrea, and the Spartans who had fallen in the battle were always praised in songs on the occasion.—V. Smith, *Dict. Gr. Lat. Ant. in voc.*

Antiphanes also mentions it in his *Man in Love with Himself*. And Eubulus, in his *Cænomaus*, or *Pelops*, saying—

Brought into circular shape,
Like a *κυλιστὸς* garland.

What, then, is this *κυλιστός*? For I am aware that Nicander of Thyatira, in his *Attic Nouns*, speaks as follows,—“*Ἐκκυλίσιοι στέφανοι*, and especially those made of roses.” And now I ask what species of garland this was, O Cynulcus; and do not tell me that I am to understand the word as meaning merely large. For you are a man who are fond of not only picking things little known out of books, but of even digging out such matters; like the philosophers in the *Joint Deceiver* of *Baton* the comic poet; men whom Sophocles also mentions in his *Fellow Feasters*, and who resemble you,—

You should not wear a beard thus well perfumed,
And 'tis a shame for you, of such high birth,
To be reproachèd as the son of your belly,
When you might rather be call'd your father's son.

Since, then, you are sated not only with the heads of glaucus, but also with that ever-green herb, which that Anthedonian Deity¹ ate, and became immortal, give us an answer now about the subject of discussion, that we may not think that when you are dead, you will be metamorphosed, as the divine Plato has described in his treatise on the Soul. For he says that those who are addicted to gluttony, and insolence, and drunkenness, and who are restrained by no modesty, may naturally become transformed into the race of asses, and similar animals.

24. And as he still appeared to be in doubt;—Let us now, said Ulpian, go on to another kind of garland, which is called the *στρούβιος*; which Asclepiades mentions when he quotes the following passage, out of the *Female Garland Sellers* of Eubulus—

O happy woman, in your little house
To have a *στρούβιος* ²

And this garland is made of the flower called *στρούβιον* (soapwort), which is mentioned by Theophrastus, in the sixth

¹ Glaucus.

² The rest of this extract is so utterly corrupt, that Schweighauser says he despairs of it so utterly that he has not even attempted to give a Latin version of it.

book of his Natural History, in these words—"The iris also blooms in the summer, and so does the flower called *στρούθιον*, which is a very pretty flower to the eye, but destitute of scent." Galene of Smyrna also speaks of the same flower, under the name of *στρούθιον*.

There is also the *πόθος*. There is a certain kind of garland with this name, as Nicander the Colophonian tells us in his treatise on Words. And this, too, perhaps is so named as being made of the flower called *πόθος*, which the same Theophrastus mentions in the sixth book of his Natural History, where he writes thus—"There are other flowers which bloom chiefly in the summer,—the *lychnis*, the flower of Jove, the lily, the *iphyum*, the Phrygian *amaracus*, and also the plant called *pothus*, of which there are two kinds, one bearing a flower like the hyacinth, but the other produces a colourless blossom nearly white, which men use to strew on tombs.

Eubulus also gives a list of other names of garlands—

Ægidion, carry now this garland for me,
 Ingeniously wrought of divers flowers,
 Most tempting, and most beautiful, by Jove!
 For who, 'd not wish to kiss the maid who bears it?

And then in the subsequent lines he says—

A. Perhaps you want some garlands. Will you have them
 Of ground thyme, or of myrtle, or of flowers
 Such as I show you here in bloom.

B. I'll have
 These myrtle ones. You may sell all the others,
 But always keep the myrtle wreaths for me.

25. There is the *philyrinus* also. Xenarchus, in his *Soldier*, says—

For the boy wore a garland on his brow
 Of delicate leafy linden (*φιλύρα*).

Some garlands also are called *έλικτοι*, as they are even to this day among the Alexandrians. And Chæremon the tragic poet mentions them in his *Bacchus*, saying—

The triple folds of the *έλικτοι* garlands,
 Made up of ivy and narcissus.

But concerning the evergreen garlands in Egypt, Hellanicus, in his *History of Egypt*, writes as follows—"There is a city on the banks of the river, named Tindium. This is a place where many gods are assembled, and in the middle of the city there is a sacred temple of great size made of marble, and the doors are marble. And within the temple there are

white and black thorns, on which garlands were placed made of the flower of the acanthus, and also of the blossoms of the pomegranate, and of vine leaves. And these keep green for ever. These garlands were placed by the gods themselves in Egypt when they heard that Babys was king, (and he is the same who is also called Typhon.)" But Demetrius, in his History of the Things to be seen in Egypt, says that these thorns grow about the city of Abydos, and he writes thus—"But the lower district has a tree called the thorn, which bears a round fruit on some round-shaped branches. And this tree blooms at a certain season; and the flower is very beautiful and brilliant in colour. And there is a story told by the Egyptians, that the Æthiopians who had been sent as allies to Troy by Tithonus, when they heard that Memnon was slain, threw down on the spot all their garlands on the thorns. And the branches themselves on which the flower grows resemble garlands." And the before-mentioned Hellenicus mentions also that Amasis, who was king of Egypt, was originally a private individual of the class of the common people; and that it was owing to the present of a garland, which he made of the most beautiful flowers that were in season, and sent to Patarmis, who was king of Egypt, at the time when he was celebrating the festival of his birthday, that he afterwards became king himself. For Patarmis, being delighted at the beauty of the garland, invited Amasis to supper, and after this treated him as one of his friends; and on one occasion sent him out as his general, when the Egyptians were making war upon him. And he was made king by these Egyptians out of their hatred to Patarmis.

26. There are also garlands called *συνθηματιαῖοι*, which people make and furnish by contract. Aristophanes, in his Thesmophorizusæ, says—

To make up twenty *συνθηματιαῖοι* garlands.¹

We find also the word *χορωνόν*. Apion, in his treatise on the Roman Dialect, says that formerly a garland was called *χορωνόν*, from the fact of the members of the chorus in the theatres using it; and that they wore garlands and contended for garlands. And one may see this name given to garlands in the Epigrams of Simonides—

¹ Ar. Thesm. 458.

Phœbus doth teach that song to the Tyndaridæ,
Which tuneless grasshoppers have crown'd with a χορωνός.

There are ἀκίνιοι too. There are some garlands made of the basil thyme (ἄκινος) which are called by this name, as we are told by Andron the physician, whose words are quoted by Parthenius the pupil of Dionysius, in the first book of his treatise on the Words which occur in the Historians.

27. Now Theophrastus gives the following list of flowers as suitable to be made into garlands—"The violet, the flower of Jupiter, the iphyum, the wallflower, the hemerocalles, or yellow lily. But he says the earliest blooming flower is the white violet; and about the same time that which is called the wild wallflower appears, and after them the narcissus and the lily; and of mountain flowers, that kind of anemone which is called the mountain anemone, and the head of the bulb-plant. For some people twine these flowers into garlands. And next to these there comes the cœnanthe and the purple violet. And of wild flowers, there are the helichryse, and that species of anemone called the meadow anemone, and the gladiolus, and the hyacinth. But the rose is the latest blooming flower of all; and it is the latest to appear and the first to go off. But the chief summer flowers are the lychnis, and the flower of Jupiter, and the lily, and the iphyum, and the Phrygian amaracus, and also the flower called the potherus." And in his ninth book the same Theophrastus says, if any one wears a garland made of the flower of the helichryse, he is praised if he sprinkle it with ointment. And Alcman mentions it in these lines—

And I pray to you, and bring
This chaplet of the helichryse,
And of the holy cypirus.

And Ibycus says—

Myrtle-berries with violets mix'd,
And helichryse, and apple blossoms,
And roses, and the tender daphne.

And Cratinus, in his Effeminate People, says—

With ground thyme and with crocuses,
And hyacinths, and helichryse.

But the helichryse is a flower like the lotus. And Themistagoras the Ephesian, in his book entitled The Golden Book, says that the flower derives its name from the nymph who

first picked it, who was called Helichrysa. There are also, says Theophrastus, such flowers as purple lilies. But Philinus says that the lily, which he calls κρίνον, is by some people called λείριον, and by others ἴον. The Corinthians also call this flower ambrosia, as Nicander says in his Dictionary. And Diocles, in his treatise on Deadly Poisons, says—"The amaracus, which some people call the sampsychnus."

28. Cratinus also speaks of the hyacinth by the name of κοσμοσάνδαλον in his Effeminate People, where he says—

I crown my head with flowers, λείρια,
Roses, and κρίνα, and κοσμοσάνδαλα.

And Clearchus, in the second book of his Lives, says—"You may remark the Lacedæmonians who, having invented garlands of cosmosandalum, trampled under foot the most ancient system of polity in the world, and utterly ruined themselves; on which account Antiphanes the comic poet very cleverly says of them, in his Harp-player—

Did not the Lacedæmonians boast of old
As though they were invincible? but now
They wear effeminate purple head-dresses.

And Hicesius, in the second book of his treatise on Matter, says—"The white violet is of moderately astringent properties, and has a most delicious fragrance, and is very delightful, but only for a short time; and the purple violet is of the same appearance, but it is far more fragrant."

And Apollodorus, in his treatise on Beasts, says—"There is the chamæpitys, or ground pine, which some call olocyrum, but the Athenians call it Ionia, and the Eubœans sideritis."

And Nicander, in the second book of his Georgics, (the words themselves I will quote hereafter, when I thoroughly discuss all the flowers fit for making into garlands,) says—"The violet (ἴον) was originally given by some Ionian nymphs to Ion."

And in the sixth book of his History of Plants, Theophrastus says that the narcissus is also called λείριον; but in a subsequent passage he speaks of the narcissus and λείριον as different plants. And Eumachus the Corcyrean, in his treatise on Cutting Roots, says that the narcissus is also called acacallis, and likewise crotalum. But the flower called hemerocalles, or day-beauty, which fades at night but blooms

at sunrise, is mentioned by Cratinus in his *Effeminate People*, where he says—

And the dear *hemerocalles*.

Concerning the ground thyme, Theophrastus says—"The people gather the wild ground thyme on the mountains and plant it around Sicyon, and the Athenians gather it on Hymettus; and other nations too have mountains full of this flower, as the Thracians for instance." But Philinus says that it is called *zygis*. And Amerias the Macedonian, speaking of the *lychnis* in his treatise on Cutting up Roots, says that "it sprang from the baths of Venus, when Venus bathed after having been sleeping with Vulcan. And it is found in the greatest perfection in Cyprus and Lemnos, and also in Stromboli and near mount Eryx, and at Cythera."

"But the iris," says Theophrastus, "blooms in the summer, and is the only one of all the European flowers which has a sweet scent. And it is in the highest beauty in those parts of Illyricum which are at a distance from the sea." But Philinus says that the flowers of the iris are called *λύκοι*, because they resemble the lips of the wolf (*λύκος*). And Nicolaus of Damascus, in the hundred and eighth book of his History, says that there is a lake near the Alps, many stadia in circumference, round which there grow every year the most fragrant and beautiful flowers, like those which are called *calchæ*. Alcman also mentions the *calchæ* in these lines:—

Having a golden-colour'd necklace on
Of the bright *calchæ*, with their tender petals.

And Epicharmus, too, speaks of them in his *Rustic*.

29. Of roses, says Theophrastus in his sixth book, there are many varieties. For most of them consist only of five leaves, but some have twelve leaves; and some, near Philippi, have even as many as a hundred leaves. For men take up the plants from Mount Pangæum, (and they are very numerous there,) and plant them near the city. And the inner petals are very small; for the fashion in which the flowers put out their petals is, that some form the outer rows and some the inner ones: but they have not much smell, nor are they of any great size. And those with only five leaves are the most fragrant, and their lower parts are very thorny. But the most fragrant roses are in Cyrene: on which account the

perfumes made there are the sweetest. And in this country, too, the perfume of the violets, and of all other flowers, is most pure and heavenly; and above all, the fragrance of the crocus is most delicious in those parts." And Timachidas, in his Banquets, says that the Arcadians call the rose *εὐόμφαλον*, meaning *εὖοσμον*, or fragrant. And Apollodorus, in the fourth book of his History of Parthia, speaks of a flower called *philadelphum*, as growing in the country of the Parthians, and describes it thus:—"And there are many kinds of myrtle, —the milax, and that which is called the *philadelphum*, which has received a name corresponding to its natural character; for when branches, which are at a distance from one another, meet together of their own accord, they cohere with a vigorous embrace, and become united as if they came from one root, and then growing on, they produce fresh shoots: on which account they often make hedges of them in well-cultivated farms; for they take the thinnest of the shoots, and plait them in a net-like manner, and plant them all round their gardens, and then these plants, when plaited together all round, make a fence which it is difficult to pass through."

30. The author, too, of the Cyprian Poems gives lists of the flowers which are suitable to be made into garlands, whether he was Hegesias, or Stasinus, or any one else; for Demodamas, who was either a Halicarnassian or Milesian, in his History of Halicarnassus, says that the Cyprian Poems were the work of a citizen of Halicarnassus: however, the author, whoever he was, in his eleventh book, speaks thus:—

Then did the Graces, and the smiling Hours,
Make themselves garments rich with various hues,
And dyed them in the varied flowers that Spring
And the sweet Seasons in their bosom bear.
In crocus, hyacinth, and blooming violet,
And the sweet petals of the peerless rose,
So fragrant, so divine; nor did they scorn
The dewy cups of the ambrosial flower
That boasts Narcissus' name. Such robes, perfumed
With the rich treasures of revolving seasons,
The golden Venus wears.

And this poet appears also to have been acquainted with the use of garlands, when he says—

And when the smiling Venus with her train
Had woven fragrant garlands of the treasures
The flowery earth puts forth, the goddesses

All crown'd their heads with their queen's precious work,—
 The Nymphs and Graces, and the golden Venus,—
 And raised a tuneful song round Ida's springs.

31. Nicander also, in the second book of his *Georgics*, gives a regular list of the flowers suitable to be made into garlands, and speaks as follows concerning the Ionian nymphs and concerning roses:—

And many other flowers you may plant,
 Fragrant and beauteous, of Ionian growth;
 Two sorts of violets are there,—pallid one,
 And like the colour of the virgin gold,
 Such as th' Ionian nymphs to Ion gave,
 When in the meadows of the holy Pisa
 They met and loved and crown'd the modest youth.
 For he had cheer'd his hounds and slain the boar,
 And in the clear Alpheus bathed his limbs,
 Before he visited those friendly nymphs.
 Cut then the shoots from off the thorny rose,
 And plant them in the trenches, leaving space
 Between, two spans in width. The poets tell
 That Midas first, when Asia's realms he left,
 Brought roses from th' Odonian hills of Thrace,
 And cultivated them in th' Emathian lands,
 Blooming and fragrant with their sixty petals.
 Next to th' Emathian roses those are praised
 Which the Megarian Nisæa displays:
 Nor is Phaselis, nor the land which worships
 The chaste Diana,¹ to be lightly praised,
 Made verdant by the sweet Lethæan stream.
 In other trenches place the ivy cuttings,
 And often e'en a branch with berries loaded
 May be entrusted to the grateful ground;

* * * * *

Or with well-sharpen'd knife cut off the shoots,
 And plait them into baskets,

* * * * *

High on the top the calyx full of seed
 Grows with white leaves, tinged in the heart with gold,
 Which some call *crina*, others *liria*,
 Others *ambrosia*, but those who love
 The fittest name, do call them Venus' joy;

¹ Phaselis is a town in Lycia. The land which worships Diana is the country about Ephesus and Magnesia, which last town is built where the Lethæus falls into the Mæander; and it appears that Diana was worshipped by the women of this district under the name of Leucophrys, from λευκός, white, and ὄφρυς, an eyebrow.

² The text here is hopelessly corrupt, and indeed is full of corruption for the next seven lines: I have followed the Latin version of Dalecampius.

For in their colour they do vie with Venus,
Though far inferior to her decent form.

The iris in its roots is like th' agallis,
Or hyacinth fresh sprung from Ajax' blood ;
It rises high with swallow-shaped flowers,
Blooming when summer brings the swallows back.
Thick are the leaves they from their bosom pour,
And the fresh flowers constantly succeeding,
Shine in their stooping mouths.

* * * * *

Nor is the lychnis, nor the lofty rush,
Nor the fair anthemis in light esteem,
Nor the boanthemum with towering stem,
Nor phlox whose brilliancy scarce seems to yield
To the bright splendour of the midday sun.

Plant the ground thyme where the more fertile ground
Is moisten'd by fresh-welling springs beneath,
That with long creeping branches it may spread,
Or droop in quest of some transparent spring.
The wood-nymphs' chosen draught. Throw far away
The poppy's leaves, and keep the head entire,
A sure protection from the teasing gnats ;
For every kind of insect makes its seat
Upon the opening leaves ; and on the head,
Like freshening dews, they feed, and much rejoice
In the rich latent honey that it bears ;
But when the leaves (*θρία*) are off, the mighty flame
Soon scatters them. . . .

(but by the word *θρία* he does not here mean the leaves of fig-trees, but of the poppy).

Nor can they place their feet
With steady hold, nor juicy food extract ;
And oft they slip, and fall upon their heads.

Swift is the growth, and early the perfection
Of the sampsyuchum, and of rosemary,
And of the others which the gardens
Supply to diligent men for well-earn'd garlands.
Such are the feathery fern, the boy's-love sweet,
(Like the tall poplar) ; such the golden crocus,
Fair flower of early spring ; the gopher white,
And fragrant thyme, and all the unsown beauty
Which in moist grounds the verdant meadows bear ;
The ox-eye, the sweet-smelling flower of Jove,
The chalca, and the much sung hyacinth,
And the low-growing violet, to which
Dark Proserpine a darker hue has given ;
The tall panosmium, and the varied colours
Which the gladiolus puts forth in vain
To decorate the early tombs of maidens.
Then too the ever-flourishing anemones,
Tempting afar with their most vivid dyes.

(But for ἐφελκόμεναι χροιῇσιν some copies have ἐφελκόμεναι φιλοχροιαῖς).

And above all remember to select
 The elecampane and the aster bright,
 And place them in the temples of the gods,
 By roadside built, or hang them on their statues,
 Which first do catch the eye of the visitor.
 These are propitious gifts, whether you pluck
 The many-hued chrysanthemum, or lilies
 Which wither sadly o'er the much-wept tomb,
 Or gay old-man, or long-stalk'd cyclamen,
 Or rank nasturtium, whose scarlet flowers
 Grim Pluto chooses for his royal garland.

32. From these lines it is plain that the chelidonium is a different flower from the anemone (for some people have called them the same). But Theophrastus says that there are some plants, the flowers of which constantly follow the stars, such as the one called the heliotrope, and the chelidonium; and this last plant is named so from its coming into bloom at the same time as the swallows arrive. There is also a flower spoken of under the name of ambrosia by Carystius, in his Historical Commentaries, where he says—"Nicander says that the plant named ambrosia grows at Cos, on the head of the statue of Alexander." But I have already spoken of it, and mentioned that some people give this name to the lily. And Timachidas, in the fourth book of his Banquet, speaks also of a flower called theseum,—

The soft theseum, like the apple blossom,
 The sacred blossom of Leucorea,¹
 Which the fair goddess loves above all others.

And he says that the garland of Ariadne was made of this flower.

Pherecrates also, or whoever the poet was who wrote the play of the Persians, mentions some flowers as fit for garlands, and says—

O you who sigh like mallows soft,
 Whose breath like hyacinths smells,
 Who like the melilotus speak,
 And smile as doth the rose,
 Whose kisses are as marjoram sweet,
 Whose action crisp as parsley,

* * * * *

¹ There is some corruption in this name.

Whose gait like cosmosandalum.
 Pour rosy wine, and with loud voice
 Raise the glad pæan's song,
 As laws of God and man enjoin
 On holy festival.

And the author of the Miners, whoever he was, (and that poem is attributed to the same Pherecrates,) says—

Treading on soft aspalathi
 Beneath the shady trees,
 In lotus-bearing meadows green,
 And on the dewy cypirus;
 And on the fresh anthriscum, and
 The modest tender violet,
 And green trefoil. . . .

But here I want to know what this trefoil is; for there is a poem attributed to Demarete, which is called The Trefoil. And also, in the poem which is entitled The Good Men, Pherecrates or Strattis, whichever is the author, says—

And having bathed before the heat of day,
 Some crown their head and some anoint their bodies.

And he speaks of thyme, and of cosmosandalum. And Cratinus, in his Effeminate Persons, says—

Joyful now I crown my head
 With every kind of flower;
 Δείρια, roses, κρίνα too,
 And cosmosandala,
 And violets, and fragrant thyme,
 And spring anemones,
 Ground thyme, crocus, hyacinths,
 And buds of helichryse,
 Shoots of the vine, anthriscum too,
 And lovely hemerocalles.

* * * *

My head is likewise shaded
 With evergreen melilotus;
 And of its own accord there comes
 The flowery cytisus.

33. Formerly the entrance of garlands and perfumes into the banqueting rooms, used to herald the approach of the second course, as we may learn from Nicostratus in his Pseudostigmatias, where, in the following lines, he says—

And you too,
 Be sure and have the second course quite neat;
 Adorn it with all kinds of rich confections,
 Perfumes, and garlands, aye, and frankincense,
 And girls to play the flute.

But Philoxenus the Dithyrambic poet, in his poem entitled *The Banquet*, represents the garland as entering into the commencement of the banquet, using the following language:

Then water was brought in to wash the hands,
Which a delicate youth bore in a silver ewer,
Ministering to the guests; and after that
He brought us garlands of the tender myrtle,
Close woven with young richly-colour'd shoots.

And Eubulus, in his *Nurses*, says—

For when the old men came into the house,
At once they sate them down. Immediately
Garlands were handed round; a well-fill'd board
Was placed before them, and (how good for th' eyes!)
A closely-kneaded loaf of barley bread.

And this was the fashion also among the Egyptians, as Nicostyratus says in his *Usurer*; for, representing the usurer as an Egyptian, he says—

A. We caught the pimp and two of his companions,
When they had just had water for their hands,
And garlands.

B. Sure the time, O Chærophon,
Was most propitious.

But you may go on gorging yourself, O Cynulcus; and when you have done, tell us why Cratinus has called the melilotus “the ever-watching melilotus.” However, as I see you are already a little tipsy (ἑξουρον)—for that is the word Alexis has used for a man thoroughly drunk (μεθύσῃν), in his *Settler*—I won't go on teasing you; but I will bid the slaves, as Sophocles says in his *Fellow Feasters*,

Come, quick! let some one make the barley-cakes,
And fill the goblets deep; for this man now,
Just like a farmer's ox, can't work a bit
Till he has fill'd his belly with good food.

And there is a man of the same kind mentioned by Aristias of Phlius; for he, too, in his play entitled *The Fates*, says—

The guest is either a boatman or a parasite,
A hanger-on of hell, with hungry belly,
Which nought can satisfy.

However, as he gives no answer whatever to all these things which have been said, I order him (as it is said in the *Twins* of Alexis) to be carried out of the party, crowned with χύδαιοι garlands. But the comic poet, alluding to χύδαιοι garlands, says—

These garlands all promiscuously (χύδην) woven.

But, after this, I will not carry on this conversation any further to-day; but will leave the discussion about perfumes to those who choose to continue it: and only desire the boy, on account of this lecture of mine about garlands, as Antiphanes

To bring now hither two good garlands,

And a good lamp, with good fire brightly burning;

for then I shall wind up my speech like the conclusion of a play.

And not many days after this, as if he had been prophesying a silence for himself [which should be eternal], he died, happily, without suffering under any long illness, to the great affliction of us his companions.

34. And while the slaves were bringing round perfumes in alabaster boxes, and in other vessels made of gold, some one, seeing Cynulcus, anointed his face with a great deal of ointment. But he, being awakened by it, when he recollected himself, said;—What is this? O Hercules, will not some one come with a sponge and wipe my face, which is thus polluted with a lot of dirt? And do not you all know that that exquisite writer Xenophon, in his Banquet, represents Socrates as speaking thus:—“By Jupiter! O Callias, you entertain us superbly; for you have not only given us a most faultless feast, but you have furnished us also with delicious food for our eyes and ears.”—‘Well, then,’ said he, ‘suppose any one were to bring us perfumes, in order that we might also banquet on sweet smells?’—‘By no means,’ said Socrates; ‘for as there is one sort of dress fit for women and another for men, so there is one kind of smell fit for women and another for men. And no man is ever anointed with perfume for the sake of men; and as to women, especially when they are brides,—as, for instance, the bride of this Niceratus here, and the bride of Critobulus,—how can they want perfumes in their husbands, when they themselves are redolent of it? But the smell of the oil in the gymnasia, when it is present, is sweeter than perfume to women; and when it is absent, they long more for it. For if a slave and a freeman be anointed with perfume, they both smell alike in a moment; but those smells which are derived from free labours, require both virtuous habits and a good deal of time if they are to be agreeable and in character with a freeman.’” And

that admirable writer Chrysippus says that perfumes (*μύρα*) derive their name from being prepared with great toil (*μóρος*) and useless labour. The Lacedæmonians even expel from Sparta those who make perfumes, as being wasters of oil; and those who dye wool, as being destroyers of the whiteness of the wool. And Solon the philosopher, in his laws, forbade men to be sellers of perfumes.

35. "But now, not only scents," as Clearchus says in the third book of his *Lives*, "but also dyes, being full of luxury, tend to make those men effeminate who have anything to do with them. And do you think that effeminacy without virtue has anything desirable in it? But even Sappho, a thorough woman, and a poetess into the bargain, was ashamed to separate honour from elegance; and speaks thus—

But elegance I truly love;
And this my love of life has brilliancy,
And honour, too, attached to it:

making it evident to everybody that the desire of life that she confessed had respectability and honour in it; and these things especially belong to virtue. But Parrhasius the painter, although he was a man beyond all measure arrogant about his art, and though he got the credit of a liberal profession by some mere pencils and pallets, still in words set up a claim to virtue, and put this inscription on all his works that are at Lindus:—

This is Parrhasius' the painter's work,
A most luxurious (*ἀβροδίαιτος*) and virtuous man.

And a wit being indignant at this, because, I suppose, he seemed to be a disgrace to the delicacy and beauty of virtue, having perverted the gifts which fortune had bestowed upon him to luxury, proposed to change the inscription into *ῥαβροδίαιτος ἀνὴρ*: Still, said he, the man must be endured, since he says that he honours virtue." These are the words of Clearchus. But Sophocles the poet, in his play called *The Judgment*, represents Venus, being a sort of Goddess of Pleasure, as anointed with perfumes, and looking in a glass; but Minerva, as being a sort of Goddess of Intellect and Mind, and also of Virtue, as using oil and gymnastic exercises.

36. In reply to this, Masurius said;—But, my most excellent friend, are you not aware that it is in our brain that our senses are soothed, and indeed reinvigorated, by sweet smells?

as Alexis says in his *Wicked Woman*, where he speaks thus—

The best recipe for health
Is to apply sweet scents unto the brain.

And that most valiant, and indeed warlike poet, Alcæus, says—

He shed a sweet perfume all o'er my breast.
And the wise Anacreon says somewhere—

Why fly away, now that you've well anointed
Your breast, more hollow than a flute, with unguents?

for he recommends anointing the breast with unguent, as being the seat of the heart, and considering it an admitted point that that is soothed with fragrant smells. And the ancients used to act thus, not only because scents do of their own nature ascend upwards from the breast to the seat of smelling, but also because they thought that the soul had its abode in the heart; as Praxagoras, and Philotimus the physician taught; and Homer, too, says—

He struck his breast, and thus reproved his heart.¹

And again he says—

His heart within his breast did rage.²

And in the *Iliad* he says—

But Hector's heart within his bosom shook.³

And this they consider a proof that the most important portion of the soul is situated in the heart; for it is as evident as possible that the heart quivers when under the agitation of fear. And Agamemnon, in Homer, says—

Scarce can my knees these trembling limbs sustain,
And scarce my heart support its load of pain;
With fears distracted, with no fix'd design,
And all my people's miseries are mine.⁴

And Sophocles has represented women released from fear as saying—

Now Fear's dark daughter does no more exult
Within my heart.⁵

But Anaxandrides makes a man who is struggling with fear say—

O my wretched heart!
How you alone of all my limbs or senses
Rejoice in evil; for you leap and dance
The moment that you see your lord alarm'd.

¹ Hom. *Odyss.* xx. 17. ² *Ibid.* 13. ³ Hom. *Iliad*, vii. 216.

⁴ *Iliad*, x. 96.

⁵ This is not from any extant play.

And Plato says, "that the great Architect of the universe has placed the lungs close to the heart, by nature soft and destitute of blood, and having cavities penetrable like sponge, that so the heart, when it quivers, from fear of adversity or disaster, may vibrate against a soft and yielding substance." But the garlands with which men bind their bosoms are called ὑποθυμιάδες by the poets, from the exhalations (ἀναθυμιάσις) of the flowers, and not because the soul (ψυχή) is called θυμός, as some people think.

37. Archilochus is the earliest author who uses the word μύρον (perfume), where he says—

She being old would spare her perfumes (μύρα).

And in another place he says—

Displaying hair and breast perfumed (ἔσμυρισμένον);

So that a man, though old, might fall in love with her.

And the word μύρον is derived from μύρρα, which is the Æolic form of σμύρνα (myrrh); for the greater portion of unguents are made up with myrrh, and that which is called στακτή is wholly composed of it. Not but what Homer was acquainted with the fashion of using unguents and perfumes, but he calls them ἔλαια, with the addition of some distinctive epithet, as—

Himself anointing them with dewy oil (δρυσέοντι ἐλαίῳ).¹

And in another place he speaks of an oil as perfumed² (τεθυωμένον). And in his poems also, Venus anoints the dead body of Hector with ambrosial rosy oil; and this is made of flowers. But with respect to that which is made of spices, which they called θυώματα, he says, speaking of Juno,—

Here first she bathes, and round her body pours

Soft oils of fragancee and ambrosial showers:

The winds perfumed, the balmy gale convey

Through heaven, through earth, and all the ærial way.

Spirit divine! whose exhalation greets

The sense of gods with more than mortal sweets.³

38. But the choicest unguents are made in particular places, as Apollonius of Herophila says in his treatise on Perfumes, where he writes—"The iris is best in Elis, and at Cyzicus; the perfume made from roses is most excellent at Phaselis, and that made at Naples and Capua is also very fine. That made from crocuses is in the highest perfection at

¹ Hom. Iliad, xxiii. 186.

² Ibid. xiv. 172.

³ Ibid. xiv. 170.

Soli in Cilicia, and at Rhodes. The essence of spikenard is best at Tarsus; and the extract of vine-leaves is made best in Cyprus and at Adramyttium. The best perfume from marjoram and from apples comes from Cos. Egypt bears the palm for its essence of cypirus; and the next best is the Cyprian, and Phœnician, and after them comes the Sidonian. The perfume called Panathenaicum is made at Athens; and those called Metopian and Mendesian are prepared with the greatest skill in Egypt. But the Metopian is made of oil which is extracted from bitter almonds. Still, the superior excellence of each perfume is owing to the purveyors and the materials and the artists, and not to the place itself; for Ephesus formerly, as men say, had a high reputation for the excellence of its perfumes, and especially of its megallium, but now it has none. At one time, too, the unguents made in Alexandria were brought to high perfection, on account of the wealth of the city, and the attention that Arsinoë and Berenice paid to such matters; and the finest extract of roses in the world was made at Cyrene while the great Berenice was alive. Again, in ancient times, the extract of vine-leaves made at Adramyttium was but poor; but afterwards it became first-rate, owing to Stratonice, the wife of Eumenes. Formerly, too, Syria used to make every sort of unguent admirably, especially that extracted from fenugreek; but the case is quite altered now. And long ago there used to be a most delicious unguent extracted from frankincense at Pergamus, owing to the invention of a certain perfumer of that city, for no one else had ever made it before him; but now none is made there.

“Now, when a valuable unguent is poured on the top of one that is inferior, it remains on the surface; but when good honey is poured on the top of that which is inferior, it works its way to the bottom, for it compels that which is worse to rise above it.”

39. Achæus mentions Egyptian perfumes in his Prizes; and says—

They'll give you Cyprian stones, and ointments choice
From dainty Egypt, worth their weight in silver.

“And perhaps,” says Didymus, “he means in this passage that which is called *στακτή*, on account of the myrrh which is brought to Egypt, and from thence imported into Greece.”

And Hicesius says, in the second book of his treatise on Matter,—“Of perfumes, some are rubbed on, and some are poured on. Now, the perfume made from roses is suitable for drinking parties, and so is that made from myrtles and from apples; and this last is good for the stomach, and useful for lethargic people. That made from vine-leaves is good for the stomach, and has also the effect of keeping the mind clear. Those extracted from sampsychum and ground thyme are also well suited to drinking parties; and so is that extract of crocus which is not mixed with any great quantity of myrrh. The *στακτη*, also, is well suited for drinking parties; and so is the spikenard: that made from fenugreek is sweet and tender; while that which comes from white violets is fragrant, and very good for the digestion.”

Theophrastus, also, in his treatise on Scents, says, “that some perfumes are made of flowers; as, for instance, from roses, and white violets, and lilies, which last is called *σοίστινον*. There are also those which are extracted from mint and ground thyme, and gopper, and the crocus; of which the best is procured in Ægina and Cilicia. Some, again, are made of leaves, as those made from myrrh and the *cenanthe*; and the wild vine grows in Cyprus, on the mountains, and is very plentiful; but no perfume is made of that which is found in Greece, because that has no scent. Some perfumes, again, are extracted from roots; as is that made from the iris, and from spikenard, and from marjoram, and from zedoary.”

40. Now, that the ancients were very much addicted to the use of perfumes, is plain from their knowing to which of our limbs each unguent was most suitable. Accordingly, Antiphanes, in his *Thoricians*, or *The Digger*, says—

A. He really bathes—

B. What then?

A. In a large gilded tub, and steeps his feet
And legs in rich Egyptian unguents;
His jaws and breasts he rubs with thick palm-oil,
And both his arms with extract sweet of mint;
His eyebrows and his hair with marjoram,
His knees and neck with essence of ground thyme.

And Cephisodorus, in his *Trophonius*, says—

A. And now that I may well anoint my body,
Buy me some unguents, I beseech you, Xanthias,
Of roses made and irises. Buy, too,

Some oil of baccaris for my legs and feet.
B. You stupid wretch ! Shall I buy baccaris,
 And waste it on your worthless feet ?

Anaxandrides, too, in his *Protesilaus*, says—

Unguents from Peron, which but yesterday
 He sold to Melanopus,—very costly,
 Fresh come from Egypt ; which he uses now
 To anoint the feet of vile Callistratus.

And Theopompus also mentions this perfumer, Peron, in his *Admetus*, and in the *Hedychares*. Antiphanes, too, says in his *Antea*—

I left the man in Peron's shop, just now,
 Dealing for ointments ; when he has agreed,
 He'll bring you cinnamon and spikenard essence.

41. Now, there is a sort of ointment called *βάκκαρις* by many of the comic poets ; and Hipponax uses this name in the following line :—

I then my nose with baccaris anointed,
 Redolent of crocus.

And Achæus, in his *Æthon*, a satyric drama, says—

Anointed o'er with baccaris, and dressing
 All his front hair with cooling fans of feathers.

But Ion, in his *Omphale*, says—

'Tis better far to know the use of *μύρα*,
 And *βάκκαρις*, and Sardinian ornaments,
 Than all the fashions in the Peloponnesus.

And when he speaks of Sardinian ornaments, he means to include perfumes ; since the Lydians were very notorious for their luxury. And so Anacreon uses the word *Λυδοπαθῆς* (Lydian-like) as equivalent to *ἡδονπαθῆς* (luxurious). Sophocles also uses the word *βάκκαρις* ; and Magnes, in his *Lydians*, says—

A man should bathe, and then with baccaris
 Anoint himself.

Perhaps, however, *μύρον* and *βάκκαρις* were not exactly the same thing ; for Æschylus, in his *Amycone*, makes a distinction between them, and says—

Your *βακκάρις* and your *μύρα*.

And Simonides says—

And then with *μύρον*, and rich spices too,
 And *βάκκαρις*, did I anoint myself.

And Aristophanes, in his *Thesmophoriazusæ*, says—

O venerable Jove ! with what a scent
Did that vile bag, the moment it was open'd,
O'erwhelm me, full of βάκκας and μύρον.¹

42. Pherecrates mentions an unguent, which he calls βρέν-
θιον, in his Trifles, saying—

I stood, and order'd him to pour upon us
Some brenthian unguent, that he also might
Pour it on those departing.

And Crates mentions what he calls royal unguent, in his Neighbours ; speaking as follows :—

He smelt deliciously of royal unguent.

But Sappho mentions the royal and the brenthian unguent together, as if they were one and the same thing ; saying—

βρενθεῖον βασιλῆϊον,

Aristophanes speaks of an unguent which he calls ψάγδης, in his Daitaleis ; saying—

Come, let me see what unguent I can give you :
Do you like ψάγδης ?

And Eupolis, in his Marica, says—

All his breath smells of ψάγδης.

Eubulus, in his Female Garland-sellers, says—

She thrice anointed with Egyptian psagdas (ψάγδαν).

Polemo, in his writings addressed to Adæus, says that there is an unguent in use among the Eleans called plangonium, from having been invented by a man named Plangon. And Sossibius says the same in his Similitudes ; adding, that the unguent called megallium is so named for a similar reason : for that that was invented by a Sicilian whose name was Megallus. But some say that Megallus was an Athenian : and Aristophanes mentions him in his Telmissians, and so does Pherecrates in his Petale ; and Strattis, in his Medea, speaks thus :—

And say that you are bringing her such unguents,
As old Megallus never did compound,
Nor Dinias, that great Egyptian, see,
Much less possess.

Amphis also, in his Ulysses, mentions the Megallian unguent in the following passage—

A. Adorn the walls all round with hangings rich,
Milesian work ; and then anoint them o'er

¹ In the Thesmophoriazusæ Secundæ that is, which has not come down to us.

With sweet megallium, and also burn
The royal mindax.

B. Where did you, O master,
E'er hear the name of such a spice as that?

Anaxandrides, too, in his Tereus, says—

And like the illustrious bride, great Basilis,
She rubs her body with megallian unguent.

Menander speaks of an unguent made of spikenard, in his Cecryphalus, and says—

A. This unguent, boy, is really excellent.

B. Of course it is, 'tis spikenard.

43. And anointing oneself with an unguent of this description, Alcæus calls *μυρίσασθαι*, in his Palæstræ, speaking thus—

Having anointed her (*μυρίσασα*), she shut her up
In her own stead most secretly.

But Aristophanes uses not *μυρίσματα*, but *μυρώματα*, in his Ecclesiastusæ, saying—

I who 'm anointed (*μεμύρισμαι*) o'er my head with unguents (*μυρώμασι*).¹
There was also an unguent called sagda, which is mentioned
by Eupolis in his Coraliscus, where he writes—

And baccaris, and sagda too.

And it is spoken of likewise by Aristophanes, in his Daitaleis ;
and Eupolis in his Marica says—

And all his breath is redolent of sagda:

which expression Nicander of Thyatira understands to be meant as an attack upon a man who is too much devoted to luxury. But Theodorus says, that sagda is a species of spice used in fumigation.

44. Now a cotyla of unguent used to be sold for a high price at Athens, even, as Hipparchus says in his Nocturnal Festival, for as much as five minæ; but as Menander, in his Misogynist, states, for ten. And Antiphanes, in his Phrearrus, where he is speaking of the unguent called stacte, says—

The stacte at two minæ's not worth having.

Now the citizens of Sardis were not the only people addicted to the use of unguents, as Alexis says in his Maker of Goblets—

The whole Sardian people is of unguents fond ;

but the Athenians also, who have always been the leaders of every refinement and luxury in human life, used them very

¹ Aristoph. Eccl. 1117.

much; so that among them, as has been already mentioned, they used to fetch an enormous price; but, nevertheless, they did not abstain from the use of them on that account; just as we now do not deny ourselves scents which are so expensive and exquisite that those things are mere trifles which are spoken of in the Settler of Alexis—

For he did use no alabaster box
From which t' anoint himself; for this is but
An ordinary, and quite old-fashion'd thing.
But he let loose four doves all dipp'd in unguents,
Not of one kind, but each in a different sort;
And then they flew around, and hovering o'er us,
Besprinkled all our clothes and tablecloths.
Envy me not, ye noble chiefs of Greece;
For thus, while sacrificing, I myself
Was sprinkled o'er with unguent of the iris.

45. Just think, in God's name, my friends, what luxury, or I should rather say, what profuse waste it was to have one's garments sprinkled in this manner, when a man might have taken up a little unguent in his hands, as we do now, and in that manner have anointed his whole body, and especially his head. For Myronides says, in his treatise on Unguents and Garlands, that "the fashion of anointing the head at banquets arose from this:—that those men whose heads are naturally dry, find the humours which are engendered by what they eat, rise up into their heads; and on this account, as their bodies are inflamed by fevers, they bedew their heads with lotions, so as to prevent the neighbouring humours from rising into a part which is dry, and which also has a considerable vacuum in it. And so at their banquets, having consideration for this fact, and being afraid of the strength of the wine rising into their heads, men have introduced the fashion of anointing their heads, and by these means the wine, they think, will have less effect upon them, if they make their head thoroughly wet first. And as men are never content with what is merely useful, but are always desirous to add to that whatever tends to pleasure and enjoyment; in that way they have been led to adopt the use of unguents."

We ought, therefore, my good cynic Theodorus, to use at banquets those unguents which have the least tendency to produce heaviness, and to employ those which have astringent

or cooling properties very sparingly. But Aristotle, that man of most varied learning, raises the question, "Why men who use unguents are more grey than others? Is it because unguents have drying properties by reason of the spices used in their composition, so that they who use them become dry, and the dryness produces greyness? For whether greyness arises from a drying of the hair, or from a want of natural heat, at all events dryness has a withering effect. And it is on this account too that the use of hats makes men grey more quickly; for by them the moisture which ought to nourish the hair is taken away."

46. But when I was reading the twenty-eighth book of the History of Posidonius, I observed, my friends, a very pleasant thing which was said about unguents, and which is not at all foreign to our present discussion. For the philosopher says—"In Syria, at the royal banquets, when the garlands are given to the guests, some slaves come in, having little bladders full of Babylonian perfumes, and going round the room at a little distance from the guests, they bedew their garlands with the perfumes, sprinkling nothing else." And since the discussion has brought us to this point, I will add

A verse to Love,

as the bard of Cythera says, telling you that Janus, who is worshipped as a great god by us, and whom we call Janus Pater, was the original inventor of garlands. And Dracon of Corcyra tells us this in his treatise on Precious Stones, where his words are—"But it is said that Janus had two faces, the one looking forwards and the other backwards; and that it is from him that the mountain Janus and the river Janus are both named, because he used to live on the mountain. And they say that he was the first inventor of garlands, and boats, and ships; and was also the first person who coined brazen money. And on this account many cities in Greece, and many in Italy and Sicily, place on their coins a head with two faces, and on the obverse a boat, or a garland, or a ship. And they say that he married his sister Camise, and had a son named Æthax, and a daughter Olistene. And he, aiming at a more extended power and renown, sailed over to Italy, and settled on a mountain near Rome, which was called Janiculum from his name."

47. This, now, is what was said about perfumes and unguents. And after this most of them asked for wine,

some demanding the Cup of the Good Deity, others that of Health, and different people invoking different deities; and so they all fell to quoting the words of those poets who had mentioned libations to these different deities; and I will now recapitulate what they said, for they quoted Antiphanes, who, in his *Clowns*, says—

Harmodius was invoked, the pæan sung,
Each drank a mighty cup to Jove the Saviour.

And Alexis, in his *Usurer*, or *The Liar*, says—

- A. Fill now the cup with the libation due
To Jove the Saviour; for he surely is
Of all the gods most useful to mankind.
B. Your Jove the Saviour, if I were to burst,
Would nothing do for me.

A. Just drink, and trust him.

And Nicostratus, in his *Pandrosos*, says—

And so I will, my dear;
But fill him now a parting cup to Health;
Here, pour a due libation out to Health.
Another to Good Fortune. Fortune manages
All the affairs of men; but as for Prudence,—
That is a blind irregular deity.

And in the same play he mentions mixing a cup in honour of the Good Deity, as do nearly all the poets of the old comedy; but Nicostratus speaks thus—

Fill a cup quickly now to the Good Deity,
And take away this table from before me;
For I have eaten quite enough;—I pledge
This cup to the Good Deity;—here, quick, I say,
And take away this table from before me.

Xenarchus, too, in his *Twins*, says—

And now when I begin to nod my head,
The cup to the Good Deity * *
* * * *

That cup, when I had drain'd it, near upset me;
And then the next libation duly quaff'd
To Jove the Saviour, wholly wreck'd my boat,
And overwhelm'd me as you see.

And Eriphus, in his *Melibœa*, says—

Before he'd drunk a cup to the Good Deity,
Or to great Jove the Saviour.

48. And Theophrastus, in his essay on Drunkenness, says—
“The unmixed wine which is given at a banquet, which they call the pledge-cup in honour of the Good Deity, they offer in small quantities, as if reminding the guests of its strength,

and of the liberality of the god, by the mere taste. And they hand it round when men are already full, in order that there may be as little as possible drunk out of it. And having paid adoration three times, they take it from the table, as if they were entreating of the gods that nothing may be done unbecomingly, and that they may not indulge in immoderate desires for this kind of drink, and that they may derive only what is honourable and useful from it." And Philochorus, in the second book of his *Atthis*, says—"And a law was made at that time, that after the solid food is removed, a taste of the unmixed wine should be served round as a sort of sample of the power of the Good Deity, but that all the rest of the wine should be previously mixed; on which account the Nymphs had the name given them of Nurses of Bacchus." And that when the pledge-cup to the Good Deity was handed round, it was customary to remove the tables, is made plain by the wicked action of Dionysius the tyrant of Sicily. For there was a table of gold placed before the statue of *Æsculapius* at Syracuse; and so Dionysius, standing before it, and drinking a pledge-cup to the Good Deity, ordered the table to be removed.

But among the Greeks, those who sacrifice to the Sun, as *Phylarchus* tells us in the twelfth book of his *History*, make their libations of honey, as they never bring wine to the altars of the gods; saying that it is proper that the god who keeps the whole universe in order, and regulates everything, and is always going round and superintending the whole, should in no respect be connected with drunkenness.

49. Most writers have mentioned the Attic *Scolia*; and they are worthy also of being mentioned by me to you, on account of the antiquity and simple style of composition of the authors, and of those especially who gained a high reputation for that description of poetry, *Alcæus* and *Anacreon*; as *Aristophanes* says in his *Daitaleis*, where we find this line—

Come, then, a scolium sing to me,
Of old *Alcæus* or *Anacreon*.

Praxilla, the Sicyonian poetess, was also celebrated for the composition of *scolia*. Now they are called *scolia*, not because of the character of the verse in which they are written, as if it were *σκολιὸς* (crooked); for men call also

those poems written in a laxer kind of metre *σκολιά*. But, "as there are three kinds of songs" (as Artemo of Cassandra says in the second book of his treatise on the Use of Books), "one or other of which comprehends everything which is sung at banquets; the first kind is that which it was usual for the whole party to sing; the second is that which the whole party indeed sang, not, however, together, but going round according to some kind of succession; the third is that which is ranked lowest of all, which was not sung by all the guests, but only by those who seemed to understaud what was to be done, wherever they might happen to be sitting; on which account, as having some irregularity in it beyond what the other kinds had, in not being sung by all the guests, either together or in any definite kind of succession, but just as it might happen, it was called *σκολιόν*. And songs of this kind were sung when the ordinary songs, and those in which every one was bound to join, had come to an end. For then they invited all the more intelligent of the guests to sing some song worth listening to. And what they thought worth listening to were such songs as contained some exhortations and sentiments which seemed useful for the purposes of life."

50. And of these Deipnosophists, one quoted one scolium, and one another. And these were those which were recited—

I.

O thou Tritonian Pallas, who from heaven above
 Look'st with protecting eye
 On this holy city and land,
 Deign our protectress now to prove
 From loss in war, from dread sedition's band,
 And death's untimely blow, thou and thy father Jove.

II.

I sing at this glad season, of the Queen,
 Mother of Plutus, heavenly Ceres;
 May you be ever near us,
 You and your daughter Proserpine,
 And ever as a friend
 This citadel defend.

III.

Latona once in Delos, as they say,
 Did two great children bear,
 Apollo with the golden hair,
 Bright Phœbus, god of day.
 And Dian, mighty huntress, virgin chaste.
 On whom all women's trust is placed.

IV.

Raise the loud shout to Pan, Arcadia's king;
 Praise to the Nymphs' loved comrade sing!
 Come, O Pan, and raise with me
 The song in joyful ecstasy.

V.

We have conquer'd as we would,
 The gods reward us as they should,
 And victory bring from Pandrosos¹ to Pallas.

VI.

Oh, would the gods such grace bestow,
 That opening each man's breast,
 One might survey his heart, and know
 How true the friendship that could stand that test.

VII.

Health's the best gift to mortal given;
 Beauty is next; the third great prize
 Is to grow rich, free both from sin and vice;
 The fourth, to pass one's youth with friends beloved by heaven.

And when this had been sung, and everybody had been delighted with it; and when it had been mentioned that even the incomparable Plato had spoken of this scolium as one most admirably written, Myrtilus said, that Anaxandrides the comic poet had turned it into ridicule in his *Treasure*, speaking thus of it—

The man who wrote this song, whoe'er he was,
 When he call'd health the best of all possessions,
 Spoke well enough. But when the second place
 He gave to beauty, and the third to riches,
 He certainly was downright mad; for surely
 Riches must be the next best thing to health,
 For who would care to be a starving beauty?

After that, these other scolia were sung—

VIII.

'Tis well to stand upon the shore,
 And look on others on the sea;
 But when you once have dipp'd your oar,
 By the present wind you must guided be.

IX.

A crab caught a snake in his claw,
 And thus he triumphantly spake,—
 'My friends must be guided by law,
 Nor love crooked counsels to take.'

¹ Pandrosos, according to Athenian mythology, was a daughter of Cécrops and Agraulos. She was worshipped at Athens, and had a temple near that of Minerva Polias.—Smith, Dict. Gr. and Rom. Biog.

X.

I'll wreathe my sword in myrtle bough,
The sword that laid the tyrant low,
When patriots, burning to be free,
To Athens gave equality.¹

XI.

Harmodius, hail ! though reft of breath,
Thou ne'er shalt feel the stroke of death,
The happy heroes' isles shall be
The bright abode allotted thee.

XII.

I'll wreathe the sword in myrtle bough,
The sword that laid Hipparchus low,
When at Minerva's adverse fane
He knelt, and never rose again.

XIII.

While Freedom's name is understood,
You shall delight the wise and good ;
You dared to set your country free,
And gave her laws equality.

XIV.

Learn, my friend, from Admetus' story,
All worthy friends and brave to cherish ;
But cowards shun when danger comes,
For they will leave you alone to perish.

XV.

Ajax of the ponderous spear, mighty son of Telamon,
They call you bravest of the Greeks, next to the great Achilles,
Telamon came first, and of the Greeks the second man
Was Ajax, and with him there came invincible Achilles.

XVI.

Would that I were an ivory lyre,
Struck by fair boys to great Iacchus' taste ;
Or golden trinket pure from fire,
Worn by a lady fair, of spirit chaste.

XVII.

Drink with me, and sport with me,
Love with me, wear crowns with me,
Be mad with me when I am moved with rage,
And modest when I yield to counsels sage.

XVIII.

A scorpion 'neath every stone doth lie,
And secrets usually hide treachery.

¹ It is hardly necessary to say that this beautiful translation is by Lord Denman. It is given also at p. 176 of the translation of the Greek Anthology in this series.

XIX.

A sow one acorn has, and wants its brother ;
And I have one fair maid, and seek another.

XX.

A wanton and a bath-keeper both cherish the same fashion,
Giving the worthless and the good the self-same bath to wash in.

XXI.

Give Cedon wine, O slave, and fill it up,
If you must give each worthy man a cup.

XXII.

Alas ! Leipsydrium, you betray
A host of gallant men,
Who for their country many a day
Have fought, and would again.
And even when they fell, their race
In their great actions you may trace.¹

XXIII.

The man who never will betray his friend,
Earns fame of which nor earth nor heaven shall see the end.

Some also call that a scolium which was composed by
Hybrias the Cretan ; and it runs thus—

XXIV.

I have great wealth, a sword, and spear,
And trusty shield beside me here ;
With these I plough, and from the vine
Squeeze out the heart-delighting wine ;
They make me lord of everything.
But they who dread the sword and spear,
And ever trusty shield to bear,
Shall fall before me on their knees,
And worship me whene'er I please,
And call me mighty lord and king.

51. After this, Democritus said ;—But the song which was composed by that most learned writer, Aristotle, and addressed to Hermias² of Atarneus, is not a pæan, as was asserted by Demophilus, who instituted a prosecution against the philosopher, on the ground of impiety (having been suborned to act

¹ This refers to the Alcmaeonidæ, who, flying from the tyranny of Hippias, after the death of Hipparchus, seized on and fortified the town Leipsydrium, on Mount Parnes, and were defeated and taken by the Pisistratidæ.—See Herod. v. 62.

² Hermias was tyrant of Atarneus and Assos, having been originally the minister of Eubulus, whom he succeeded. He entertained Aristotle at his court for many years. As he endeavoured to maintain his kingdom in independence of Persia, they sent Mentor against him, who decoyed him to an interview by a promise of safe conduct, and then seized him and sent him to Artaxerxes, by whom he was put to death.

the part of accuser by Eurymedon, who was ashamed to appear himself in the business). And he rested the charge of impiety on the fact of his having been accustomed to sing at banquets a pæan addressed to Hermias. But that this song has no characteristic whatever of a pæan, but is a species of scolium, I will show you plainly from its own language—

O virtue, never but by labour to be won,
 First object of all human life,
 For such a prize as thee
 There is no toil, there is no strife,
 Nor even death which any Greek would shun;
 Such is the guerdon fair and free,
 And lasting too, with which thou dost thy followers grace,—
 Better than gold,
 Better than sleep, or e'en the glories old
 Of high descent and noble race.
 For you Jove's mighty son, great Hercules,
 Forsook a life of ease;
 For you the Spartan brothers twain
 Sought toil and danger, following your behests
 With fearless and unwearied breasts,
 Your love it was that fired and gave
 To early grave
 Achilles and the giant son
 Of Salaminian Telamon.
 And now for you Atarneus' pride,
 Trusting in others' faith, has nobly died;
 But yet his name
 Shall never die, the Muses' holy train
 Shall bear him to the skies with deathless fame,
 Honouring Jove, the hospitable god,
 And honest hearts, proved friendship's blest abode.

52. Now I don't know whether any one can detect in this any resemblance to a pæan, when the author expressly states in it that Hermias is dead, when he says—

And now for you Atarneus' pride,
 Trusting in others' faith, has nobly died.

Nor has the song the burden, which all pæans have, of *Io Pæan*, as that song written on Lysander the Spartan, which really is a pæan, has; a song which Duris, in his book entitled *The Annals of the Samians*, says is sung in Samos. That also was a pæan which was written in honour of Craterus the Macedonian, of which Alexinus the logician was the author, as Hermippus the pupil of Callimachus says in the first book of his *Essay on Aristotle*. And this song is sung at Delphi, with a boy playing the lyre as an accompaniment

to it. The song, too, addressed to Agemon of Corinth, the father of Alcyone, which the Corinthians sang, contains the burden of the pæan. And this burden, too, is even added by Polemo Periegetes to his letter addressed to Aranthius. The song also which the Rhodians sing, addressed to Ptolemy the first king of Egypt, is a pæan : for it contains the burden *Io Pæan*, as Georgus tells us in his essay on the Sacrifices at Rhodes. And Philochorus says that the Athenians sing pæans in honour of Antigonus and Demetrius, which were composed by Hermippus of Cyzicus, on an occasion when a great many poets had a contest as to which could compose the finest pæan, and the victory was adjudged to Hermippus. And, indeed, Aristotle himself, in his Defence of himself from this accusation of impiety, (unless the speech is a spurious one,) says—"For if I had wished to offer sacrifice to Hermias as an immortal being, I should never have built him a tomb as a mortal; nor if I had wished to make him out to be a god, should I have honoured him with funeral obsequies like a man."

53. When Democritus had said this, Cynulcus said;—Why do you remind me of those cyclic poems, to use the words of your friend Philo, when you never ought to say anything serious or important in the presence of this glutton Ulpian? For he prefers lascivious songs to dignified ones; such, for instance, as those which are called Locrian songs, which are of a debauched sort of character, such as—

Do you not feel some pleasure now?

Do not betray me, I entreat you.

Rise up before the man comes back,

Lest he should ill-treat you and me.

'Tis morning now, dost thou not see

The daylight through the windows?

And all Phœnicia is full of songs of this kind; and he himself, when there, used to go about playing on the flute with the men who sing *colabroi*.¹ And there is good authority, Ulpian, for this word *κόλαβροι*. For Demetrius the Scepsian, in the tenth book of his Trojan Array, speaks thus:—"Ctesiphon the Athenian, who was a composer of the songs called *κόλαβροι*, was made by Attalus, who succeeded Philetærus as king of Pergamus, judge of all his subjects in the

¹ Colabroi were a sort of song to which the armed dance called *κολαβρισμός* was danced.

Æolian district." And the same writer, in the nineteenth book of the same work, says that Seleucus the composer of merry songs was the son of Mnesiptolemus, who was an historian, and who had great interest with that Antiochus who was surnamed the Great. And it was very much the fashion to sing this song of his—

I will choose a single life,
That is better than a wife;
Friends in war a man stand by,
While the wife stays at home to cry.

54. And after this, looking towards Ulpian, he said;—But since you are out of humour with me, I will explain to you what the Syrbenæan chorus is. And Ulpian said;—Do you think, you wretch, that I am angry at what you say, or even that I pay the least attention to it, you shameless hound? But since you profess to teach me something, I will make a truce with you, not for thirty, but for a hundred years; only tell me what the Syrbenæan chorus is. Then, said he, Clearchus, my good friend, in the second book of his treatise on Education, writes thus—"There remains the Syrbenæan chorus, in which every one is bound to sing whatever he pleases, without paying the least attention to the man who sits in the post of honour and leads the chorus. And indeed he is only a more noisy spectator." And in the words of Matron the parodist—

For all those men who heroes were of old,
Eubæus, and Hermogenes, and Philip,
Are dead, and settlers in dark Pluto's realms;
But Cleonicus has a life secure
From all th' attacks of age; he's deeply skill'd
In all that bards or theatres concerns;
And even now he's dead, great Proserpine
Allows his voice still to be heard on earth.

But you, even while you are alive, ask questions about everything, but never give information on any subject yourself. And he replied, who . . . ? while the truce between us lasts.

55. And Cynulcus said;—There have been many poets who have applied themselves to the composition of parodies, my good friend; of whom the most celebrated was Eubæus of Paros, who lived in the time of Philip; and he is the man who attacked the Athenians a great deal. And four books of his Parodies are preserved. And Timon also mentions him, in

the first book of his Silli. But Polemo, in the twelfth book of his Argument against Timæus, speaking of the men who have written parodies, writes thus—"And I should call Bœotus and Eubœus, who wrote parodies, men of great reputation, on account of their cleverness in sportive composition, and I consider that they surpass those ancient poets whose followers they were. Now, the invention of this kind of poetry we must attribute to Hipponax the Iambic poet. For he writes thus, in his Hexameters,—

Muse, sing me now the praises of Eurymedon,
That great Charybdis of the sea, who holds
A sword within his stomach, never weary
With eating. Tell me how the votes may pass
Condemning him to death, by public judgment,
On the loud-sounding shore of the barren sea.

Epicharmus of Syracuse also uses the same kind of poetry, in a small degree, in some of his plays; and so does Cratinus, a poet of the old Comedy, in his Eunidæ, and so also does his contemporary, Hegemon of Thasos, whom they used to call Lentil. For he writes thus—

And when I Thasos reach'd they took up filth,
And pelted me therewith, by which aroused
Thus a bystander spoke with pitiless heart :—
O most accursed of men, who e'er advised you
To put such dirty feet in such fine slippers?
And quickly I did this brief answer make :—
'Twas gain that moved me, though against my will,
(But I am old ;) and bitter penury;
Which many Thasians also drives on shipboard,
Ill-manner'd youths, and long-ruin'd old men:
Who now sing worthless songs about the place.
Those men I join'd when fit for nothing else;
But I will not depart again for gain,
But doing nothing wrong, I'll here deposit
My lovely money among the Thasians:
Lest any of the Grecian dames at home
Should be enraged when they behold my wife
Making Greek bread, a poor and scanty meal.
Or if they see a cheesecake small, should say,—
"Phillion, who sang the 'Fierce Attack' at Athens,
Got fifty drachmas, and yet this is all
That you sent home."—While I was thinking thus,
And in my mind revolving all these things,
Pallas Minerva at my side appear'd,
And touch'd me with her golden sceptre, saying,
"O miserable and ill-treated man,
Poor Lentil, haste thee to the sacred games."
Then I took heart, and sang a louder strain.

56. "Hermippus also, the poet of the old Comedy, composed parodies. But the first writer of this kind who ever descended into the arena of theatrical contests was Hegemon, and he gained the prize at Athens for several parodies; and among them, for his *Battle of the Giants*. He also wrote a comedy in the ancient fashion, which is called *Philinna*. Eubœus also was a man who exhibited a good deal of wit in his poems; as, for instance, speaking about the *Battle of the Baths*, he said—

They one another smote with brazen ἐγχείρησι,

[as if ἐγχείρα, instead of meaning a spear, were derived from ἐγχέω, to pour in.] And speaking of a barber who was being abused by a potter on account of some woman, he said—

But seize not, valiant barber, on this prize,

Nor thou Achilles. ¹

And that these men were held in high estimation among the Sicilians, we learn from Alexander the Ætolian, a composer of tragedies, who, in an elegy, speaks as follows:—

The man whom fierce Agathocles did drive
An exile from his land, was nobly born
Of an old line of famous ancestors,
And from his early youth he lived among
The foreign visitors; and thoroughly learnt
The dulcet music of Mimnermus' lyre,
And follow'd his example;—and he wrote,
In imitation of great Homer's verse,
The deeds of cobblers, and base shameless thieves,
Jesting with highly-praised felicity,
Loved by the citizens of fair Syracuse.
But he who once has heard Boeotus' song,
Will find but little pleasure in Eubœus."

57. After all this discussion had been entered into on many occasions, once when evening overtook us, one of us said,—Boy, bring a light (λύχνειον). But some one else used the word λυχνώς, and a third called it λοφνίας, saying that that was the proper name for a torch made of bark; another called it πανός; and another φανός.—This one used the word λυχνοῦχος, and that one λύχνος. Some one else again said ἐλάνη, and another said ἔλαναι, insisting on it that that was the proper name for a lamp, being derived from ἐλῃ, brightness;

¹ This is a parody on *Iliad*, i. 275,—

Μῆτε σὺ τόνδ' ἀγαθὸς περ ἐὼν, ἀποαίρεο κούρην,
where Eubœus changes κούρην, maiden, into κουρεῖ, barber.

and urging that Neanthes used this word in the first book of his History of Attalus. Others, again, of the party made use of whatever other words they fancied; so that there was no ordinary noise; while all were vying with one another in adducing every sort of argument which bore upon the question. For one man said that Silenus, the dictionary-maker, mentioned that the Athenians call lamps *φανοί*. But Timarchidas of Rhodes asserts that for *φανός*, the word more properly used is *δέλετρον*, being a sort of lantern which young men use when out at night, and which they themselves call *ἐλαναί*. But Amerias for *φανός* uses the word *γράφιον*. And this word is thus explained by Seleucus:—"Γράβιον is a stick of ilex or common oak, which, being pounded and split, is set on fire, and used to give light to travellers. Accordingly Theodoridas of Syracuse, in his Centaurs, which is a dithyrambic poem, says—

The pitch dropp'd down beneath the *γράφια*,
As if from torches.

Strattis also, mentions the *γράφια* in his Phœnician Women."

58. But that what are now called *φανοί* used to be called *λυχνούχοι*, we learn from Aristophanes, in his *Æolosicon*—

I see the light shining all o'er his cloak,
As from a new *λυχνούχος*.

And, in the second edition of the *Niobus*, having already used the word *λυχνούχος*, he writes—

Alas, unhappy man! my *λύχνιον*'s lost;
after which, he adds—

* * * *

And, in his play called *The Dramas*, he calls the same thing *λυνίδιον*, in the following lines—

But you all lie
Fast as a candle in a candlestick (*λυνίδιον*).

Plato also, in his *Long Night*, says—

The undertakers sure will have *λυχνούχοι*.

And Pherecrates, in his *Slave Teacher*, writes—

Make haste and go, for now the night descends,
And bring a lantern (*λυχνούχον*) with a candle furnish'd.

Alexis too, in his *Forbidden Thing*, says—

So taking out the candle from the lantern (*λύχνιον*),
He very nearly set himself on fire,
Carrying the light beneath his arm much nearer
His clothes than any need at all required.

And Eumelus, in his Murdered Man . . . having said first—

A. Take now a pitchfork and a lantern (*λυχνούχον*),
adds—

B. But I now in my right hand hold this fork,
An iron weapon 'gainst the monsters of the sea;
And this light too, a well-lit horn lantern (*λύχνον*).

And Alexis says, in his Midon—

The man who first invented the idea
Of walking out by night with such a lantern (*λυχνούχου*),
Was very careful not to hurt his fingers.

59. But the same Alexis says, in his Fanatic—

I think that some of those I meet will blame
For being drunk so early in the day;
But yet I pray you where's a lantern (*φανός*) equal
To the sweet light of the eternal sun?

And Anaxandrides, in his Insolence, says—

Will you take your lantern (*φανάον*) now, and quickly
Light me a candle (*λύχνον*)?

But others assert that it is a lamp which is properly called *φανάς*. And others assert that *φανάς* means a bundle of matches made of split wood. Menander says, in his Cousins—

This *φανάς* is quite full of water now,
I must not shake (*σείω*) it, but throw it away (*ἀποσείω*).

And Nicostratus, in his Fellow-Countrymen, says—

For when this vintner in our neighbourhood
Sells any one some wine, or e'en a *φανάς*,
Or vinegar, he always gives him water.

And Philippides, in his Women Sailing together, says—

A. The *φανάς* did not give a bit of light.

B. Well, then, you wretched man, could not you blow it?

60. Pherecrates, in his Crapatalli, calls what we now call *λυχνία*, *λυχνείον*, in this line—

A. Where were these *λυχνεία* made?

B. In Etruria.

For there were a great many manufactories in Etruria, as the Etrurians were exceedingly fond of works of art. Aristophanes, in his Knights, says—

Binding three long straight darts together,
We use them for a torch (*λυχνείω*).

And Diphilus, in his Ignorance, says—

We lit a candle (*λύχνον*), and then sought a candlestick (*λύχνειον*).

And Euphoriion, in his Historic Commentaries, says that the young Dionysius the tyrant of Sicily dedicated, in the Prytaneum at Tarentum, a candlestick capable of containing as

great a number of candles as there are days in a year. And Hermippus the comic poet, in his Iambics, speaks of—

A military candlestick well put together.

And, in his play called *The Grooms*, he says—

Here, lamp (λυχνίδιον), show me my road on the right hand.

Now, πανός was a name given to wood cut into splinters and bound together, which they used for a torch: Menander, in his *Cousins*, says—

He enter'd, and cried out,

“Πανόν, λύχνον, λυχνούχον, any light—”

Making one into many.

And Diphilus, in his *Soldier*, says—

But now this πανός is quite full of water.

And before them Æschylus, in his *Agamemnon*, had used the word πανός—

* * * * *

61. Alexis, too, uses the word ξυλολυχνούχον, and perhaps this is the same thing as that which is called by Theopompus ὀβελισκολύχνιον. But Philyllius calls λαμπάδες, δᾶδες. But the λύχνος, or candle, is not an ancient invention; for the ancients used the light of torches and other things made of wood. Phrynichus, however, says—

Put out the λύχνον,

* * * * *

Plato too, in his *Long Night*, says—

And then upon the top he'll have a candle,
Bright with two wicks.

And these candles with two wicks are mentioned also by Metagenes, in his *Man fond of Sacrificing*; and by Philonides in his *Buskins*. But Clitarchus, in his *Dictionary*, says that the Rhodians give the name of λοφνίς to a torch made of the bark of the vine. But Homer calls torches δεραί—

The darts fly round him from an hundred hands,
And the red terrors of the blazing brands (δεραί),
Till late, reluctant, at the dawn of day,
Sour he departs, and quits th' untasted prey.²

¹ There is a hiatus here in the text of Athenæus, but he refers to Ag. 284,—

μέγαν δὲ πανόν ἐκ νήσου τρίτον
ἄθων αἶπος Ζηνὸς ἐξεδέξατο,

where Clytæmnestra is speaking of the beacon fires, which had conveyed to her the intelligence of the fall of Troy.

² Iliad, xvii. 663.

A torch was also called *ἐλάνη*, as Amerias tells us; but Nicander of Colophon says that *ἐλάνη* means a bundle of rushes. Herodotus uses the word in the neuter plural, *λύχνα*, in the second book of his History.

Cephisodorus, in his *Pig*, uses the word *λυχναισία*, for what most people call *λυγνοκαντία*, the lighting of candles.

And Cynulcus, who was always attacking Ulpian, said;—But now, my fine supper-giver, buy me some candles for a penny, that, like the good Agathon, I may quote this line of the admirable Aristophanes—

Bring now, as Agathon says, the shining torches (*πεύκας*); and when he had said this—

Putting his tail between his lion's feet,
he left the party, being very sleepy.

62. Then, when many of the guests cried out *Io Pæan*, Pontianus said;—I wish, my friends, to learn from you whether *Io Pæan* is a proverb, or the burden of a song, or what else it is. And Democritus replied;—Clearchus the Solensian, inferior to none of the pupils of the wise Aristotle, in the first book of his treatise on Proverbs, says that “*Latona*, when she was taking *Apollo* and *Diana* from *Chalcis* in *Eubœa* to *Delphi*, came to the cave which was called the cave of the *Python*. And when the *Python* attacked them, *Latona*, holding one of her children in her arms, got upon the stone which even now lies at the foot of the brazen statue of *Latona*, which is dedicated as a representation of what then took place near the *Plane-tree* at *Delphi*, and cried out *Ἴε, παῖ*; (and *Apollo* happened to have his bow in hand;) and this is the same as if she had said *Ἀφιε, Ἴε, παῖ*, or *Βάλε, παῖ*, Shoot, boy. And from this day *Ἴε, παῖ* and *Ἴε, παιών* arose. But some people, slightly altering the word, use it as a sort of proverbial exclamation to avert evils, and say *ἦν παιών*, instead of *Ἴε, παῖ*. And many also, when they have completed any undertaking, say, as a sort of proverb, *ἦν παιών*; but since it is an expression that is familiar to us it is forgotten that it is a proverb, and they who use it are not aware that they are uttering a proverb.”

But as for what *Heraclides* of *Pontus* says, that is clearly a mistake, “That the god himself, while offering a libation, thrice cried out *ἦν παιών, ἦν παιών*.” From a belief in which statement he refers the trimeter verse, as it is called, to the god, saying “that each of these metres belongs to the god;

because when the first two syllables are made long, ἴη παῖαν, it becomes a heroic verse, but when they are pronounced short it is an iambic, and thus it is plain that we must attribute the iambic to him. And as the rest are short, if any one makes the last two syllables of the verse long, that makes a Hippo-nactean iambic.

* 63. And after this, when we also were about to leave the party, the slaves came in bringing, one an incense burner, and another

For it was the custom for the guests to rise up and offer a libation, and then to give the rest of the unmixed wine to the boy, who brought it to them to drink.

Ariphron the Sicyonian composed this Pæan to Health—

O holiest Health, all other gods excelling,
 May I be ever blest
 With thy kind favour, and for all the rest
 Of life I pray thee ne'er desert my dwelling ;
 For if riches pleasure bring,
 Or the power of a king,
 Or children smiling round the board,
 Or partner honour'd and adored,
 Or any other joy
 Which the all-bounteous gods employ
 To raise the hearts of men,
 Consoling them for long laborious pain ;
 All their chief brightness owe, kind Health, to you ;
 You are the Graces' spring,
 'Tis you the only real bliss can bring,
 And no man's blest when you are not in view,
 * * * * *

64. They know.—For Sopater the farce-writer, in his play entitled *The Lentil*, speaks thus—

I can both carve and drink Etruscan wine,
 In due proportion mix'd.

These things, my good Timocrates, are not, as Plato says, the sportive conversations of Socrates in his youth and beauty, but the serious discussions of the Deipnosophists; for, as Dionysius the Brazen says,—

What, whether you begin or end a work,
 Is better than the thing you most require?

POETICAL FRAGMENTS

QUOTED BY ATHENÆUS,

RENDERED INTO ENGLISH VERSE BY VARIOUS AUTHORS.

APOLLODORUS. (Book i. § 4, p. 4.)

THERE is a certain hospitable air
In a friend's house, that tells me I am welcome :
The porter opens to me with a smile ;
The yard dog wags his tail, the servant runs,
Beats up the cushion, spreads the couch, and says—
“ Sit down, good Sir ! ” c'er I can say I'm weary.

CUMBERLAND.

ARCHESTRATUS. (Book i. § 7, p. 7.)

I write these precepts for immortal Greece,
That round a table delicately spread,
Or three, or four, may sit in choice repast,
Or five at most. Who otherwise shall dine,
Are like a troop marauding for their prey.—D'ISRAELI.

ARCHILOCHUS. (Book i. § 14, p. 11.)

Faith ! but you quaff
The grape's pure juice to a most merry tune,
And cram your hungry maw most rav'nously,
And pay for 't—not a doit. But mark me, Sirrah !
You come not here invited, as a friend.
Your appetite is gross ;—your god's your belly ;—
Your mind, your very soul, incorpse'd with gluttony,
Till you have lost all shame.—J. BAILEY.

ARISTOPHANES. (Book i. § 55, p. 50.)

For the Athenian people neither love
Harsh crabbed bards, nor crabbed Pramnian wines,
Which pinch the face up and the belly too ;
But mild, sweet-smelling, nectar-dropping cups.—WALSH.

DIPHILUS. (Book ii. § 2, p. 58.)

Oh ! friend to the wise, to the children of song,
Take me with thee, thou wisest and sweetest, along ;
To the humble, the lowly, proud thoughts dost thou bring,
For the wretch who has thee is as blythe as a king :
From the brows of the sage, in thy humorous play,
Thou dost smooth every furrow, every wrinkle away ;
To the weak thou giv'st strength, to the mendicant gold,
And a slave warm'd by thee as a lion is bold.

J. A. ST. JOHN.

EUBULUS. (Book ii. § 3, p. 59.)

Three cups of wine a prudent man may take ;
The first of these for constitution's sake ;
The second to the girl he loves the best ;
The third and last to lull him to his rest,
Then home to bed ! but if a fourth he pours,
That is the cup of folly, and not ours ;
Loud noisy talking on the fifth attends ;
The sixth breeds feuds and falling-out of friends ;
Seven beget blows and faces stain'd with gore ;
Eight, and the watch-patrole breaks ope the door ;
Mad with the ninth, another cup goes round,
And the swill'd sot drops senseless to the ground.

CUMBERLAND.

EPICHRMUS. (Book ii. § 3, p. 59.)

A. After sacrifice, then came feasting.

B. Beautiful, by Jupiter !

A. After feasting drink we merrily.

B. Charming ! I do truly think.

A. After drinking, follow'd revelry : after revelry, the whole hog :

After the whole hog, the justice : after that the sentence dire :
After which, chains, fetters, fines,—all that, and all that, and all that.—J. BAILEY.

BACCHYLIDES. (Book ii. § 10, p. 65.)

The goblet's sweet compulsion moves
The soften'd mind to melting loves.
The hope of Venus warms the soul,
Mingling in Bacchus' gifted bowl ;
And buoyant lifts in lightest air
The soaring thoughts of human care.
Who sips the grape, with single blow
Lays the city's rampire low ;
Flush'd with the vision of his mind
He acts the monarch o'er mankind.
His bright'ning roofs now gleam on high,
All burnish'd gold and ivory :
Corn-freighted ships from Egypt's shore
Waft to his feet the golden ore :
Thus, while the frenzying draught he sips,
His heart is bounding to his lips.—ELTON.

The same.

Thirsty comrade ! wouldst thou know
All the raptures that do flow
From those sweet compulsive rules
Of our ancient drinking schools—
First, the precious draught shall raise
Amorous thoughts in giddy maze,
Mingling Bacchus' present treasure
With the hopes of higher pleasure.
Next, shall chase through empty air
All th' intolerant host of Care ;
Give thee conquest, riches, power ;
Bid thee scale the guarded tower ;
Bid thee reign o'er land and sea
With unquestion'd sov'reignty.

Thou thy palace shalt behold,
 Bright with ivory and gold ;
 While each ship that ploughs the main,
 Fill'd with Egypt's choicest grain,
 Shall unload her pon'drous store,
 Thirsty comrade ! at thy door.

EPHIPPOS. (Book ii. § 30, p. 79.)

How I delight
 To spring upon the dainty coverlets ;
 Breathing the perfume of the rose, and steep'd
 In tears of myrrh !—J. A. ST. JOHN.

ALEXIS. (Book ii. § 44, p. 90.)

Mean my husband is, and poor,
 And my blooming days are o'er.
 Children have we two,—a boy,
 Papa's pet and mamma's joy ;
 And a girl, so tight and small,
 With her nurse ;—that's five in all :
 Yet, alas ! alas ! have we
 Belly timber but for three !
 Two must, therefore, often make
 Scanty meal on barley-cake ;
 And sometimes, when nought appears
 On the board, we sup on tears.
 My good man, once so strong and hale,
 On this fare grows very pale ;
 For our best and daintiest cheer,
 Through the bright half of the year,
 Is but acorns, onions, peas,
 Ochros, lupines, radishes,
 Vetches, wild pears nine or ten,
 With a locust now and then.
 As to figs, the Phrygian treat,
 Fit for Jove's own guests to eat,
 They, when happier moments shine,—
 They, the Attic figs, are mine.—J. A. ST. JOHN.

EPICRATES. (Book ii. § 54, p. 98.)

A. I pray you, Sir, (for I perceive you learn'd
In these grave matters,) let my ignorance suck
Some profit from your courtesy, and tell me
What are your wise philosophers engaged in,
Your Plato, Menedemus and Speusippus?
What mighty mysteries have they in projection?
What new discoveries may the world expect
From their profound researches? I conjure you,
By Earth, our common mother, to impart them!

B. Sir, you shall know at our great festival
I was myself their hearer, and so much
As I there heard will presently disclose,
So you will give it ears, for I must speak
Of things perchance surpassing your belief,
So strange they will appear; but so it happen'd,
That these most sage Academicians sate
In solemn consultation—on a cabbage.

A. A cabbage! what did they discover there?

B. Oh, Sir, your cabbage hath its sex and gender,
Its provinces, prerogatives and ranks,
And, nicely handled, breeds as many questions
As it does maggots. All the younger fry
Stood dumb with expectation and respect,
Wond'ring what this same cabbage should bring forth:
The Lecturer eyed them round, whereat a youth
Took heart, and breaking first the awful silence,
Humbly craved leave to think—that it was round:
The cause was now at issue, and a second
Opined it was an herb.—A third conceived
With due submission it might be a plant.
The difference methought was such, that each
Might keep his own opinion and be right;
But soon a bolder voice broke up the council,
And, stepping forward, a Sicilian quack
Told them their question was abuse of time,—
It was a cabbage, neither more nor less,
And they were fools to prate so much about it.
Insolent wretch! amazement seized the troop,
Clamour and wrath and tumult raged amain,

Till Plato, trembling for his own philosophy,
And calmly praying patience of the court,
Took up the cabbage and adjourn'd the cause.

CUMBERLAND.

EURIPIDES. (Book ii. § 57, p. 101.)

Bright wanderer through the eternal way,
Has sight so sad as that which now
Bedims the splendour of thy ray,
E'er bid the streams of sorrow flow?
Here, side by side, in death are laid
Two darling boys, their mother's care;
And here their sister, youthful maid,
Near her who nursed and thought them fair.

J. A. ST. JOHN.

MENANDER. (Book ii. § 86, p. 119.)

A bore it is to take pot-luck, with welcome frank and hearty,
All at the board round which is placed a downright family-
party.

Old daddy seizes first the cup, and so begins his story,
And lectures on, with saws and jokes—a Mentor in his glory.
The mother next, and grandam too, confound you with their
babble;

And worse and worse, the grandam's sire will mump, and
grunt, and gabble;

His daughter with her toothless gums, lisps out, "The dear
old fellow!"

And round and round the dotard nods, as fast as he grows
mellow.—ANON.

The same,

From family repasts,
Where all the guests claim kin,—nephews and uncles,
And aunts and cousins to the fifth remove!
First you've the sire, a goblet in his hand,
And he deals out his dole of admonition;—
Then comes my lady-mother, a mere homily
Reproof and exhortation!—at her heels

The aunt slips in a word of pious precept.
 The grandsire last—a bass voice among trebles,
 Thunder succeeding whispers, fires away.
 Each pause between, his aged partner fills
 With “lack-a-day !” “good sooth !” and “dearest dear !”
 The dotard’s head meantime for ever nods,
 Encouraging her drivelling.—ANON.

ARISTOPHANES. (Book iii. § 7, p. 126.)

There is no kind of fig,
 Whether little or big,
 Save the Spartan, which here does not grow ;
 But this, though quite small,
 Swells with hatred and gall,
 A stern foe to the Demos, I trow.—J. A. ST. JOHN.

STESICHORUS. (Book iii. § 21, p. 136.)

Many a yellow quince was there
 Piled upon the regal chair,
 Many a verdant myrtle-bough,
 Many a rose-crown featly wreathed,
 With twisted violets that grow
 Where the breath of spring has breathed.
 J. A. ST. JOHN.

ANTIGONUS. (Book iii. § 22, p. 137.)

O where is the maiden, sweeter far
 Than the ruddy fruits of Ephyrè are,
 When the winds of summer have o’er them blown,
 And their cheeks with autumn’s gold have been strown !
 J. A. ST. JOHN.

ANTIPHANES. (Book iii. § 27, p. 140.)

A. ’Twould be absurd to speak of what’s to eat,
 As if you thought of such things ; but, fair maid,
 Take of these apples.

B. Oh, how beautiful !

A. They are, indeed, since hither they but lately
Have come from the great king.

B. By Phosphoros !
I could have thought them from the Hesperian bowers,
Where th' apples are of gold.

A. There are but three.

B. The beautiful is nowhere plentiful.—J. A. ST. JOHN.

ARISTOPHANES. (Book iii. § 33, p. 145.)

Then every soul of them sat open-mouth'd,
Like roasted oysters gaping in a row.—J. H. FRERE.

ARCHESTRATUS. (Book iii. § 44, p. 154.)

For mussels you must go to Ænos ; oysters
You'll find best at Abydos. Parion
Rejoices in its urchins ; but if cockles
Gigantic and sweet-tasted you would eat,
A voyage must be made to Mitylene,
Or the Ambracian Gulf, where they abound
With many other dainties. At Messina,
Near to the Faro, are pelorian conchs,
Nor are those bad you find near Ephesos ;
For Tethyan oysters, go to Chalcedon ;
But for the Heralds, may Zeus overwhelm them
Both in the sea and in the agora !
Aye, all except my old friend Agathon,
Who in the midst of Lesbian vineyards dwells.

J. A. ST. JOHN.

DAMOXENUS. (Book iii. § 60, p. 170.)

Master Cook. Behold in me a pupil of the school
Of the sage Epicurus.

Friend. Thou a sage !

M. C. Ay ! Epicurus too was sure a cook,
And knew the sovereign good. Nature his study,
While practice perfected his theory.
Divine philosophy alone can teach

The difference which the fish *Glociscus* shows
 In winter and in summer : how to learn
 Which fish to choose, when set the Pleiades,
 And at the solstice. 'Tis change of seasons
 Which threatens mankind, and shakes their changeful frame.
 This dost thou comprehend? Know, what we use
 In season, is most seasonably good !

Friend. Most learned cook, who can observe these canons ?

M. C. And therefore phlegm and colics make a man
 A most indecent guest. The aliment
 Dress'd in my kitchen is true aliment ;
 Light of digestion easily it passes ;
 The chyle soft-blending from the juicy food
 Repairs the solids.

Friend. Ah ! the chyle ! the solids !
 Thou new Democritus ! thou sage of medicine !
 Versed in the mysteries of the Iatric art !

M. C. Now mark the blunders of our vulgar cooks.
 See them prepare a dish of various fish,
 Showering profuse the pounded Indian grain,
 An overpowering vapour, gallimaufry,
 A multitude confused of pothering odours !
 But, know, the genius of the art consists
 To make the nostrils feel each scent distinct ;
 And not in washing plates to free from smoke.
 I never enter in my kitchen, I !
 But sit apart, and in the cool direct,
 Observant of what passes, scullions' toil.

Friend. What dost thou there ?

M. C. I guide the mighty whole ;
 Explore the causes, prophesy the dish.
 'Tis thus I speak : " Leave, leave that ponderous ham ;
 Keep up the fire, and lively play the flame
 Beneath those lobster patties ; patient here,
 Fix'd as a statue, skim, incessant skim.
 Steep well this small *Glociscus* in its sauce,
 And boil that sea-dog in a cullender ;
 This eel requires more salt and marjoram ;
 Roast well that piece of kid on either side
 Equal ; that sweetbread hoil not over much."
 'Tis thus, my friend, I make the concert play.

Friend. O man of science! 'tis thy babble kills!

M. C. And then no useless dish my table crowds;
Harmonious ranged, and consonantly just.

Friend. Ha! what means this?

M. C. Divinest music all!

As in a concert instruments resound,
My order'd dishes in their courses chime.
So Epicurus dictated the art
Of sweet voluptuousness, and ate in order,
Musing delighted o'er the sovereign good!
Let raving Stoics in a labyrinth
Run after virtue; they shall find no end.
Thou, what is foreign to mankind, abjure.—D'ISRAELI.

BATO.¹ (Book iii. § 61, p. 171.)

Father. Thou hast destroy'd the morals of my son,
And turn'd his mind, not so disposed, to vice,
Unholy pedagogue! With morning drams,
A filthy custom, which he caught from thee,
Clean from his former practice, now he saps
His youthful vigour. Is it thus you school him?

Sophist. And if I did, what harms him? Why complain you?
He does but follow what the wise prescribe,
The great voluptuous law of Epicurus,
Pleasure, the best of all good things on earth;
And how but thus can pleasure be obtained?

Father. Virtue will give it him.

Sophist. And what but virtue
Is our philosophy? When have you met
One of our sect flush'd and disguised with wine?
Or one, but one of those you tax so roundly,
On whom to fix a fault?

Father. Not one, but all,
All, who march forth with supercilious brow
High arch'd with pride, beating the city-rounds,
Like constables in quest of rogues and outlaws,
To find that prodigy in human nature,
A wise and perfect man! What is your science
But kitchen-science? wisely to descant

¹ According to some, Plato.

Upon the choice bits of a savoury carp,
 And prove by logic that his *summum bonum*
 Lies in his head; there you can lecture well,
 And, whilst your grey-beards wag, the gaping guest
 Sits wondering with a foolish face of praise.—CUMBERLAND.

ANTIPHANES. (Book iii. § 62, p. 172.)

O, what a fool is he,
 Who dreams about stability, or thinks,
 Good easy dolt! that aught in life's secure!
 Security!—either a loan is ask'd;
 Then house and all that it contains are gone
 At one fell sweep—or you've a suit to meet,
 And Law and Ruin ever are twin-brothers.—
 Art named to a general's post? fines, penaltics,
 And debts upon the heels of office follow.
 Do the stage-charges fall upon you? good:
 The chorus must go clad in spangled robes,
 Yourself may pace in rags. Far happier he
 Who's named a trierarch:—he buys a halter
 And wisely balks at once th' expensive office.—
 Sleeping or waking, on the sea or land,
 Among your menials or before your foes,
 Danger and Insecurity are with you.
 The very table, charged with viands, is
 Mere mock'ry oft;—gives promise to the eye,
 And breaks it to the lip. Is there nought safe then?
 Yes, by the gods,—that which has pass'd the teeth,
 And is in a state of deglutition: reckon
 Yourself secure of that, and that alone:
 All else is fleet, precarious, insecure.—MITCHELL.

ALEXIS. (Book iii. § 86, p. 194.)

A. I must have all accounted for:
 Item by item, charge by charge; or look ye:—
 There's not a stiver to be had from me.

B. 'Tis but a fair demand.

A. What ho! within there! [*Calls to his servant.*
My style and tablets. (*Style and tablets are brought.*)

Now, Sir, to your reckoning.

B. To salt a herring—price—two farthings—

A. Good. [*Writes.*

B. To mussels—three—

A. No villany as yet. [*Writes.*

B. Item, to eels—one obol—

A. Still you're guiltless. [*Writes.*

B. Next came the radishes; yourselves allow'd—

A. And we retract not—they were delicate

And good.

B. For these I touch two obols.

A. [*Aside.*] Tush!

The praise is in the bill—better our palates

Had been less riotous—onward.

B. To a rand

Of tunny fish—this charge will break a sixpence.

A. Dealst on the square? no filching?—no purloining?—

B. No, not a doit—thou'rt green, good fellow, green;

And a mere novice yet in market-prices.

Why, man, the palmer-worms have fix'd their teeth

Upon the kitchen-herbs.

A. Ergo, salt fish

Bears twice its usual price—call you that logic?

B. Nay, if you've doubts—to the fishmonger straight,—

He lives and will resolve them.—To a conger-eel—

Ten obols.

A. I have nothing to object:

Proceed.

B. Item, broil'd fish—a drachma.

A. Fie on't!—

I was a man, and here's the fever come

With double force.

B. There's wine too in the bill,

Bought when my masters were well half-seas over—

Three pitchers, at ten obols to the pitcher.—MITCHELL.

MATRON.¹ (Book iv. § 13, p. 220.)

The feast, for cookery's various cates renown'd,
By Attic host bestow'd, O Muse! resound.
There too I went, with hunger in my train,
And saw the loaves by hundreds pōur'd amain,
Beauteous to view, and vast beyond compare,
Whiter than snow, and sweet as wheaten fare.

* * * * *

Then all to pot-herbs stretch'd their hands in haste,
But various viands lured my nicer taste;
Choice bulbs, asparagus, and, daintier yet,
Fat oysters help my appetite to whet.

* * * * *

Like Thetis' self, the silver-footed dame—
Great Nereus' daughter, curly cuttle came;
Illustrious fish! that sole amid the brine
With equal ease can black and white divine;
There too I saw the Tityus of the main,
Huge conger—countless plates his bulk sustain,
And o'er nine boards he rolls his cumbrous train!

* * * * *

Right up stairs, down stairs, over high and low,
The cook, with shoulder'd dishes marches slow,
And forty sable pots behind him go.

* * * * *

With these appear'd the Salaminian hands,
Thirteen fat ducklings borne by servile hands;
Proudly the cook led on the long array,
And placed them where the Athenian squadrons lay.

* * * * *

When now the rage of hunger was repress'd,
And the pure lymph had sprinkled every guest,
Sweet lilled unguents brought one blooming slave,
And one from left to right fresh garlands gave;
With Lesbian wine the bowl was quick supplied,
Man vied with man to drain the racy tide;

¹ The lines are versions of parts of the long poem as found in Athenæus.

Then groan'd the second tables laden high,
 Where grapes and cool pomegranates please the eye,
 The lusty apple, and the juicy pear—
 Yet nought I touch'd, supinely lounging there ;
 But when the huge round cake of golden hue,
 Ceres best offspring, met my raptured view,
 No more these hands their eager grasp restrain,
 How should such gift celestial tempt in vain ?

D. K. SANDFORD.

ALEXIS. (Book iv. § 58, p. 264.)

How fertile in new tricks is Chærephon,
 To sup scot-free and everywhere find welcome !
 Spies he a broker's door with pots to let ?
 There from the earliest dawn he takes his stand,
 To see whose cook arrives ; from him he learns
 Who 'tis that gives the feast,—flies to the house,
 Watches his time, and, when the yawning door
 Gapes for the guests, glides in among the first.

J. A. ST. JOHN.

ANAXIPPUS. (Book iv. § 68, p. 271.)

Soup-ladle, flesh-hook, mortar, spit,
 Bucket and haft, with tool to fit,
 Such knives as oxen's hides explore,
 Add dishes, be they three or more.—MITCHELL.

TIMOCLES. (Book vi. § 2, p. 354.)

Nay, my good friend, but hear me ! I confess
 Man is the child of sorrow, and this world,
 In which we breathe, hath cares enough to plague us ;
 But it hath means withal to soothe these cares,
 And he, who meditates on other's woes,
 Shall in that meditation lose his own :
 Call then the tragic poet to your aid ;
 Hear him, and take instruction from the stage :
 Let Telephus appear ; behold a prince,
 A spectacle of poverty and pain,

Wretched in both.—And what if you are poor?
 Are you a demi-god? are you the son
 Of Hercules? begone! complain no more.
 Doth your mind struggle with distracting thoughts?
 Do your wits wander? are you mad? Alas!
 So was Alcmaeon, whilst the world adored
 His father as their God. Your eyes are dim;
 What then? the eyes of Œdipus were dark,
 Totally dark. You mourn a son; he's dead;
 Turn to the tale of Niobe for comfort,
 And match your loss with hers. You're lame of foot;
 Compare it with the foot of Philoctetes,
 And make no more complaint. But you are old,
 Old and unfortunate; consult Oëneus;
 Hear what a king endured, and learn content.
 Sum up your miseries, number up your sighs,
 The tragic stage shall give you tear for tear,
 And wash out all afflictions but its own.—CUMBERLAND.

From the same. (Book vi. § 3, p. 355.)

Bid me say anything rather than this;
 But on this theme Demosthenes himself
 Shall sooner check the torrent of his speech
 Than I—Demosthenes! that angry orator,
 That bold Briareus, whose tremendous throat,
 Charged to the teeth with battering-rams and spears,
 Beats down opposers; brief in speech was he,
 But, crost in argument, his threat'ning eyes
 Flash'd fire, whilst thunder vollied from his lips.

CUMBERLAND.

ANTIPHANES. (Book vi. § 4, p. 355.)

I once believed the Gorgons fabulous:
 But in the agora quickly changed my creed,
 And turn'd almost to stone, the pests beholding
 Standing behind the fish stalls. Forced I am
 To look another way when I accost them,
 Lest if I saw the fish they ask so much for,
 I should at once grow marble.—J. A. ST. JOHN.

The same.

I must confess that hitherto I deem'd
 The Gorgons a mere fable, but just now
 I stepp'd into the fish-market, and there
 I saw, at once, the dread reality ;
 And I was petrified, indeed, so much,
 That, to converse with them, I turn'd my back
 For fear of being turn'd to stone ; they ask'd
 A price so high and so extravagant
 For a poor despicable paltry fish.—ANON.

AMPHIS. (Book vi. § 5, p. 356.)

The general of an army is at least
 A thousand times more easy of access,
 And you may get an answer quicker too
 Than from these cursed fishmongers : ask them
 The price of their commodity, they hold
 A wilful silence, and look down with shame,
 Like Telephus ; with reason good ; for they
 Are, one and all, without exception,
 A set of precious scoundrels. Speak to one,
 He'll measure you from top to toe, then look
 Upon his fish, but still no answer give.
 Turn o'er a polypus, and ask another
 The price, he soon begins to swell and chafe,
 And mutters out half-words between his teeth,
 But nothing so distinct that you may learn
 His real meaning—so many oboli ;
 But then the number you are still to guess,
 The syllable is wilfully suppress'd,
 Or left half utter'd. This you must endure,
 And more, if you attend the fish-market.—ANON.

The same.

Ten thousand times more easy 'tis to gain
 Admission to a haughty general's tent,
 And have discourse of him, than in the market
 Audience to get of a cursed fishmonger.
 If you draw near and say, How much, my friend,

Costs *this* or *that*?—No answer. Deaf you think
 The rogue must be, or stupid; for he heeds not,
 A syllable you say, but o'er his fish
 Bends silently, like Telephos (and with good reason,
 For his whole race he knows are cut-throats all).
 Another minding not, or else not hearing,
 Pulls by the legs a polypus. A third
 With saucy carelessness replies: "Four oboli,
 That's just the price. For this no less than eight.
 Take it or leave it!"—J. A. ST. JOHN.

ALEXIS. (Book vi. § 5, p. 356.)

When our victorious gen'als knit their brows,
 Assume a higher tone and loftier gait
 Than common men, it scarcely moves my wonder—
 Indeed 'tis natural that the commonwealth
 Should give to public virtue just rewards—
 They who have risk'd their lives to serve the state
 Deserve its highest honours in return,
 Place and precedence too above their fellows:
 But I am choked with rage when I behold
 These saucy fishmongers assume such airs,
 Now throw their eyes disdainful down, and now
 Lift their arch'd brows and wrinkle up their fronts—
 "Say, at what price you sell this brace of mullets?"
 "Ten oboli," they answer. "Sure you joke;
 Ten oboli indeed! will you take eight?"
 "Yes, if you choose but one."—"Come, come, be serious,
 Nor trifle with your betters thus."—"Pass on,
 And take your custom elsewhere." 'Tis enough
 To move our bile to hear such insolence.—ANON.

The same.

However, this is still endurable.
 But when a paltry fishfag will look big,
 Cast down his eyes affectedly, or bend
 His eyebrows upwards like a full-strain'd bow,
 I burst with rage. Demand what price he asks
 For—say two mullets; and he answers straight

"Ten obols."—"Ten? That's dear: will you take eight?"
 "Yes, if one fish will serve you."—"Friend, no jokes;
 I am no subject for your mirth."—"Pass on, Sir!
 And buy elsewhere."—Now tell me, is not this
 Bitterer than gall?—J. A. ST. JOHN.

DIPHILUS. (Book vi. § 6, p. 356.)

I once believed the fishmongers at Athens
 Were rogues beyond all others. 'Tis not so;
 The tribe are all the same, go where you will,
 Deceitful, avaricious, plotting knaves,
 And ravenous as wild-beasts. But we have one
 Exceeds the rest in baseness, and the wretch
 Pretends that he has let his hair grow long
 In reverence to the gods. The varlet lies.
 He bears the marks of justice on his forehead,
 Which his locks hide, and therefore they are long.
 Accost him thus—"What ask you for that pike?"
 "Ten oboli," he answers—not a word
 About the currency—put down the cash,
 He then objects, and tells you that he meant
 The money of Ægina. If there's left
 A balance in his hands, he'll pay you down
 In Attic oboli, and thus secures
 A double profit by the exchange of both.—ANON.

The same.

Troth, in my greener days I had some notion
 That here at Athens only, rogues sold fish;
 But everywhere, it seems, like wolf or fox,
 The race is treacherous by nature found.
 However, we have one scamp in the agora
 Who beats all others hollow. On his head
 A most portentous fell of hair nods thick
 And shades his brow. Observing your surprise,
 He has his reasons pat; it grows forsooth
 To form, when shorn, an offering to some god!
 But that's a feint; 'tis but to hide the scars
 Left by the branding-iron upon his forehead.

But, passing that, you ask perchance the price
 Of a sea-wolf—"Ten oboli"—very good.
 You count the money. "Oh, not those," he cries,
 "Æginetan I meant." Still you comply.
 But if you trust him with a larger piece,
 And there be change to give; mark how the knave
 Now counts in Attic coin, and thus achieves
 A two-fold robbery in the same transaction!

J. A. ST. JOHN.

XENARCHUS. (Book vi. § 6, p. 357.)

Poets indeed! I should be glad to know
 Of what they have to boast. Invention—no!
 They invent nothing, but they pilfer much,
 Change and invert the order, and pretend
 To pass it off for new. But fishmongers
 Are fertile in resources, they excel
 All our philosophers in ready wit
 And sterling impudence. The law forbids,
 And strictly too, to water their stale fish—
 How do they manage to evade the fine?
 Why thus—when one of them perceives the board
 Begins to be offensive, and the fish
 Look dry and change their colour, he begins
 A preconcerted quarrel with his neighbour.
 They come to blows;—he soon affects to be
 Most desperately beaten, and falls down,
 As if unable to support himself,
 Gasping for breath;—another, who the while
 (Knowing the secret) was prepared to act,
 Seizes a jar of water, aptly placed,
 And scatters a few drops upon his friend,
 Then empties the whole vessel on the fish,
 Which makes them look so fresh that you would swear
 They were just taken from the sea.—ANON.

The same.

Commend me for invention to the rogue
 Who sells fish in the agora. He knows,—
 In fact there's no mistaking,—that the law

Clearly and formally forbids the trick
 Of reconciling stale fish to the nose
 By constant watering. But if some poor wight
 Detect him in the fact, forthwith he picks
 A quarrel, and provokes his man to blows.
 He wheels meanwhile about his fish, looks sharp
 To catch the nick of time, reels, feigns a hurt :
 And prostrate falls, just in the right position.
 A friend placed there on purpose, snatches up
 A pot of water, sprinkles a drop or two,
 For form's sake, on his face, but by mistake,
 As you must sure believe, pours all the rest
 Full on the fish, so that almost you might
 Consider them fresh caught.—J. A. ST. JOHN.

ANTIPHANES. (Book vi. § 7, p. 357.)

What miserable wretched things are fish !
 They are not only doom'd to death, to be
 Devour'd, and buried in the greedy maw
 Of some voracious glutton, but the knaves
 Who sell them leave them on their board to rot,
 And perish by degrees, till having found
 Some purblind customer, they pass to him
 Their dead and putrid carcases ; but he,
 Returning home, begins to nose his bargain,
 And soon disgusted, casts them out with scorn.—ANON.

ALEXIS. (Book vi. § 8, p. 358.)

The rich Aristonicus was a wise
 And prudent governor ; he made a law
 To this intent, that every fishmonger,
 Having once fix'd his price, if after that
 He varied, or took less, he was at once
 Thrown into prison, that the punishment
 Due to his crimes, still hanging o'er his head,
 Might be a check on his rapacity,
 And make him ask a just and honest price,

And carry home his stale commodities.
This was a prudent law, and so enforced,
That youth or age might safely go to market
And bring home what was good at a fair price.—ANON.

ALEXIS. (Book vi. § 10, p. 359.)

I still maintain that fish do hold with men,
Living or dead, perpetual enmity.
For instance, now, a ship is overset,
As sometimes it may happen,—the poor wretches
Who might escape the dangers of the sea
Are swallow'd quick by some voracious fish.
If, on the other hand, the fishermen
Enclose the fish, and bring them safe to shore,
Dead as they are they ruin those who buy them,
For they are sold for such enormous sums
That our whole fortune hangs upon the purchase,
And he who pays the price becomes a beggar.—ANON.

From the same. (Book vi. § 12, p. 359.)

If one that's poor, and scarcely has withal
To clothe and feed him, shall at once buy fish,
And pay the money down upon the board,
Be sure that fellow is a rogue, and lives
By depredation and nocturnal plunder.
Let him who has been robb'd by night, attend
The fish-market at early dawn, and when
He sees a young and needy wretch appear,
Bargain with Micion for the choicest eels,
And pay the money, seize the caitiff straight,
And drag him to the prison without fear.—ANON.

The same.

Mark you a fellow who, however scant
In all things else, hath still wherewith to purchase
Cod, eel, or anchovies, be sure i' the dark
He lies about the road in wait for travellers.

If therefore you've been robb'd o'ernight, just go
 At peep of dawn to th' agora and seize
 The first athletic, ragged vagabond
 Who cheapens eels of Mikion. He, be sure,
 And none but he's the thief: to prison with him!

J. A. ST. JOHN.

DIPHILUS. (Book vi. § 12, p. 360.)

We have a notable good law at Corinth,
 Where, if an idle fellow outruns reason,
 Feasting and junketing at furious cost,
 The sumptuary proctor calls upon him,
 And thus begins to sift him:—You live well,
 But have you well to live? You squander freely,
 Have you the wherewithal? Have you the fund
 For these out-goings? If you have, go on!
 If you have not, we'll stop you in good time,
 Before you outrun honesty; for he,
 Who lives we know not how, must live by plunder;
 Either he picks a purse, or robs a house,
 Or is accomplice with some knavish gang,
 Or thrusts himself in crowds to play th' Informer,
 And put his perjured evidence to sale:
 This a well-order'd city will not suffer:
 Such vermin we expel.—*And you do wisely:*
But what is this to me?—Why, this it is:
 Here we behold you every day at work,
 Living forsooth! not as your neighbours live,
 But richly, royally, ye gods!—Why, man,
 We cannot get a fish for love or money,
 You swallow the whole produce of the sea:
 You've driven our citizens to browse on cabbage:
 A sprig of parsley sets them all a-fighting,
 As at the Isthmian games: if hare or partridge,
 Or but a simple thrush comes to the market,
 Quick at the word you snap him. By the gods!
 Hunt Athens through, you shall not find a feather
 But in your kitchen; and for wine, 'tis gold—
 Not to be purchased: we may drink the ditches.

CUMBERLAND.

The same.

Wee have in Corinth this good Law in use ;
 If wee see any person keepe great cheere,
 We make inquirie, Whether he doe worke,
 Or if he have Revenues coming in ?
 If either, then we say no more of him.
 But if the Charge exceed his Gaine or Rents,
 He is forbidden to run on his course :
 If he continue it, he pays a fine :
 If he want wherewithall, he is at last
 Taken by Sergeants and in prison cast.
 For to spend much, and never to get ought,
 Is cause of much disorder in the world.
 One in the night-time filcheth from the flocks ;
 Another breaks a house or else a shop ;
 A third man gets a share his mouth to stop.
 To beare a part in this good fellowship,
 One feignes a suit his neighbor to molest,
 Another must false witness beare with him :
 But such a crue we utterly detest,
 And banish from our citie like the pest.—MOLLE.

The same.

Believe me, my good friend, such is the law
 Long held at Corinth ; when we see a man
 Spending large sums upon the daintiest fish,
 And living at a great expense, we ask
 The means by which he can maintain the splendour.
 If it appears that his possessions yield
 A fund proportion'd to this costly charge,
 'Tis well, he's not molested, and proceeds
 T^e enjoy that kind of life which he approves.
 But if we find that he exceeds his means,
 We first admonish him ; if he persists,
 We then proceed to punishment by fine.
 If one who has no fortune to supply
 E'en common wants, lives thus expensively,
 Him we deliver to the common beadle
 For corporal punishment.—ANON.

The same.

We cannot get the smallest fish for money ;
 And for a bunch of parsley we must fight,
 As 'twere the Isthmian games : then, should a hare
 Make its appearance, 'tis at once caught up ;
 A partridge or a lark, by Jupiter !
 We can't so much as see them on the wing,
 And all on your account : then as for wine,
 You've raised the price so high we cannot taste it.—ANON.

PHILIPPIDES. (Book vi. § 17, p. 363.)

It grieves me much to see the world so changed,
 And men of worth, ingenious and well-born,
 Reduced to poverty, while cunning knaves,
 The very scum of the people, eat their fish,
 Bought for two oboli, on plates of silver,
 Weighing at least a mina ; a few capers,
 Not worth three pieces of brass-money, served
 In lordly silver-dish, that weighs, at least,
 As much as fifteen drachmas. In times past
 A little cup presented to the Gods
 Was thought a splendid offering ; but such gifts
 Are now but seldom seen,—and reason good,
 For 'tis no sooner on the altar placed,
 Than rogues are watching to purloin it thence.—ANON.

ALEXIS. (Book vi. § 28, p. 372.)

I'm ready, at the slightest call, to sup
 With those who may think proper to invite me.
 If there's a wedding in the neighbourhood,
 I smell it out, nor scruple to be there
 Sans invitation ; then, indeed, I shine,
 And make a full display of all my wit,
 'Till the guests shake with laughter ; I take care
 To tickle well the master of the feast ;
 Should any strive to thwart my purpose, I
 At once take fire, and load him with reproach

And bitter sarcasm ; 'till at length, well fed,
 And having drunk my fill, I stagger home.
 No nimble link-boy guides my giddy steps,
 But "through the palpable obscure, I grope
 My uncouth way;" and if by chance I meet,
 In their nocturnal rounds, the watch, I hail them
 With soft and gentle speech; then thank the gods
 That I've escaped so well, nor felt the weight
 Of their hard fists, or their still harder staves.
 At length, unhurt, I find myself at home,
 And creep to my poor bed, where gentle sleep,
 And pleasant dreams, inspired by generous wine,
 Lock up my senses.—ANON.

DIPHILUS. (Book vi. § 29, p. 372.)

When I'm invited to a great man's board,
 I do not feast my eyes by looking at
 The costly hangings, painted ceiling, or
 The rich Corinthian vases, but survey,
 And watch with curious eye, the curling smoke
 That rises from the kitchen. If it comes
 In a strong current, straight, direct, and full,
 I chuckle at the sight, and shake myself
 For very joy; but if, oblique and small,
 It rises slowly in a scanty volume,
 I then exclaim, Sad meagre fare for me!
 A lenten supper, and a bloodless meal.—ANON.

The same.

Makes some rich squire
 A banquet, and am I among the guests?
 Mark me: I cast no idle eye of observation
 On mouldings or on fretted roof: I deign not
 With laudatory breath to ask, if hands
 From Corinth form'd and fashion'd the wine-coolers:
 These trouble not my cap.—I watch and note
 (And with most deep intensity of vision)
 What smoke the cook sends up: mounts it me full
 And with alacrity and perpendicular?

All joy and transport I : I crow and clap
 My wings for very ecstasy of heart !
 Does it come sidelong, making wayward angles,
 Embodied into no consistency ?
 I know the mournful signal well, and straight
 Prepare me for a bloodless feast of herbs.—MITCHELL.

EUPOLIS. (Book vi. § 30, p. 373.)

Mark now, and learn of me the thriving arts
 By which we parasites contrive to live :
 Fine rogues we are, my friend, (of that be sure,)
 And daintily we gull mankind.—Observe !
 First I provide myself a nimble thing
 To be my page, a varlet of all crafts ;
 Next two new suits for feasts and gala-days,
 Which I promote by turns, when I walk forth
 To sun myself upon the public square :
 There, if perchance I spy some rich dull knave,
 Straight I accost him, do him reverence,
 And, saunt'ring up and down, with idle chat
 Hold him awhile in play ; at every word
 Which his wise worship utters, I stop short
 And bless myself for wonder ; if he ventures
 On some vile joke, I blow it to the skies,
 And hold my sides for laughter.—Then to supper,
 With others of our brotherhood to mess
 In some night-cellar on our barley-cakes,
 And club invention for the next day's shift.—CUMBERLAND.

The same.

Of how we live, a sketch I'll give,
 If you'll attentive be ;
 Of parasites, (we're *thieves* by rights),
 The flower and chief are we.

Now first we've all a page at call,
 Of whom we're not the owners,
 But who's a slave to some young brave,
 Whom we flatter to be donors.

Two gala dresses each possesses,
And puts them on in turn;
As oft as he goes forth to see
Where he his meal can earn.

The Forum I choose, my nets to let loose,
It's there that I fish for my dinner;
The wealthy young fools I use as my tools,
Like a jolly good harden'd old sinner.

Whenever I see a fool suited for me,
In a trice at his side I appear,
And ne'er loose my hold, till by feeding or gold,
He has paid for my wants rather dear.

If he chance aught to speak, though stupid and weak,
Straightway it is praised to the skies;
His wit I applaud, treat him as my lord,
Win his heart by a good set of lies.

Ere comes our meal, my way I feel,
My patron's mind I study:
And as each knows, we choose all those
Whose brains are rather muddy.

We understand our host's command,
To make the table merry;
By witty jokes, satiric pokes,
To aid the juicy berry.

If we're not able, straight from the table
We're sent, elsewhere to dine;
You know poor Acastor incurr'd this disaster,
By being too free o'er his wine.

A dreadful joke scarce from him broke,
When for the slave each roars,
To come and fetch th' unhappy wretch,
And turn him out of doors.

On him was put, like any brute,
Round his throat an iron necklace;
And he was handed, to be branded,
To Æneus rough and reckless.—L. S.

ALEXIS. (Book vi. § 31, p. 374.)

A. There are two sorts of parasites; the one
Of middle station, like ourselves, who are
Much noticed by the comic poets——

B. Ay,
But then the other sort, say, what of them?

A. They are of higher rank, and proud pretensions,
Provincial governors, who claim respect
By sober and grave conduct; and though sprung
From th' very dregs o' th' people, keep aloof,
Affect authority and state and rule,
And pride themselves on manners more severe
Than others, on whose beetling brow there sits
An awful frown, as if they would command
At least a thousand talents—all their boast!
These Nausinicus, you have seen, and judge
My meaning rightly.

B. I confess I do.

A. Yet they all move about one common centre;
Their occupations and their ends the same,
The sole contention, which shall flatter most.
But, as in human life, some are depress'd,
Whilst others stand erect on Fortune's wheel,
So fares it with these men; while some are raised
To splendid affluence, and wallow in
Luxurious indolence, their fellows starve,
Or live on scraps, and beg a scanty pittance,
To save their wretched lives.—ANON.

—

TIMOCLES. (Book vi. § 32, p. 374.)

Think you that I can hear the parasite
Abused? believe me, no; I know of none
Of greater worth, more useful to the state.
Whatever act is grateful to a friend,
Who is more ready to stand forth than he?
Are you in love, he'll stretch a point to serve you.
Whate'er you do, he's ready at your call,
To aid and to assist, as 'tis but just,
He thinks, to do such grateful service for

The patron who provides his daily meal,
 And then he speaks so warmly of his friend !
 You say for this he eats, and drinks scot-free ;
 Well, and what then ? what hero or what god
 Would disapprove a friend on such conditions ?
 But why thus linger out the day, to prove
 That parasites are honour'd and esteem'd ?
 Is 't not enough, they claim the same reward
 That crowns the victor at the Olympic games,
 To be supported at the public charge ?
 For wheresoe'er they diet at free cost,
 That may be justly call'd the Prytaneum.—ANON.

ANTIPHANES. (Book vi. § 33, p. 375.)

If duly weigh'd, this will, I think, be found
 The parasite's true state and character,
 The ready sharer of your life and fortunes.
 It is against his nature to rejoice
 At the misfortunes of his friends—his wish
 Is to see all successful, and at ease ;
 He envies not the rich and the luxurious,
 But kindly would partake of their excess,
 And help them to enjoy their better fortune.
 Ever a steady and a candid friend,
 Not quarrelsome, morose, or petulant,
 And knows to keep his passions in due bounds.
 If you are cheerful, he will laugh aloud ;
 Be amorous, be witty, or what else
 Shall suit your humour, he will be so too,
 And valiant, if a dinner's the reward.—ANON.

ARISTOPHON. (Book vi. § 34, p. 376.)

If I'm at once forbid to eat or drink,
 I'm a Tithymallus or Philippides.
 If to drink water only, I'm a frog—
 To feed on leaves and vegetable diet,
 I am at once a very caterpillar—

Forbid the bath, I quarrel not with filth—
 To spend the winter in the open air,
 I am a blackbird; if to scorch all day,
 And jest beneath the hot meridian sun,
 Then I become a grasshopper to please you;
 If neither to anoint with fragrant oil,
 Or even to behold it, I am dust—
 To walk with naked feet at early dawn,
 See me a crane; but if forbid at night
 To rest myself and sleep, I am transform'd
 At once to th' wakeful night owl.—ANON.

The same.

So gaunt they seem, that famine never made
 Of lank Philippides so mere a shade :
 Of salted tunny-fish their scanty dole;
 Their beverage, like the frog's, a standing pool,
 With now and then a cabbage, at the best
 The leavings of the caterpillar's feast :
 No comb approaches their dishevell'd hair,
 To rout the long establish'd myriads there;
 On the bare ground their bed, nor do they know
 A warmer coverlid than serves the crow :
 Flames the meridian sun without a cloud ?
 They bask like grasshoppers, and chirp as loud :
 With oil they never even feast their eyes;
 The luxury of stockings they despise,
 But bare-foot as the crane still march along,
 All night in chorus with the screech-owl's song.

CUMBERLAND.

The same.

For famishment direct, and empty fare,
 I am your Tithymallus, your Philippides,
 Close pictured to the life : for water-drinking,
 Your very frog. To fret, and feed on leeks,
 Or other garden-stuff, your caterpillar
 Is a mere fool to me. Would ye have me abjure
 All cleansing, all ablution ? I'm your man—
 The loathsom'st scab alive — nay, filth itself,
 Sheer, genuine, unsophisticated filth.

To brave the winter with his nipping cold,
 A houseless tenant of the open air,
 See in me all the ousel. Is't my business,
 In sultry summer's dry and parched season,
 To dare the stifling heat, and prate the while
 Mocking the noontide blaze? I am at once
 The grasshopper : to abhor the mother'd oil?
 I am the very dust to lick it up
 And blind me to its use : to walk a-mornings
 Barefoot? the crane : to sleep no wink? the bat.

BAILEY.

The same.

In bearing hunger and in eating nothing,
 I can assure you, you may reckon me
 A Tithymallus or Philippides ;
 In drinking water I'm a very frog ;
 In loving thyme and greens—a caterpillar ;
 In hating Bagnios—a lump of dirt ;
 In living out of doors all winter-time—
 A blackbird ; in enduring sultry heat,
 And chattering at noon—a grasshopper ;
 In neither using oil, nor seeing it—
 A cloud of dust ; in walking up and down
 Bare-footed at the dawn of day—a crane ;
 In sleeping not one single jot—a bat.—WALSH.

EUBULUS. (Book vi. § 35, p. 376.)

He that invented first the scheme of sponging
 On other men for dinner, was a sage
 Of thorough democratic principles.
 But may the wretch who asks a friend or stranger
 To dine, and then requests he'll pay his club,
 Be sent without a farthing into exile.—WALSH.

DIODORUS OF SINOPE. (Book vi. § 36, p. 377.)

I wish to show how highly dignified
 This office of the parasite was held,
 ATH.—VOL. III. 4 E

How sanction'd by the laws, of origin
Clearly divine; while other useful arts
Are but th' inventions of the human mind,
This stands preeminent the gift of gods,
For Jupiter the friend first practised it.
Whatever door was open to receive him,
Without distinction, whether rich or poor,
He enter'd without bidding; if he saw
The couch well spread, the table well supplied,
It was enough, he ate and drank his fill,
And then retired well satisfied, but paid
No reckoning to his host. Just so do I.
If the door opens, and the board is spread,
I step me in, though an unbidden guest,
Sit down with silent caution, and take care
To give no trouble to the friend that's near me;
When I have eat, and fill'd my skin with wine,
Like Jupiter the friend, I take my leave.
Thus was the office fair and honourable,
As you will freely own, by what succeeds.
Our city, which was ever used to pay
Both worship and respect to Hercules,
When sacrifices were to be prepared,
Chose certain parasites t' officiate,
In honour of the god, but did not make
This choice by lot, nor take the first that offer'd,
But from the higher ranks, and most esteem'd
Of all the citizens, they fix'd on twelve,
Of life and manners irreproachable,
Selected for this purpose. Thus at length
The rich, in imitation of these rites,
Adopted the same custom, chose them out
From th' herd of parasites, such as would suit
Their purpose best, to nourish and protect.
Unluckily, they did not fix upon
The best and most respectable, but on
Such wretches as would grossly flatter them,
Ready to say or swear to anything;
And should their patrons puff their fetid breath,
Tainted with onions, or stale horseradish,
Full in their faces, they would call't a breeze

From new-born violets, or sweet-scented roses ;
 And if still fouler air came from them, 'twas
 A most delicious perfume, and inquiries
 From whence it was procured.—Such practices
 Have brought disgrace upon the name and office,
 And what was honest and respectable
 Is now become disgraceful and ignoble.—ANON.

The same.

I'd have you better know this trade of ours :
 'Tis a profession, sirs, to ravish admiration :
 Its nursing-father is the Law ; its birth
 Derives from heaven. All other trades bear stamp
 Of frail humanity upon them, mix'd,
 I grant, with show of wisdom—but your parasite
 Is sprung from Jove : and tell me, who in heaven
 Is Jove's compeer ? 'Tis he that under name
 Of Philian, enters ev'ry mansion—own it
 Who will, gentle or simple, prince or artisan :
 Be't room of state or poverty's mean hovel,
 He stands upon no points :—the couch is spread,
 The table furnish'd—on't a goodly show
 Of tempting dishes : what should he ask more ?
 He drops into a graceful attitude,
 Calls like a lord about him, gorges greedily
 The daintiest dish, washes it down with wine,
 Then bilks his club, and quietly walks home.
 I too am pieced with him in this respect,
 And by the god my prudent course is fashion'd.
 Is there a gala-day, and feast on foot,
 With open door that offers invitation ?
 In walk I, silence for my only usher :
 I fall into a chair with sweet composure,
 (Why should my neighbour's peace be marr'd by noise ?)
 I dip my finger in whate'er's before me,
 And having feasted ev'ry appetite
 Up to a surfeit, I walk home with purse
 Untouch'd—hath not a god done so before me ?

MITCHELL.

ANTIPHANES. (Book vi. § 71, p. 404.)

A. You say you've pass'd much of your time in Cyprus.

B. All; for the war prevented my departure.

A. In what place chiefly, may I ask?

B. In Paphos;

Where I saw elegance in such perfection,

As almost mocks belief.

A. Of what kind, pray you?

B. Take this for one—The monarch, when he sups,
Is fann'd by living doves.

A. You make me curious
How this is to be done; all other questions
I will put by to be resolved in this.

B. There is a juice drawn from a Syrian tree,
To which your dove instinctively is wedded
With a most loving appetite; with this
The king anoints his temples, and the odour
No sooner captivates the silly birds,
Than straight they flutter round him, nay, would fly
A bolder pitch, so strong a love-charm draws them,
And perch, O horror! on his sacred crown,
If that such profanation were permitted
Of the by-standers, who, with reverend care,
Fright them away, till thus, retreating now,
And now advancing, they keep such a coil
With their broad vans, and beat the lazy air
Into so quick a stir, that in the conflict
His royal lungs are comfortably cool'd,
And thus he sups as Paphian monarchs should.—CUMBERLAND.

ALEXIS. (Book vi. § 72, p. 405.)

I sigh'd for ease, and, weary of my lot,
Wish'd to exchange it: in this mood I stroll'd
Up to the citadel three several days;
And there I found a bevy of preceptors
For my new system, thirty in a group;
All with one voice prepared to tutor me—
Eat, drink, and revel in the joys of love!
For pleasure is the wise man's sovereign good.—CUMBERLAND.

ANTIPHANES.

(Book vi. § 73, p. 405 ; § 33, p. 375 ; and § 35, p. 376.)

What art, vocation, trade or mystery,
 Can match with your fine Parasite ?—The Painter ?
 He ! a mere dauber : a vile drudge the Farmer :
 Their business is to labour, ours to laugh,
 To jeer, to quibble, faith, Sirs ! and to drink,
 Aye, and to drink lustily. Is not this rare ?
 'Tis life, my life at least : the first of pleasures
 Were to be rich myself ; but next to this
 I hold it best to be a Parasite,
 And feed upon the rich. Now mark me right !
 Set down my virtues one by one : Imprimis,
 Good-will to all men—would they were all rich,
 So might I gull them all : malice to none ;
 I envy no man's fortune, all I wish
 Is but to share it : would you have a friend,
 A gallant steady friend ? I am your man :
 No striker I, no swaggerer, no defamer,
 But one to bear all these and still forbear :
 If you insult, I laugh, unruffled, merry,
 Invincibly good-humour'd still I laugh :
 A stout good soldier I, valorous to a fault,
 When once my stomach 's up and supper served :
 You know my humour, not one spark of pride,
 Such and the same for ever to my friends :
 If cudgell'd, molten iron to the hammer
 Is not so malleable ; but if I cudgel,
 Bold as the thunder : is one to be blinded ?
 I am the lightning's flash : to be puff'd up ?
 I am the wind to blow him to the bursting :
 Choked, strangled ? I can do 't and save a halter :
 Would you break down his doors ? behold an earthquake :
 Open and enter them ? a battering-ram :
 Will you sit down to supper ? I'm your guest,
 Your very *Fly* to enter without bidding :
 Would you move off ? you'll move as well as soon :
 I'm for all work, and though the job were stabbing,
 Betraying, false-accusing, only say,

Do this ! and it is done : I stick at nothing ;
 They call me Thunder-bolt for my despatch ;
 Friend of my friends am I : let actions speak me ;
 I'm much too modest to commend myself.—CUMBERLAND.

PHÈRECRATES. (Book vi. §§ 96, 97, pp. 423, 424.)

The days of Plutus were the days of gold ;
 The season of high feeding, and good cheer :
 Rivers of goodly beef and brewis ran
 Boiling and bubbling through the streaming streets,
 With islands of fat dumplings, cut in sops
 And slippery gobbets, moulded into mouthfuls,
 That dead men might have swallow'd ; floating tripes,
 And fleets of sausages, in luscious morsels,
 Stuck to the banks like oysters : here and there,
 For relishers, a salt-fish season'd high
 Swam down the savoury tide : when soon behold !
 The portly gammon, sailing in full state
 Upon his smoking platter, heaves in sight,
 Encompass'd with his bandoliers like guards,
 And convoy'd by huge howls of frumenty,
 That with their generous odours scent the air.

—You stagger me to tell of these good days,
 And yet to live with us on our hard fare,
 When death's a deed as easy as to drink.

If your mouth waters now, what had it done,
 Could you have seen our delicate fine thrushes
 Hot from the spit, with myrtle-berries cramm'd,
 And larded well with celandine and parsley,
 Bob at your hungry lips, crying—Come eat me !
 Nor was this all ; for pendent over-head
 The fairest choicest fruits in clusters hung ;
 Girls too, young girls just budding into bloom,
 Clad in transparent vests, stood near at hand
 To serve us with fresh roses, and full cups
 Of rich and fragrant wine, of which one glass
 No sooner was despatch'd, than straight behold !
 Two goblets, fresh and sparkling as the first,
 Provoked us to repeat the increasing draught.

Away then with your ploughs, we need them not,
 Your scythes, your sickles, and your pruning-hooks !
 Away with all your trumpery at once !
 Seed-time and harvest-home and vintage wakes—
 Your holidays are nothing worth to us.
 Our rivers roll with luxury, our vats
 O'erflow with nectar, which providing Jove
 Showers down by cataracts; the very gutters
 From our house-tops spout wine, vast forests wave,
 Whose very leaves drop fatness, smoking viands
 Like mountains rise.—All nature's one great feast.

CUMBERLAND.

PHILEMON. (Book vii. § 32, p. 453.)

How strong is my desire 'fore earth and heaven,
 To tell how daintily I cook'd his dinner
 'Gainst his return! By all Athena's owls!
 'Tis no unpleasant thing to hit the mark
 On all occasions. What a fish had I—
 And ah! how nicely fried! Not all bedevill'd
 With cheese, or brown'd atop, but though well done,
 Looking alive, in its rare beauty dress'd.
 With skill so exquisite the fire I temper'd,
 It seem'd a joke to say that it was cook'd.
 And then, just fancy now you see a hen
 Gobbling a morsel much too big to swallow;
 With bill uplifted round and round she runs
 Half-choking; while the rest are at her heels
 Clucking for shares. Just so 'twas with my soldiers;
 The first who touch'd the dish upstart'd he
 Whirling round in a circle like the hen,
 Eating and running; but his jolly comrades,
 Each a fish worshipper, soon join'd the dance,
 Laughing and shouting, snatching some a bit,
 Some missing, till like smoke the whole had vanish'd.
 Yet were they merely mud-fed river dabs:
 But had some splendid scaros graced my pan,
 Or Attic glaucisk, or, O saviour Zeus!
 Kapros from Argos, or the conger eel,
 Which old Poseidon exports to Olympus,

To be the food of gods, why then my guests
 Had rivall'd those above. I have, in fact,
 The power to lavish immortality
 On whom I please, or, by my potent art,
 To raise the dead, if they but snuff my dishes !

J. A. ST. JOHN.

HEGESIPPUS. (Book vii. § 36, p. 455.)

A. I know it, my good friend, much has been said,
 And many books been written, on the art
 Of cookery ; but tell me something new,
 Something above the common, nor disturb
 My brain with what I've heard so oft before.

B. Peace, and attend, you shall be satisfied—
 For I have raised myself, by due degrees,
 To the perfection of the art ; nor have
 I pass'd the last two years, since I have worn
 The apron, with so little profit, but
 Have given my mind to study all its parts,
 T' apply that knowledge to its proper use ;
 So as to mark the different sorts of herbs ;
 By proper seas'ning, to give fish the best
 And highest relish ; and of lentils too,
 To note the several sorts. But to the point :
 When I am call'd to serve a funeral supper,
 The mourners just return'd, silent and sad,
 Clothed in funereal habits—I but raise
 The cover of my pot, and every face
 Assumes a smile, the tears are wash'd away ;
 Charm'd with the grateful flavour, they believe
 They are invited to a wedding feast——

A. What, and give such effect, from a poor dish
 Of miserable fish, and lentils ?——

B. Ay ;

But this the prelude only, not worth noting ;
 Let me but have the necessary means,
 A kitchen amply stored, and you shall see,
 That, like enchantment, I will spread around
 A charm as powerful as the siren's voice ;
 That not a creature shall have power to move

Beyond the circle, forcibly detain'd
 By the delicious odour; and should one
 Attempt to draw yet nearer, he will stand
 Fix'd like a statue, with his mouth wide open,
 Inhaling with each breeze the precious steam,
 Silent and motionless; till some good friend,
 In pity to his fate, shall stop his nostrils,
 And drag him thence by force——

A. You are indeed
 A master of the art——

B. You know not yet
 The worth of him you speak to—look on those
 Whom you see seated round, not one of them
 But would his fortune risk to make me his.—ANON.

DIPHILUS. (Book vii. § 39, p. 458.)

'Tis not my custom to engage myself,
 Till first I know how I'm to be employ'd,
 And whether plenty is to crown the board.
 I first inquire by whom the feast is given,
 Who are the guests, and what the kind of fare;
 For you must know I keep a register
 Of different ranks, that I may judge at once
 Whom to refuse, and where to offer service.
 For instance now, with the seafaring tribe.
 A captain just escaped from the rough sea,
 Who, fearing shipwreck, cut away his mast,
 Unshipp'd his rudder, or was forced to throw
 Part of his loading overboard, now comes
 To sacrifice on his arrival; him
 I cautiously avoid: and reason good;
 No credit can be gain'd by serving him,
 For he does nothing for the sake of pleasure,
 But merely to comply with custom; then
 His habits are so economical,
 He calculates beforehand the expense,
 And makes a nice division of the whole
 Between himself and his ship's company,
 So that each person eats but of his own.

Another, just three days arrived in port,
Without or wounded mast or shatter'd sail,
With a rich cargo from Byzantium ;
He reckons on his ten or twelve per cent.
Clear profit of adventure, is all joy,
All life, all spirits, chuckles o'er his gain,
And looks abroad, like a true sailor, for
Some kind and tender-hearted wench, to share
His happy fortunes, and is soon supplied
By the vile pimps that ply about the port.
This is the man for me ; him I accost,
Hang on his steps, and whisper in his ear,
" Jove the preserver," nor withdraw my suit,
Till he has fairly fix'd me in his service.
This is my practice.—If I see some youth
Up to the ears in love, who spends his time
In prodigality and wild expense,
Him I make sure of.—But the cautious man,
Who calls a meeting at a joint expense,
Collects the symbols, and deposits them
Safe in his earthen pot ; he may call loud,
And pull my robe, he'll not be heard, I pay
No heed to such mean wretches, for no gain
But blows can be obtain'd by serving them ;
Though you work hard to please them night and day,
If you presume to ask such fellow for
The wages you have earn'd, he frowns, and cries,
" Bring me the pot, you varlet ;" then bawls out,
" The lentils wanted vinegar ;"—again
Demand your money, " Wretch," he loudly cries,
" Be silent, or I'll make you an example
For future cooks to mend their manners by."
More I could tell, but I have said enough.

B. You need not fear the service I require,
'Tis for a set of free and easy girls,
Who live hard by, and wish to celebrate
Gaily the feast of their beloved Adonis.
She who invites is a right merry lass,
And nothing will be spared ; therefore be quick,
Tuck up your robe, and come away with me.—ANON.

ALEXIS. (Book viii. § 15, p. 532.)

Talk not to me of schools and trim academies,
Of music or sage meetings held at Pylus—
I'll hear no more of them : mere sugar'd words
Which melt as you pronounce them. Fill your cup
And pledge your neighbour in a flowing bumper.
This sums my doctrine whole : cocker your genius—
Feast it with high delights, and mark it be not
Too sad—I know no pleasure but the belly ;
'Tis kin, 'tis genealogy to me :
I own no other sire nor lady-mother.
For virtue—'tis a cheat : your embassies—
Mere toys : office and army sway—boy's rattles.
They are a sound—a dream—an empty bubble ;
Our fated day is fix'd, and who may cheat it ?
Nought rests in perpetuity ; nor may we
Call aught our own, save what the belly gives
A local habitation : for the rest—
What's Codrus ? dust. What Pericles ? a clod.
And noble Cymon ?—tut, my feet walk over him.

MITCHELL.

MACHON. (Book viii. § 26, p. 538.)

Of all fish-eaters

None sure excell'd the lyric bard Philoxenus.
'Twas a prodigious twist ! At Syracuse
Fate threw him on the fish call'd "Many-feet."
He purchased it and drest it ; and the whole,
Bate me the head, form'd but a single swallow.
A crudity ensued—the doctor came,
And the first glance inform'd him things went wrong.
And "Friend," quoth he, "if thou hast aught to set
In order, to it straight ;—pass but seven hours,
And thou and life must take a long farewell."
"I've nought to do," replied the bard : "all's right
And tight about me—nothing's in confusion—
Thanks to the gods ! I leave a stock behind me
Of healthy dithyrambics, fully form'd,
A credit to their years ;—not one among them
Without a graceful chaplet on his head :—

These to the Muses' keeping I bequeath,
 (We long were fellow-nurslings,) and with them
 Be Bacchus and fair Venus in commission.—
 Thus far, Sir, for my testament:—for respite,
 I look not for it, mark, at Charon's hand,
 (Take me, I would be understood to mean
 Timotheus' Charon,—him in the Niobe :)
 I hear his voice this moment—"Hip ! halloo !
 To ship, to ship," he cries : the swarthy Destinies
 (And who must not attend their solemn bidding ?)
 Unite their voices.—I were loth, howe'er,
 To troop with less than all my gear about me ;—
 Good doctor, be my helper then to what
 Remains of that same blessed Many-feet !—MITCHELL.

PHŒNIX. (Book viii. § 59, p. 566.)

Lords and ladies, for your ear,
 We have a petitioner.
 Name and lineage would you know ?—
 'Tis Apollo's child, the crow ;
 Waiting till your hands dispense
 Gift of barley, bread or pence.
 Be it but a lump of salt ;
 His is not the mouth to halt.
 Nought that's proffer'd he denies ;
 Long experience makes him wise.
 Who to-day gives salt, he knows,
 Next day fig or honey throws.—
 Open, open gate and door :
 Mark ! the moment we implore,
 Comes the daughter of the squire,
 With such figs as wake desire.—
 Maiden, for this favour done
 May thy fortunes, as they run,
 Ever brighten—be thy spouse
 Rich and of a noble house ;
 May thy sire in aged ease
 Nurse a boy who calls thee mother :
 And his grandam on her knees
 Rock a girl who calls him brother ;—

Kept as bride in reservation
 For some favour'd near relation.—
 But enough now : I must tread
 Where my feet and eyes are led ;
 Dropping at each door a strain,
 Let me lose my suit or gain.
 Then search, worthy gentles, the cupboard's close nook :
 To the lord, and still more to the lady we look :
 Custom warrants the suit—let it still then bear sway ;
 And your crow, as in duty most bounden, shall pray.
MITCHELL.

The same.

Good people, a handful of barley bestow
 On the bearers about of the sable crow—
 Apollo's daughter she—
 But if the barley-heap wax low,
 Still kindly let your bounty flow,
 And of the yellow grains that grow
 On the wheaten stalk be free.
 Or a well-kneaded loaf or an obolos give,
 Or what you will, for the crow must live.
 If the gods have been bountiful to you to-day,
 Oh, say not to her for whom we sing,
 Say not, we implore you, nay,
 To the bird of the cloudy wing.
 A grain of salt will please her well,
 And whoso this day that bestows,
 May next day give (for who can tell ?)
 A comb from which the honey flows.
 But come, come, what need we say more ?
 Open the door, boy, open the door,
 For Plutus has heard our prayers.
 And see, through the porch, a damsel, as sweet
 As the winds that play round the flowery feet
 Of Ida, comes the crow to meet,
 And a basket of figs she bears.
 Oh, may this maiden happy be,
 And from care and sorrow free ;
 Let her all good fortune find,
 And a husband rich and kind.

And when her parents have grown old,
 Let her in her father's arms
 Place a boy as fair as she,
 With the ringlets all of gold,
 And, upon her mother's knee,
 A maiden deck'd with all her charms.
 But I from house to house must go,
 And wherever my eyes by my feet are borne,
 To the muse at night and morn
 For those who do or don't bestow,
 The mellow words of song shall flow.
 Come then, good folks, your plenty share;
 O give, my prince! and maiden fair,
 Be bountiful to-day.
 Sooth, custom bids ye all to throw
 Whole handfulls to the begging crow;
 At least give something; say not, No,
 And we will go our way.—J. A. ST. JOHN.

CLEOBULUS. (Book viii. § 60, p. 567.)

The swallow is come, and with her brings
 A year with plenty overflowing;
 Freely its rich gifts bestowing,
 The loveliest of lovely springs.
 She is come, she is come,
 To her sunny home;
 And white is her breast as a beam of light,
 But her back and her wings are as black as night.
 Then bring forth your store,
 Bring it out to the door,
 A mass of figs, or a stoop of wine,
 Cheese, or meal, or what you will,
 Whate'er it be we'll not take it ill:
 Even an egg will not come amiss,
 For the swallow's not nice
 When she wishes to dine.
 Come, what shall we have? Say, what shall it be?
 For we will not go,
 Though time doth flee,
 Till thou answerest Yes, or answerest No.

But if thou art churlish we'll break down the gate,
 And thy pretty wife we'll bear away;
 She is small, and of no great weight.
 Open, open, then we say.
 Not old men, but boys are we,
 And the swallow says, "Open to me."—J. A. ST. JOHN.

The same.

The swallow, the swallow has burst on the sight,
 He brings us gay seasons of vernal delight;
 His back it is sable, his belly is white.
 Can your pantry nought spare,
 That his palate may please,
 A fig—or a pear—
 Or a slice of rich cheese?
 Mark, he bars all delay:
 At a word, my friend, say,
 Is it yes,—is it nay?
 Do we go?—do we stay?—
 One gift and we're gone:
 Refuse, and anon
 On your gate and your door
 All our fury we pour.
 Or our strength shall be tried
 On your sweet little bride:
 From her seat we will tear her;
 From her home we will bear her:
 She is light, and will ask
 But small hands to the task.—
 Let your bounty then lift
 A small aid to our mirth;
 And whatever the gift,
 Let its size speak its worth.
 The swallow, the swallow
 Upon you doth wait:
 An almsman and suppliant
 He stands at your gate:
 Set open, set open
 Your gate and your door;
 Neither giants nor greybeards,—
 We your bounty implore.—MITCHELL.

The same.

The swallow's come, winging
His way to us here !
Fair hours is he bringing,
And a happy new year !
White and black
Are his belly and back.
Give him welcome once more,
With figs from your store,
With wine in its flasket,
And cheese in its basket,
And eggs,—ay, and wheat if we ask it.
Shall we go or receive ? yes, we'll go, if you'll give ;
But, if you refuse us, we never will leave.
We'll tear up the door,
And the lintel and floor ;
And your wife, if you still demur—
She is little and light — we will come to-night
And run away e'en with her.
But if you will grant
The presents we want,
Great good shall come of it,
And plenty of profit !
Come, throw open free
Your doors to the swallow !
Your children are we,
Not old beggars, who follow.—E. B. C.

EUPHRON. (Book ix. § 21, p. 595.)

Carian ! time well thy ambidextrous part,
Nor always filch. It was but yesterday,
Blundering, they nearly caught thee in the fact ;
None of thy balls had livers, and the guests,
In horror, pierced their airy emptiness.
Not even the brains were there, thou brainless hound !
If thou art hired among the middling class,
Who pay thee freely, be thou honourable !
But for this day, where now we go to cook,
E'en cut the master's throat for all I care ;

"A word to th' wise," and show thyself my scholar !
 There thou may'st filch and revel ; all may yield
 Some secret profit to thy sharking hand.
 'Tis an old miser gives a sordid dinner,
 And weeps o'er every sparing dish at table ;
 Then if I do not find thou dost devour
 All thou canst touch, e'en to the very coals,
 I will disown thee ! Lo ! old Skin-flint comes ;
 In his dry eyes what parsimony stares !—D'ISRAELI.

SOSIPATER. (Book ix. § 22, p. 595.)

A. If you consider well, my Demylos,
 Our art is neither low nor despicable ;
 But since each rude and untaught blockhead dares
 Present himself as cook profess'd, the art
 Has sunk in estimation, nor is held
 In that respect and honour as of old.—
 Imagine to yourself a cook indeed,
 Versed from his infancy in all the arts
 And mysteries of his trade ; a person, too,
 Of shining talents, well instructed in
 The theory and practice of his art ;
 From such a one you will be taught to prize
 And value as you ought, this first of arts.
 There are but three of any character
 Now living : Boidion is one, and then
 Chariades, and, to crown all, myself ;
 The rest, depend upon it, are beneath
 Your notice.

B. How is that ?

A. Believe me, truth ;
 We three are the supporters of the school
 Of Sicyon ; he, indeed, was prince of cooks,
 And as a skill'd professor, taught us first
 The motion of the stars, and the whole scheme
 And science of astrology ; he then
 Inform'd us of the rules of architecture,
 And next instructed us in physics, and
 The laws of motion, and th' inventions rare

Of natural philosophy ; this done,
 He lectured in the military art.
 Having obtain'd this previous knowledge, he
 Began to lead us to the elements
 Of cookery.

B. Can what you say be truth,
 Or do you jest ?

A. Most certainly 'tis true ;
 And while the boy is absent at the market,
 I will just touch upon the subject, which,
 As time shall serve hereafter, we may treat
 More largely at our ease.

B. Apollo, lend
 Thy kind assistance, for I've much to hear.

A. First, then, a perfect and accomplish'd cook
 Should be well skill'd in meteorology ;
 Should know the motions of the stars, both when
 They rise, and when again they set ; and how
 The planets move within their several orbits ;
 Of the sun's course, when he prolongs the day,
 Or sets at early hour, and brings in night ;
 His place i' the Zodiac ; for as these revolve
 All aliments are savour'd, or to please
 And gratify the taste, or to offend
 And pall the appetite : he who knows this
 Has but to mind the season of the year,
 And he may decorate his table with
 The choicest viands, of the highest relish.
 But he who, ignorant of this, pretends
 To give directions for a feast, must fail.
 Perhaps it may excite your wonder, how
 The rules of architecture should improve
 The art of cookery ?

B. I own it does.

A. I will convince you, then. You must agree,
 That 'tis a most important point to have
 The chimney fix'd just in its proper place ;
 That light be well diffused throughout the kitchen ;
 That you may see how the wind blows, and how
 The smoke inclines, which, as it leans to this
 Or t' other quarter, a good cook knows well

To take advantage of the circumstance,
 And make it favourable to his art.
 Then military tactics have their use ;
 And this the learn'd professor knows, and like
 A prudent general, marshals out his force
 In proper files, for order governs all ;
 He sees each dish arranged upon the board
 With due decorum, in its proper place,
 And borne from thence in the same order, too ;
 No hurry, no confusion ; his quick eye
 Discovers at a glance if all is right ;
 Knows how to suit the taste of every guest,
 If such a dish should quickly be removed,
 And such another occupy its place.
 To one serves up his food quite smoking hot,
 And to another moderately warm,
 Then to a third quite cold, but all in order,
 And at the moment, as he gives the word.
 This knowledge is derived, as you perceive,
 From strict attention to the rules of art
 And martial discipline.—Would you know more ?
B. I am quite satisfied, and so farewell.—ANON.

The same.

Such lore, he said, was requisite
 For him who *thought* beside his spit ;
 And undeterr'd by noise or heat,
 Could calmly con each new receipt :
Star knowledge first, for *meats* are found
 With rolling months to go the round ;
 And, as the sunshine's short or long,
 Yield flavours exquisite or strong :
Fishes, 'tis known, as seasons vary,
 Are delicate, or quite 'contrary ;'
 The tribes of *air*, like those of fin,
 Change with each sign the sun goes in :
 So that who only knows *what* cheer,
 Not when to buy's no cook, 'tis clear.
 A cook who would his kitchen show,
 Must also architecture know ;

And see, howe'er it blows without,
 His fire, like Vesta's, ne'er goes out ;
 Nor soot unsightly smudge the dish,
 And spoil the *vol au vent*, or fish.
 Nor only to the chimney looks
 Our true Mageiros, king of cooks ;
 Beside the chimney, that his eye
 May clearly view the day's supply,
 He opes his window, in that spot
 Where Sol peeps in, to show what's what :
 The range, the dresser, ceiling, floor,
 What cupboard, shelves, and where the door
 Are his to plan ; and if he be
 The man I mean, to each he'll see.
 Lastly, to marshal in array
 The long-drawn line of man and tray :
 The light-arm'd first, who nimbly bear
 Their glittering *lances* through the air ;
 And then the hoplitic troop to goad,
 Who bend beneath their *chargers'* load,
 And, empty dishes ta'en away,
 Place solid flank for new assay ;
 While heavy tables creak and groan
 Under the *χῶρος λοπάδων*.
 All this demands such skill, as wields
 The veteran chief of hard-won fields !
 Who rules the roast might rule the seas,
 Or *baste* his foes with equal ease ;
 And cooks who're equal to a *rout*,
 Might take a town, or storm redout.—W. J. B.

The same.

Cook. Our art is not entirely despicable,
 If you examine it, good Demylus ;
 But the pursuit has been run down, and all
 Almost, however stupid, say they're cooks ;
 And by such cheats as these the art is ruin'd.
 For, if you take a veritable cook,
 Well brought up to his business from a boy,
 And skilful in the properties of things,

And knowing all the usual sciences ;
 Then the affair will seem quite different.
 We are the only three remaining ones—
 Chariades, and Bœdion, and I.
 A fico for the rest !

Gent. What's that you say ?

Cook. What, *I* ? 'Tis we that keep up Sicon's school,
 Who was the head and founder of the art.
 He used to teach us first of all astronomy ;
 Next after that directly, architecture ;
 Confining all he said to natural science.
 Then, to conclude, he lectured upon tactics.
 All this he made us learn before the art.

Gent. Dear sir, d'ye mean to worry me to death ?

Cook. No ; while the slave is coming back from market,
 I'll rouse your curiosity a little
 Upon the subject, that we thus may seize
 This most convenient time for conversation.

Gent. By Phœbus, but you 'll find it a hard matter !

Cook. Listen, good sir. Firstly, the cook must know
 "Astronomy,"—the settings and the risings
 Of all the stars, and when the sun comes back
 Both to the longest and the shortest day,
 And through what constellations he is passing.
 For nearly every kind of meat and food
 Receives, they say, a varying gout within it
 During the revolution of the system.
 So he that knows all this, will see the season,
 And use each article just as he ought ;
 But he that does not, will be justly thump'd.
 Again, perhaps, you wonder as to "architecture,"
 How it can aid the art of cookery ?

Gent. I know it. 'Tis most strange.

Cook. Yet I'll explain it.

To plan the kitchen rightly and receive
 As much light as you want, and see from whence
 The draught is, does good service in the business.
 The driving of the smoke, now here, now there,
 Makes a material difference when you're boiling.
 Why should I, then, go on to prove that "tactics"
 Are needful to the Cook ? Good order's good

In every station and in every art ;
 In ours, it almost is the leading point.
 The serving up, and the removing all things
 In order, and the seeing when 's the time
 Either to introduce them quick or slowly,
 And how the guests may feel inclined for eating,
 And, as regards the dishes too, themselves,
 When is the proper time to serve some hot,
 Some warm, some cooling, some completely cold,
 Is all discuss'd in the Tactician's science.

Gent. Then, as you've pointed out to me what's needful,
 Go, get you gone, and rest yourself a bit.—ANON.

ALEXIS. (Book ix. § 23, p. 596.)

A. You surely must confess that, in most arts,
 The pleasure that results from the perfection
 Is not enjoy'd by him alone, whose mind
 The rich invention plann'd, or by whose hands
 'Tis fashion'd into shape ; but they who use it
 Perhaps partake a larger portion still.

B. As I'm a stranger, pray inform me how ?

A. For instance, to prepare a sumptuous feast,
 We must provide a tolerable cook ;
 His work once done, his function 's at an end.
 Then, if the guests for whom it is prepared
 Come at the proper moment, all is well,
 And they enjoy a most delicious treat.
 If they delay, the dishes are all cold,
 And must be warm'd again ; or what has been
 Kept back, is now too hastily despatch'd,
 And is served up ill dress'd, defrauding thus
 The act itself of its due merit.—ANON.

EUPHRON. (Book ix. § 24, p. 597.)

I have had many pupils in my time,
 But you, my Lycus, far exceed them all
 In clear and solid sense, and piercing judgment.

Young as you are, with only ten months' study,
 I send you forth into the world, a cook,
 Complete and perfect in the rules of art.
 Agis of Rhodes alone knew how to broil
 A fish in due perfection; Nereus, too,
 Of Chios, for stew'd congers had no equal;
 For from his hands, it was a dish for th' gods.
 Then for *white thrion*, no one could exceed
 Chariades of Athens; for black broth,
 Th' invention and perfection 's justly due
 To Lamprias alone; while Aponëtus
 Was held unrivall'd for his sausages.
 For lentils, too, Euthynus beat the world;
 And Aristion above all the rest
 Knew how to suit each guest, with the same dish
 Served up in various forms, at those repasts
 Where each man paid his share to deck the board.—
 After the ancient Sophists, these alone
 Were justly deem'd the seven wise men of Greece.—ANON.

STRATO. (Book ix. § 29, p. 601.)

I've harbour'd a he-sphinx and not a cook,
 For, by the gods! he talk'd to me in riddles,
 And coin'd new words that pose me to interpret.
 No sooner had he enter'd on his office,
 Than eyeing me from head to foot, he cries—
 "How many mortals hast thou bid to supper?"
 Mortals! quoth I, what tell you me of mortals?
 Let Jove decide on their mortality;
 You're crazy sure! none by that name are bidden.
 "No table usher? no one to officiate
 As master of the courses?"—No such person;
 Moschion and Niceratus and Philinus,
 These are my guests and friends, and amongst these
 You'll find no table-decker, as I take it.
 "Gods! is it possible?" cried he;—Most certain,
 I patiently replied: he swell'd and huff'd,
 As if, forsooth! I'd done him heinous wrong,
 And robb'd him of his proper dignity;

Ridiculous conceit !—"What offering mak'st thou
 To Erysichthon ?" he demanded : None—
 "Shall not the wide-horn'd ox be fell'd ?" cries he :
 I sacrifice no ox—"Nor yet a wether ?"
 Not I, by Jove ! a simple sheep perhaps :
 "And what's a wether but a sheep ?" cries he.
 I'm a plain man, my friend, and therefore speak
 Plain language :—"What ! I speak as Homer does ;
 And sure a cook may use like privilege
 And more than a blind poet."—Not with me ;
 I'll have no kitchen-Homers in my house !
 So pray discharge yourself !—This said, we parted.

CUMBERLAND.

ANTHIPPOS. (Book ix. § 68, p. 637.)

I like to see the faces of my guests,
 To feed them as their age and station claim.
 My kitchen changes, as my guests inspire
 The various spectacle ; for lovers now,
 Philosophers, and now for financiers,
 If my young royster be a mettled spark,
 Who melts an acre in a savoury dish
 To charm his mistress, scuttle-fish and crabs,
 And all the shelly race, with mixture due
 Of cordials filter'd, exquisitely rich.
 For such a host, my friend ! expends much more
 In oil than cotton ; solely studying love !
 To a philosopher, that animal,
 Voracious, solid ham and bulky feet ;
 But to the financier, with costly niceness,
 Glociscus rare, or rarity more rare.
 Insensible the palate of old age,
 More difficult than the soft lips of youth
 To move, I put much mustard in their dish ;
 With quickening sauces make their stupor keen,
 And lash the lazy blood that creeps within.—D'ISRAELI.

DIONYSIUS. (Book ix. § 69, p. 638.)

“ Know then, the Cook, a dinner that ’s bespoke
 Aspiring to prepare, with prescient zeal
 Should know the tastes and humours of the guests;
 For if he drudges through the common work,
 Thoughtless of manner, careless what the place
 And seasons claim, and what the favouring hour
 Auspicious to his genius may present,
 Why, standing ’midst the multitude of men,
 Call we this plodding *fricasseer* a Cook?
 Oh, differing far! and one is not the other!
 We call indeed the *general* of an army
 Him who is charged to lead it to the war;
 But the true general is the man whose mind,
 Mastering events, anticipates, combines;
 Else he is but a *leader* to his men!
 With our profession thus: the first who comes
 May with a humble toil, or slice, or chop,
 Prepare the ingredients, and around the fire
 Obsequious, him I call a *fricasseer*!
 But ah! the cook a brighter glory crowns!
 Well skill’d is he to know the place, the hour,
 Him who invites, and him who is invited,
 What fish in season makes the market rich,
 A choice delicious rarity! I know
 That all, we always find; but always all,
 Charms not the palate, critically fine.
 Archestratus, in culinary lore
 Deep for his time, in this more learned age
 Is wanting; and full oft he surely talks
 Of what he never ate. Suspect his page,
 Nor load thy genius with a barren precept.
 Look not in books for what some idle sage
 So idly raved; for cookery is an art
 Comporting ill with rhetoric; ’tis an art
 Still changing, and of momentary triumph!
 Know on thyself thy genius must depend.
 All books of cookery, all helps of art,
 All critic learning, all commenting notes,
 Are vain, if void of genius, thou wouldst cook!”

The culinary sage thus spoke; his friend
 Demands, "Where is the ideal cook thou paint'st?"
 "Lo, I the man!" the savouring sage replied.
 "Now be thine eyes the witness of my art!
 This tunny drest, so odorous shall steam,
 The spicy sweetness so shall steal thy sense,
 That thou in a delicious reverie
 Shalt slumber heavenly o'er the Attic dish!"—D'ISRAELI.

The same.

A. The wretch on whom you lavish so much praise,
 I swear, by all the gods, but ill deserves it—
 The true professor of the art should strive
 To gratify the taste of every guest;
 For if he merely furnishes the table,
 Sees all the dishes properly disposed,
 And thinks, having done this, he has discharged
 His office, he's mistaken, and deserves
 To be consider'd only as a drudge,
 A kitchen-drudge, without art or skill,
 And differs widely from a cook indeed,
 A master of his trade.—He bears the name
 Of General, 'tis true, who heads the army;
 But he whose comprehensive mind surveys
 The whole, who knows to turn each circumstance
 Of time, and place, and action, to advantage,—
 Foresees what difficulties may occur,
 And how to conquer them,—this is the man
 Who should be call'd the general; the other
 The mere conductor of the troops, no more:
 So in our art it is an easy thing
 To boil, to roast, to stew, to fricassee,
 To blow the bellows, or to stir the fire;
 But a professor of the art regards
 The time, the place, th' inviter, and the guest;
 And when the market is well stored with fish,
 Knows to select, and to prefer such only
 As are in proper season, and, in short,
 Omits no knowledge that may justly lead
 To the perfection of his art. 'Tis true,
 Archestratus has written on the subject,

And is allow'd by many to have left
 Most choice receipts, and rare inventions
 Useful and pleasing; yet in many things
 He was profoundly ignorant, and speaks
 Upon report, without substantial proof
 Or knowledge of his own. We must not trust,
 Nor give our faith to loose conjectures thus;
 For in our art we only can depend
 On actual practice and experiment.
 Having no fix'd and settled laws by which
 We may be govern'd, we must frame our own,
 As time and opportunity may serve,
 Which if we do not well improve, the art
 Itself must suffer by our negligence.

B. You are indeed a most renown'd professor;
 But still you have omitted to point out
 The properties of that most skilful cook
 Who furnish'd splendid feasts with so much ease.

A. Give but the word, and you shall see me dress
 A *thrion* in such style! and other dainties
 To furnish out a full and rich repast,
 That you may easily conceive the rest;
 Nay, you will think yourself in Attica,
 From the sweet fragrance, and delicious taste;
 And then the whole so various, and well-dress'd,
 You shall be puzzled where to fix your choice,
 From the stored viands of so rich a board.—ANON.

MNESIMACHUS. (Book x. § 18, p. 663.)

Dost know whom thou'rt to sup with, friend?—I'll tell thee;
 With gladiators, not with peaceful guests;
 Instead of knives we're arm'd with naked swords,
 And swallow firebrands in the place of food:
 Daggers of Crete are served us for confections,
 And for a plate of pease a fricassee
 Of shatter'd spears: the cushions we repose on
 Are shields and breastplates, at our feet a pile
 Of slings and arrows, and our foreheads wreath'd
 With military ensigns, not with myrtle.—CUMBERLAND.

The same.

Know'st thou with whom thou hast to deal ?
 On sharpen'd swords we make our meal ;
 The dripping torch, snapdragon-wise,
 Our burning beverage supplies ;
 And Cretic shafts, as sweetmeats stored,
 Form the dessert upon our board,
 With tid-bits of split javelin :
 Pillow'd on breastplates we recline ;
 Strew'd at our feet are slings and bows,
 And crown'd with catapults our brows.—WRANGHAM.

The same.

Herken my word : wote thou, leve brother min,
 Thou shulde in certaine thys daie wyth us din.
 Bright swerdes and eke browne our vittaile been ;
 Torchis we glot for sowle, that fyerie bren.
 Eftsone the page doth sette upon our bord,
 Yfette fro Crete, kene arwes long and broad ;
 No fetches do we ete, but speres shente,
 That gadred ben fro blood ydrenched bente.
 The silver targe, and perced habergeon,
 Been that, whan sonne is set, we lig upon.
 On bowes reste our fete whan that we slepe,
 With katapultes crownde, so heie hem clepe.—W. W.

ALCÆUS. (Book x. § 35, p. 679.)

To be bow'd by grief is folly ;
 Nought is gain'd by melancholy ;
 Better than the pain of thinking
 Is to steep the sense in drinking.—BLAND.

ALEXIS. (Book x. § 71, p. 709.)

A. A thing exists which nor immortal is,
 Nor mortal, but to both belongs, and lives
 As neither god nor man does. Every day

'Tis born anew and dies. No eye can see it,
And yet to all 'tis known.

B. A plague upon you !
You bore me with your riddles.

A. Still, all this
Is plain and easy.

B. What then can it be ?

A. SLEEP—that puts all our cares and pains to flight.
J. A. ST. JOHN.

The same.

Nor mortal fate, nor yet immortal thine,
Amalgam rare of human and divine ;
Still ever new thou comest, soon again
To vanish, fleeting as the phantom train ;
Ever invisible to earthly eye,
Yet known to each one most familiarly.—F. METCALFE.

EUBULUS. (Book x. § 71, p. 710.)

A. What is it that, while young, is plump and heavy,
But, being full grown, is light, and wingless mounts
Upon the courier winds, and foils the sight ?

B. The THISTLE'S BEARD ; for this at first sticks fast
To the green seed, which, ripe and dry, falls off
Upon the cradling breeze, or, upwards puff'd
By playful urchins, sails along the air.—J. A. ST. JOHN.

ANTIPHANES. (Book x. § 73, p. 711.)

There is a female which within her bosom
Carries her young, that, mute, in fact, yet speak,
And make their voice heard on the howling waves,
Or wildest continent. They will converse
Even with the absent, and inform the deaf.

J. A. ST. JOHN.

The same.

Know'st thou the creature, that a tiny brood
 Within her bosom keeps securely mew'd ?
 Though voiceless all, beyond the ocean wide
 To distant realms their still small voices glide.
 Far, far away, whome'er t' address they seek
 Will understand, yet no one hears them speak.

F. METCALFE.

THEODECTES. (Book x. § 75, p. 713.)

A thing whose match, or in the depths profound
 Of ocean, or on earth, can ne'er be found ;
 Cast in no mortal mould its growth of limb
 Dame Nature orders by the strangest whim.
 'Tis born, and lo ! a giant form appears ;
 Toward middle age a smaller size it wears ;
 And now again, its day of life nigh o'er,
 How wonderful gigantic as before.—F. METCALFE.

THEODECTES. (Book x. § 75, p. 713.)

We're sisters twain, one dying bears the other :
 She too expires, and so brings forth her mother.

F. METCALFE.

XENOPHANES. (Book xi. § 7, p. 729.)

The ground is swept, and the triclinium clean,
 The hands are purified, the goblets too
 Well rinsed, each guest upon his forehead bears
 A wreathed flow'ry crown ; from slender vase
 A willing youth presents to each in turn
 A sweet and costly perfume ; while the bowl,
 Emblem of joy and social mirth, stands by,
 Fill'd to the brim ; another pours out wine
 Of most delicious flavour, breathing round
 Fragrance of flowers, and honey newly made ;

So grateful to the sense, that none refuse ;
 While odoriferous gums fill all the room.
 Water is served too, cold, and fresh, and clear ;
 Bread, saffron tinged, that looks like leaves of gold.
 The board is gaily spread with honey pure,
 And savoury cheese. The altar, too, which stands
 Full in the centre, crown'd with flow'ry wreaths ;
 The house resounds with music and with song,
 With songs of grateful praise, such as become
 The wise and good to offer to the gods,
 In chaste and modest phrase. They humbly ask,
 Pouring their free libations, to preserve
 A firm and even mind ; to do no wrong,
 But equal justice to dispense to all ;
 A task more easy, more delightful far,
 Than to command, to slander, or oppress.
 At such repasts each guest may safely drink
 As much as suits his sober appetite,
 Then unattended seek his home, unless
 His feeble age requires assistance. Him
 Above all others let us praise, who while
 The cheerful cup goes round, shall charm the guests
 With free recital of acts worthy praise,
 And fit to be remember'd ; that inspire
 The soul to valour, and the love of fame,
 The meed of virtuous action. Far from us
 The war of Titans ; or the bloody strife
 Of the seditious Centaurs ; such examples
 Have neither use nor profit—wiser far
 To look to brighter patterns that instruct,
 And lead the mind to great and good pursuits.—ANON.

ALEXIS. (Book xi. § 9, p. 731.)

Do you not know that by the term call'd life,
 We mean to give a softer tone to ills
 That man is heir to ? Whether I judge right
 Or wrong in this, I'll not presume to say—
 Having reflected long and seriously,
 To this conclusion I am brought at last,

That universal folly governs all;
 For in this little life of ours, we seem
 As strangers that have left their native home.
 We make our first appearance from the realms
 Of death and darkness, and emerge to light,
 And join th' assembly of our fellow-men—
 They who enjoy themselves the most, and drink,
 And laugh, and banish care, or pass the day
 In the soft blandishments of love, and leave
 No joy untasted, no delight untried
 That innocence and virtue may approve,
 And this gay festival afford, depart
 Cheerful, like guests contented, to their home.—ANON.

SAPPHO. (Book xi. § 9, p. 731.)

Come, Venus, come!
 Hither with thy golden cup,
 Where nectar-floated flowerets swim!
 Fill, fill the goblet up!
 These laughing lips shall kiss the brim—
 Come, Venus, come!—ANON.

PYTHEAS. (Book xi. § 14, p. 734.)

Here jolly Pytheas lies,
 A right honest man, and wise,
 Who of goblets had very great store,
 Of amber, silver, gold,
 All glorious to behold,
 In number ne'er equall'd before.—J. A. ST. JOHN.

AUTHOR OF THE THEBAIS. (Book xi. § 14, p. 735.)

Then Polyneices of the golden locks,
 Sprung from the gods, before his father placed
 A table all of silver, which had once
 Been Cadmus's, next fill'd the golden bowl

With richest wine. At this old Œdipus,
 Seeing the honour'd relics of his sire
 Profaned to vulgar uses, roused to anger,
 Pronounced fierce imprecations, wish'd his sons
 Might live no more in amity together,
 But plunge in feuds and slaughters, and contend
 For their inheritance : and the Furies heard.

J. A. ST. JOHN.

(Book xi. § 19, p. 738.)

Troy's lofty towers by Grecians sack'd behold !
 Parrhasios' draught, by Mys engraved in gold.

J. A. ST. JOHN.

SOPATER. (Book xi. § 28, p. 742.)

'Tis sweet in early morn to cool the lips
 With pure fresh water from the gushing fount,
 Mingled with honey in the Baucalis,
 When one o'er night has made too free with wine,
 And feels sharp thirst.—J. A. ST. JOHN.

ALEXIS. (Book xi. § 30, p. 743.)

A. But let me first describe the cup ; 'twas round,
 Old, broken-ear'd, and precious small besides,
 Having indeed some letters on 't.

B. Yes, letters ;
 Eleven, and all of gold, forming the name
 Of Saviour Zeus.

A. Tush ! no, some other god.

J. A. ST. JOHN.

DAMOXENUS. (Book xi. § 35, p. 747.)

A. If this hold not enough, see, the boy comes
 Bearing the Elephant !

B. Immortal gods !

What thing is that?

A. A double-fountain'd cup,
The workmanship of Alcon; it contains
Only three gallons.—J. A. ST. JOHN.

PHÈRECRATES. (Book xi. § 62, p. 767.)

Remark, how wisely ancient art provides
The broad-brimm'd cup with flat expanded sides;
A cup contrived for man's discreeter use,
And sober portions of the generous juice:
But woman's more ambitious thirsty soul
Soon long'd to revel in the plenteous bowl;
Deep and capacious as the swelling hold
Of some stout bark she shaped the hollow mould,
Then turning out a vessel like a tun,
Simp'ring exclaim'd—Observe! I drink but one.

CUMBERLAND.

ARCHILOCHUS. (Book xi. § 66, p. 771.)

Come then, my friend, and seize the flask,
And while the deck around us rolls,
Dash we the cover from the cask,
And crown with wine our flowing bowls.
While the deep hold is tempest-tost,
We'll strain bright nectar from the lees:
For, though our freedom here be lost,
We drink no water on the seas.—C. MERIVALE.

ALEXIS. (Book xii. § 1, p. 818; iv. § 59, p. 265, &c.)

You, Sir, a Cyrenean, as I take you,
Look at your sect of desperate voluptuaries;
There's Diodorus—beggary is too good for him—
A vast inheritance in two short years,
Where is it? Squander'd, vanish'd, gone for ever:
So rapid was his dissipation.—Stop!

Stop! my good friend, you cry; not quite so fast!
 This man went fair and softly to his ruin;
 What talk you of two years? As many days,
 Two little days, were long enough to finish
 Young Epicharides; he had some soul,
 And drove a merry pace to his undoing—
 Marry! if a kind surfeit would surprise us,
 Ere we sit down to earn it, such prevention
 Would come most opportune to save the trouble
 Of a sick stomach and an aching head:
 But whilst the punishment is out of sight,
 And the full chalice at our lips, we drink,
 Drink all to-day, to-morrow fast and mourn,
 Sick, and all o'er oppress'd with nauseous fumes;
 Such is the drunkard's curse, and Hell itself
 Cannot devise a greater. Oh that nature
 Might quit us of this overbearing burthen,
 This tyrant-god, the belly! take that from us,
 With all its bestial appetites, and man,
 Exonerated man, shall be all soul.—CUMBERLAND.

ANAXILAS. (Book xiii. § 6, p. 893.)

Whoever has been weak enough to dote,
 And live in precious boudage at the feet
 Of an imperious mistress, may relate
 Some part of their iniquity at least.
 In fact, what monster is there in the world
 That bears the least comparison with them!
 What frightful dragon, or chimera dire,
 What Scylla, what Charybdis, can exceed them?
 Nor sphinx, nor hydra, nay, no winged harpy,
 Nor hungry lioness, nor poisonous adder,
 In noxious qualities, is half so bad.
 They are a race accursed, and stand alone
 Preeminent in wickedness. For instance,
 Plangon, a foul chimera, spreading flames,
 And dealing out destruction far and near,
 And no Bellerophon to crush the monster.

Then Sinope, a many-headed hydra,
 An old and wrinkled hag—Gnathine, too,
 Her neighbour—Oh! they are a precious pair.
 Nanno's a barking Scylla, nothing less—
 Having already privately dispatch'd
 Two of her lovers, she would lure a third
 To sure destruction, but the youth escaped,
 Thanks to his pliant oars, and better fortune.
 Phryne, like foul Charybdis, swallows up
 At once the pilot and the bark. Theano,
 Like a pluck'd siren, has the voice and look
 Of woman, but below the waist, her limbs
 Wither'd and shrunk in to the blackbird's size.
 These wretched women, one and all, partake
 The nature of the Theban Sphinx; they speak
 In doubtful and ambiguous phrase, pretend
 To love you truly, and with all their hearts,
 Then whisper in your ear, some little want—
 A girl to wait on them forsooth, a bed,
 Or easy-chair, a brazen tripod too—
 Give what you will they never are content;
 And to sum up their character at once,
 No beast that haunts the forest for his prey
 Is half so mischievous.—ANON.

The same.

Away, away with these female friends!
 He whose embraces have encircled one,
 Will own a monster has been in his arms;
 Fell as a dragon is, fire-spouting like
 Chimæra, like the rapid ocean-portent,
 Three-headed and dog-snouted!—
 Harpies are less obscene in touch than they:
 The tigress robb'd of her first whelps, more merciful:
 Asps, scorpions, vipers, amphisbenæ dire,
 Cerastes, Ellops, Dipsas, all in one!—

But come, let's pass them in review before us,
 And see how close the parallels will hold.
 And first for Plangon: where in the scale place *her*?
 E'en rank her with the beast whose breath is flame.

Like her she deals combustion round ; and foreigners
 By scores have perish'd in her conflagrations.
 One only 'scaped the fair incendiary,
 And that by virtue of his nimble steed.
He back'd his baggage, and turn'd tail upon her.—
 Have commerce with Sinope, and you'll find
 That Lerna's monster was no tale ; for like
 The hydra she can multiply her members,
 And fair Gnathæna is the present offshoot :
Her morning charms for beauties in the wane
 Compensate—but—the dupe pays doubly for 't.
 There's Nanno too :—Nanno and Scylla's pool
 Bear close similitude : two swains have made
 Already shipwreck in that gulf ; a third
 Had shared their fortunes, but the wiser boy
 Plied well his oars, and boldly stood to sea-ward.
 If Nanno's Scylla, Phryne is Charybdis :
 Woe to the wretch who comes within her tide !
 Engulf'd in whelming waves, both bark and mariner
 Are suck'd into th' abyss of quick perdition !
 And what's Theano ? bald, and bare, and peel'd,
 With whom but close-pluck'd sirens ranks she ? woman
 In face and voice ; but in her feet—a blackbird.
 But why enlarge my nomenclature ? Sphinx is
 A common name for all : on her enigma
 Is moulded all their speech : love, fealty,
 Affection,—these are terms drop clear enough
 From them, but at their heels comes a request,
 Wrapt up in tortuous phrase of nice perplexity.
 (*Mimics.*)—"A four-foot couch perchance would grace their
 chamber !
 Their needs forsooth require a chair—three-footed,
 Or, for the nonce, two-footed—'twould content them."
 He that is versed in points and tricks, like Œdipus,
 Hears, and escapes perchance with purse uninjured ;
 The easy fool gapes, gazes, and—hey ! presto !
 Both purse and person's gone !—MITCHELL.

ALEXIS. (Book xiii. § 7, p. 894.)

What abject wretches do we make ourselves
 By giving up the freedom and delights
 Of single life to a capricious woman !
 Then, if she brings an ample fortune too,
 Her pride, and her pretensions are increased,
 And what should be a benefit, becomes
 A bitter curse, and grievous punishment.
 The anger of a man may well be borne,
 'Tis quick, and sudden, but as soon subsides ;
 It has a honied sweetness when compared
 To that of woman. If a man receives
 An injury, he may resent at first,
 But he will quickly pardon. Women first
 Offer the injury, then to increase
 Th' offence, instead of soothing, they inflict
 A deeper wound by obstinate resentment—
 Neglect what's fit and proper to be done,
 But eagerly pursue the thing they should not ;—
 And then they grow fantastical withal,
 When they are perfectly in health complain
 In faint and feeble tone, " they're sick, they die."

ANON.

ARISTOPHON. (Book xiii. § 8, p. 894.)

A man may marry once without a crime,
 But cursed is he who weds a second time.—CUMBERLAND.

MENANDER. (Book xiii. § 8, p. 895.)

A. While prudence guides, change not, at any rate,
 A life of freedom for the married state :

I ventured once to play that desperate game,
 And therefore warn you not to do the same.

B. The counsel may be sage which you advance,
 But I'm resolved to take the common chance.

A. Mild gales attend that voyage of your life,
 And waft you safely through the sea of strife :

Not the dire Libyan, nor Ægean sea,
 Where out of thirty ships scarce perish three ;
 But that, where daring fools most dearly pay,
 Where all that sail are surely cast away.—FAWKES.

ALEXIS. (Book xiii. § 13, p. 899.)

As slowly I return'd from the Piræus,
 My mind impress'd with all the various pains,
 And pungent griefs, that torture human life,
 I thus began to reason with myself.
 The painters and the sculptors, who pretend
 By cunning art to give the form of Love,
 Know nothing of his nature, for in truth
 He's neither male nor female, god or man,
 Nor wise, nor foolish, but a compound strange,
 Partaking of the qualities of each,
 And an epitome of all in one.
 He has the strength and prowess of a man,
 The weak timidity of helpless woman ;
 In folly furious, yet in prudence wise
 And circumspect. Mad as an untamed beast,
 In strength and hardihood invincible,
 Then for ambition he's a very demon.
 I swear by sage Minerva and the gods,
 I do not know his likeness, one whose nature
 Is so endued with qualities unlike
 The gentle name he bears.—ANON.

The same.

One day as slowly sauntering from the port,
 A thousand cares conflicting in my breast,
 Thus I began to commune with myself—
 Methinks these painters misapply their art,
 And never knew the being which they draw ;
 For mark ! their many false conceits of Love.
 Love is nor male nor female, man nor god,
 Nor with intelligence nor yet without it,
 But a strange compound of all these, uniting
 In one mix'd essence many opposites ;

A manly courage with a woman's fear,
 The madman's phrenzy in a reasoning mind,
 The strength of steel, the fury of a beast,
 The ambition of a hero—something 'tis,
 But by Minerva and the gods I swear !
 I know not what this nameless something is.

CUMBERLAND.

EUBULUS. (Book xiii. § 13, p. 899.)

Why, foolish painter, give those wings to Love ?
 Love is not light, as my sad heart can prove :
 Love hath no wings, or none that I can see ;
 If he can fly—oh ! bid him fly from me!—CUMBERLAND.

THEOPHILUS. (Book xiii. § 14, p. 900.)

He who affirms that lovers are all mad,
 Or fools, gives no strong proof of his own sense ;
 For if from human life we take the joys
 And the delights of love, what is there left
 That can deserve a better name than death ?
 For instance, now, I love a music girl,
 A virgin too, and am I therefore mad ?
 For she's a paragon of female beauty ;
 Her form and figure excellent ; her voice
 Melodiously sweet ; and then her air
 Has dignity and grace. With what delight
 I gaze upon her charms ! More than you feel
 At sight of him who for the public shows
 Gives you free entrance to the theatre.—ANON.

The same.

If love be folly, as the schools would prove,
 The man must lose his wits, who falls in love ;
 Deny him love, you doom the wretch to death,
 And then it follows he must lose his breath.
 Good sooth ! there is a young and dainty maid
 I dearly love, a minstrel she by trade ;

What then ? must I defer to pedant rule,
 And own that love transforms me to a fool ?
 Not I, so help me ! By the gods I swear,
 The nymph I love is fairest of the fair ;
 Wise, witty, dearer to her poet's sight
 Than piles of money on an author's night ;
 Must I not love her then ? Let the dull sot,
 Who made the law, obey it ! I will not.—CUMBERLAND.

ARISTOPHON. (Book xiii. § 14, p. 901.)

Love, the disturber of the peace of heaven,
 And grand fomentor of Olympian feuds,
 Was banish'd from the synods of the gods :
 They drove him down to earth at the expense
 Of us poor mortals, and curtail'd his wings
 To spoil his soaring and secure themselves
 From his annoyance—Selfish, hard decree !
 For ever since he roams th' unquiet world,
 The tyrant and despoiler of mankind.—CUMBERLAND.

ALEXIS. (Book xiii. § 14, p. 901.)

The man who holds true pleasure to consist
 In pampering his vile body, and defies
 Love's great divinity, rashly maintains
 Weak impious war with an immortal god.
 The gravest master that the schools can boast
 Ne'er train'd his pupils to such discipline,
 As Love his votaries, unrivall'd power,
 The first great deity—and where is he,
 So stubborn and determinedly stiff,
 But shall at some time bend the knee to Love,
 And make obeisance to his mighty shrine ?
 CUMBERLAND.

IBYCUS. (Book xiii. § 17, p. 903.)

Sweetest flower, Euryale !
Whom the maids with tresses fair,
Sister Graces, make their care—
Thee Cythera nourish'd—thee
Pitho, with the radiant brow ;
And 'mid bowers where roses blow
Led thy laughing infancy.—BLAND.

ALEXIS. • (Book xiii. § 18, p. 904.)

Dost thou see any fellow poll'd and shaven,
And askest me from whence the cause should come ?
He goes unto the wars to filch and raven,
And play such pranks he cannot do at home.
Such pranks become not those that beards do weare :
And what harm is it if long beards we beare ?
For so it is apparent to be scene,
That we are men, not women, by our chin.—MOLLE.

TIMOCLES. (Book xiii. § 22, p. 908.)

Wretch that I am,
She had my love, when a mere caper-gatherer,
And fortune's smiles as yet were wanting to her.
I never pinch'd nor spared in my expenses,
Yet now—doors closely barr'd are all the recompence
That waits on former bounties ill bestow'd.—MITCHELL.

ALEXIS. (Book xiii. § 23, p. 908.)

They fly at all, and, as their funds increase,
With fresh recruits they still augment their stock,
Moulding the young novitiate to her trade ;
Form, features, manners, everything so changed,
That not a trace of former self is left.
Is the wench short ? a triple sole of cork

Exalts the pigmy to a proper size.
 Is she too tall of stature? a low chair
 Softens the fault, and a fine easy stoop
 Lowers her to standard-pitch.—If narrow-hipt,
 A handsome wadding readily supplies
 What nature stints, and all beholders cry,
 See what plump haunches!—Hath the nymph perchance
 A high round paunch, stuff like our comic drolls,
 And strutting out foreright? a good stout busk
 Pushing athwart shall force the intruder back.
 Hath she red brows? a little soot will cure 'em.
 Is she too black? the ceruse makes her fair:
 Too pale of hue? the opal comes in aid.
 Hath she a beauty out of sight? disclose it!
 Strip nature bare without a blush.—Fine teeth?
 Let her affect one everlasting grin,
 Laugh without stint—but ah! if laugh she cannot,
 And her lips won't obey, take a fine twig
 Of myrtle, shape it like a butcher's skewer,
 And prop them open, set her on the bit
 Day after day, when out of sight, till use
 Grows second nature, and the pearly row,
 Will she or will she not, perforce appears.

CUMBERLAND.

EPICRATES. (Book xiii. § 26, p. 911.)

Alas for Laïs!

A slut, a wine-bibber—her only care
 Is to supply the cravings of the day,
 To eat and drink—to masticate and tipple.
 The eagle and herself are fittest parallels.
 In the first prime and lustlihood of youth,
 The mountain king ne'er quits his royal eyrie,
 But lamb, or straggling sheep, or earth-couch'd hare,
 Caught in his grip, repays the fierce descent:
 But when old age hath sapp'd his mettle's vigour,
 He sits upon the temple tops, forlorn,
 In all the squalid wretchedness of famine,
 And merely serves to point an augur's tale.
 Just such another prodigy is Laïs!

Full teeming coffers swell'd her pride of youth :
Her person ever fresh and new, your satrap
Was more accessible than she ;—but now,
That life is flagging at the goal, and like
An unstrung lute, her limbs are out of tune,
She is become so lavish of her presence,
That being daily swallow'd by men's eyes,
They surfeit at the sight.
She's grown companion to the common streets—
Want her who will, a stater, a three-obol piece,
Or a mere draught of wine brings her to hand !
Nay, place a silver stiver in your palm,
And, shocking tameness ! she will stoop forthwith
To pick it out.—MITCHELL.

The same.

Laïs herself's a lazy drunkard now,
And looks to nothing but her daily wine
And daily meat. There has befallen her
What happens to the eagle ; who, when young,
Swoops from the mountain in his pride of strength,
And hurries off on high the sheep and hare ;
But, when he's aged, sits him dully down
Upon some temple's top, weak, lean, and starved ;
And this is thought a direful prodigy.
And Laïs would be rightly reckon'd one ;
For when she was a nestling, fair and youthful,
The guineas made her fierce ; and you might see
E'en Pharnabázus easier than her.
But now that her years are running four-mile heats,
And all the junctures of her frame are loose,
'Tis easy both to see and spit upon her ;
And she will go to any drinking-bout ;
And take a crown-piece, aye, or e'en a sixpence,
And welcome all men, be they old or young.
Nay, she's become so tame, my dearest sir,
She'll even take the money from your hand.—WALSH.

PLATO. (Book xiii. § 56, p. 940.)

Archianássa's my own one,
The sweet courtesan, Colophónian ;
E'en from her wrinkles I feel
Love's irresistible steel !

O ye wretches, whose hunger
Was raised for her when she was younger !
Through what flames, alas,
Must she have forced you to pass !—WALSH.

HERMESIANAX. (Book xiii. § 71, p. 953.)

Such was the nymph, whom Orpheus led
From the dark regions of the dead,
Where Charon with his lazy boat
Ferries o'er Lethe's sedgy moat ;
Th' undaunted minstrel smites the strings,
His strain through hell's vast concave rings :
Cocytus hears the plaintive theme,
And reflux turns his pitying stream ;
Three-headed Cerberus, by fate
Posted at Pluto's iron gate,
Low-crouching rolls his haggard eyes
Ecstatic, and foregoes his prize ;
With ears erect at hell's wide doors
Lies listening, as the songster soars :
Thus music charm'd the realms beneath,
And beauty triumph'd over death.

The bard, whom night's pale regent bore,
In secret, on the Athenian shore,
Musæus, felt the sacred flame,
And burnt for the fair Theban dame
Antiope, whom mighty Love
Made pregnant by imperial Jove ;
The poet plied his amorous strain,
Press'd the fond fair, nor press'd in vain,
For Ceres, who the veil undrew,
That screen'd her mysteries from his view,

Propitious this kind truth reveal'd,
That woman close besieged will yield.

Old Hesiod too his native shade
Made vocal to th' Ascrean maid ;
The bard his heav'n-directed lore
Forsook, and hymn'd the gods no more :
Soft love-sick ditties now he sung,
Love touch'd his harp, love tuned his tongue,
Silent his Heliconian lyre,
And love's put out religion's fire.

Homer, of all past bards the prime,
And wonder of all future time,
Whom Jove with wit sublimely blest,
And touch'd with purest fire his breast,
From gods and heroes turn'd away
To warble the domestic lay,
And wand'ring to the desert isle,
On whose parch'd sands no seasons smile,
In distant Ithaca was seen
Chanting the suit-repelling Queen.

Mimnermus tuned his amorous lay,
When time had turn'd his temples grey ;
Love revell'd in his aged veins,
Soft was his lyre, and sweet his strains ;
Frequenter of the wanton feast,
Nanno his theme, and youth his guest.

Antimachus with tender art
Pour'd forth the sorrows of his heart ;
In her Dardanian grave he laid
Chryseis his beloved maid ;
And thence returning, sad beside
Pactolus' melancholy tide,
To Colophon the minstrel came,
Still sighing forth the mournful name,
Till lenient time his grief appeased,
And tears by long indulgence ceased.

Alcæus strung his sounding lyre,
And smote it with a hand of fire,
To Sappho, fondest of the fair,
Chanting the loud and lofty air.

Whilst old Anacreon, wet with wine,
And crown'd with wreaths of Lesbian vine,
* * * * *

E'en Sophocles, whose honey'd lore
Rivals the bee's delicious store,
Chorus'd the praise of wine and love,
Choicest of all the gifts of Jove.

Euripides, whose tragic breast
No yielding fair one ever press'd,
At length in his obdurate heart
Felt love's revengeful rankling dart,
* * * * *

'Till vengeance met him in the way,
And bloodhounds made the bard their prey.

Philoxenus, by wood-nymphs bred
On famed Cythæron's sacred head,
And train'd to music, wine, and song,
'Midst orgies of the frantic throng,
When beauteous Galatea died,
His flute and thyrsus cast aside ;
And wand'ring to thy pensive coast,
Sad Melos ! where his love was lost,
Each night through the responsive air
Thy echoes witness'd his despair :
Still, still his plaintive harp was heard,
Soft as the nightly-singing bird.

Philetas too in Battis' praise
Sung his long-winded roundelays ;
His statue in the Coan grove
Now breathes in brass perpetual love.

The mortified abstemious sage,
Deep read in learning's crabbed page,
Pythagoras, whose boundless soul
Scaled the wide globe from pole to pole,
Earth, planets, seas, and heav'n above,
Yet found no spot secure from love ;
With love declines unequal war,
And trembling drags his conqueror's car ;
Theano clasp'd him in her arms,
And wisdom stoop'd to beauty's charms.

E'en Socrates, whose moral mind
 With truth enlighten'd all mankind,
 When at Aspasia's side he sate,
 Still found no end to love's debate ;
 For strong indeed must be that heart,
 Where love finds no unguarded part.

Sage Aristippus by right rule
 Of logic purged the Sophist's school,
 Check'd folly in its headlong course,
 And swept it down by reason's force ;
 'Till Venus aim'd the heart-felt blow,
 And laid the mighty victor low.—CUMBERLAND.

The same.

I.

Orpheus,—Ægeus' son,—thou know'st full well,—
 The Thracian harper,—how with magic skill,
 Inspired by love, he struck the chorded shell,
 And made the shades obedient to his will,
 As from the nether gloom to light he led
 His love Agriope. He to Pluto's land,
 Baleful and cheerless, region of the dead,
 Sail'd far away,—and sought th' infernal strand,
 Where Charon, gaunt and grim, his hollow bark
 (Fraught with departed souls, an airy crowd)
 Steers o'er the Stygian billow dun and dark,
 And with a voice of thunder bellows loud
 O'er the slow pool, that scarcely creeps along
 Through sedge, and weedy ooze: but nathless he,
 On the lone margent, pour'd his love-sick song,
 And charm'd Hell's monsters with his minstrelsy.
 Cocytus scowl'd,—but grinn'd a ghastly smile,
 Albeit unused to the relenting mood :
 Cerb'rus, three-mouth'd, stopp'd short,—and paused the while,
 Low crouching, list'ning, (for the sounds were good)
 Silent his throat of flame, his eyes of fire
 Quench'd in ecstatic slumber, as he lay.
 Thus Hell's stern rulers hearken'd to his lyre,
 And gave the fair one back to upper day.

II.

Nor did Musæus, Luna's heav'nly child,
 And high-priest of the Graces, leave unsung
 The fair Antiope, in accents wild,
 As fell th' impassion'd language from his tongue :
 Who woo'd of many suitors, at the shrine
 Of mystic Ceres, by Eleusis' brow,
 Chanted the high response in strains divine,—
 And oped the secret springs,—and taught to know
 The heav'n-drawn truths, in holy rapture lost.
 But nought avail'd her zeal ;—in evil hour,
 Theme of the lyre below, her hopes were cross'd :
 Death cropp'd the stalk, that bore so fair a flow'r.

III.

I tell thee too, that the Bæotian bard,
 Sage Hesiod, quitted the Cumæan shore,
 A wand'rer not unwilling,—afterward
 In Heliconian Ascra seen to soar,
 Deathless upon the mighty wings of fame.
 'Twas there he woo'd Eëa, peerless maid,—
 And strove to achieve her love,—and with her name
 Prefaced his verse, with hallow'd lore inlaid.

IV.

Enravis'd Homer, ward of Fate from Jove,
 Prince of melodious numbers, toil'd his way
 To barren Ithaca,—and tuned, for love
 Of chaste Penelope, the am'rous lay ;
 Forgot his native land, and bade adieu
 To wide Ionia, for the island drear,
 And wail'd Icarius' house, and Sparta too,
 And dropp'd himself the sympathetic tear.

V.

Mimnermus, school'd in hardship, who first taught
 To breathe soft airs of elegiac song,
 Fair Nanno ask'd, and had ; and often sought,
 As by her side he blithely trudged along,

The merry wake,—a ready piper arm'd
 With mouth-piece aptly fitted: and with worse
 Than deadly hate and indignation warm'd,
 Hermobius and Pherecles lash'd in verse.

VI.

Antimachus, for beauteous Lyda's love,
 Hied him to rich Pactolus' golden tide:
 But, well-a-day! his bliss stern Fate unwove;
 Short was her doom,—in Pergamus she died,—
 And in her grave was laid in prime of age.
 He, full of lamentation, journey'd on
 To Colophon,—and on the sacred page
 Enter'd his tale, and ceased, his mission done.

VII.

And well thou know'st, how famed Alcæus smote
 Of his high harp the love-enliven'd strings,
 And raised to Sappho's praise th' enamour'd note,
 Midst noise of mirth and jocund revellings:
 Ay, he did love that nightingale of song
 With all a lover's fervour,—and, as he
 Deftly attuned the lyre, to madness stung
 The Teian bard with envious jealousy.
 For her Anacreon, charming lyrist, woo'd,
 And fain would win, with sweet mellifluous chime,
 Encircled by her Lesbian sisterhood;—
 Would often Samos leave, and many a time,
 From vanquish'd Teos' viny orchards, hie
 To viny Lesbos' isle,—and from the shore,
 O'er the blue wave, on Lectum cast his eye,
 And think on by-gone days, and times no more.

VIII.

And how, from steep Colonus' rocky height,
 On lightsome pinions borne, the Attic bee
 Sail'd through the air, and wing'd her honied flight,
 And sang of love and wine melodiously
 In choric numbers: for ethereal Jove
 Bestow'd on Sophocles Archippe's charms,
 Albeit in eve of life,—and gave to love
 And fold the yielding fair one in his arms.

IX.

Nay, I aver, in very sooth, that he,
 Dead from his birth to love, to beauty blind,
 Who, by quaint rules of cold philosophy,
 Contemn'd the sex, and hated womankind,—
 That he,—e'en he,—with all his stoic craft,
 Gave to imperial Love unwilling way,
 And, sore empierced with Cupid's tyrant shaft,
 Could neither sleep by night, nor rest by day ;
 What time, in Archelaus' regal hall,
 Ægino, graceful handmaid, viands brought
 Of choicest savour, to her master's call
 Obsequious, or wine's impurpled draught :
 Nor didst thou cease, through streets and highways broad,
 Euripides ! to chase the royal slave,
 Till vengeance met thee, in his angry mood,
 And deep-mouth'd bloodhounds tore thee to the grave.

X.

And him too of Cythera,—foster child
 Of all the Muses, train'd to love and song,—
 Philoxenus,—thou knowest,—how with wild
 And loud acclaim, (as late he pass'd along
 Through Colophon,) and shouts of joyfulness,
 The air was riv'n : for thou didst hear the tale
 Of Galatea lost, fair shepherdess,
 Whom e'en the firstlings of her flock bewail.

XI.

Nor is Philetas' name to thee unknown,
 Than whom a sweeter minstrel never was ;
 Whose statue lives in his own native town,
 Hallow'd to fame, and breathes in deathless brass,
 Under a platane,—seeming still to praise
 The nimble Bittis, in the Coan grove,
 With am'rous ditties, and harmonious lays,
 And all the art, and all the warmth of love.

XII.

And they of humankind, (to crown my song,
 Who, in th' austereness of their life, pursued
 Knowledge abstruse, her mazy paths among,—
 And sought for hidden lore,—and ceaseless woo'd
 The Muse severe, couching her doctrines sage
 In cogent language, marring ev'ry clog
 To intellectual sense, on reason's page ;—
 Or, in the philosophic dialogue,
 Moulded th' important truths, they meant to prove,
 In milder form, and pleased and reason'd too ;—
 And these confess'd the mighty power of Love,
 And bow'd the neck, nor could his yoke eschew.

XIII.

Pythagoras, the Samian sage, who taught
 To solve the knots, perplex and intricate,
 Of fair geometry, and whilom brought
 Into a narrow sphere's brief compass strait
 The stars of heav'n, in order absolute ;
 With frantic passion woo'd Theano's charms,
 Infuriate,—nor ceased his am'rous suit,
 Till he had clasp'd the damsel in his arms.

XIV.

And what a flame of love the Paphian queen
 Lit, in her wrath, in the enamour'd breast
 Of Socrates,—whom of the sons of men
 Apollo named the wisest and the best !
 He in Aspasia's house each lighter care
 Chased from his breast, when at her side he sate
 In am'rous parley,—and, still ling'ring there,
 Could find no end to love, or love's debate.

XV.

Shrewd Aristippus, Cyrenean sage,
 To the Corinthian Isthmus' double shore
 Wended his way, his passion to assuage,—
 And shunn'd the calm retreats he loved before ;

Forsook the far-famed Athens,—inly moved
 By Laïs' charms, by Laïs lured astray,—
 And in voluptuous Eph'ra lived,—and loved,—
 From Academic bowers far away.—J. BAILEY.

Part of the same. (P. 954.)

With her the sweet Anacreon stray'd,
 Begirt with many a Lesbian maid ;
 And fled for her the Samian strand,
 For her his vine-clad native land—
 A bleeding country left the while
 For wine and love in Sappho's isle.—ANON.

ANACREON. (Book xiii. § 72, p. 955.)

Anacreon.—Spirit of love, whose tresses shine
 Along the breeze in golden twine ;
 Come, within a fragrant cloud,
 Blushing with light, thy votary shroud ;
 And, on those wings that sparkling play,
 Waft, oh ! waft me hence away !
 Love ! my soul is full of thee,
 Alive to all thy luxury.
 But she, the nymph for whom I glow,
 The pretty Lesbian, mocks my woe ;
 Smiles at the hoar and silver'd hues
 Which time upon my forehead strews.
 Alas ! I fear she keeps her charms
 In store for younger, happier arms !

Sappho.—Oh Muse ! who sitt'st on golden throne,
 Full many a hymn of dulcet tone

The Teian sage is taught by thee ;
 But, goddess, from thy throne of gold,
 The sweetest hymn thou 'st ever told,

He lately learn'd and sang for me.—THOS. MOORE.

The same.

Pelting with a purple ball,
 Bright-hair'd Cupid gives the call,
 And tries his antics one and all,
 My steps to her to wile ;
 But she—for thousands round her vie—
 Casts on my tell-tale locks her eye,
 And bids the grey-hair'd poet sigh—
 Another wins her smile !—ANON.

ALCMAN. (Book xiii. § 75, p. 958.)

Again sweet Love, by Cytherea led,
 Hath all my soul possess ;
 Again delicious rapture shed
 In torrents o'er my breast.
 Now Megalostrata the fair,
 Of all the Virgin train
 Most blessed—with her yellow floating hair—
 Hath brought me to the Muses' holy fane,
 To flourish there.—BLAND.

IBYCUS. (Book xiii. § 76, p. 958.)

What time soft Zephyrs fan the trees
 In the blest gardens of th' Hesperides,
 Where those bright golden apples glow,
 Fed by the fruitful streams that round them flow,
 And new-born clusters teem with wine
 Beneath the shadowy foliage of the vine ;
 To me the joyous season brings
 But added torture on his sunny wings.
 Then Love, the tyrant of my breast,
 Impetuous ravisher of joy and rest,
 Bursts, furious, from his mother's arms,
 And fills my trembling soul with new alarms ;
 Like Boreas from his Thracian plains,
 Clothed in fierce lightnings, in my bosom reigns,

And rages still, the madd'ning power—
His parching flames my wither'd heart devour ;
Wild Phrensy comes my senses o'er,
Sweet Peace is fled, and Reason rules no more.

BLAND.

CHÆREMON. (Book xiii. § 87, p. 970.)

One to the silver lustre of the moon,
In graceful, careless, attitude reclined,
Display'd her snowy bosom, full unzoned
In all its naked loveliness : another
Led up the sprightly dance ; and as she moved,
Her loose robes gently floating, the light breeze
Lifted her vest, and to the enraptured eye
Uncover'd her left breast. Gods ! what a sight !
What heavenly whiteness ! breathing and alive,
A swelling picture !—This from eyelids dark
Beam'd forth a ray of such celestial light,
As dazzled whilst it charm'd. A fourth appear'd,
Her beauties half uncover'd, and display'd
Her delicate arm, and taper fingers, small,
And round, and white as polish'd ivory.
Another yet, with garment loosely thrown
Across her neck and shoulders ; as she moved,
The am'rous zephyrs drew aside her robe,
Exposed her pliant limbs, full, round, and fair,
Such as the Paphian Goddess might have own'd.
Love smiled at my surprise, shook his light wings,
And mark'd me for his victim.—Others threw
Their careless limbs upon the bank bedeck'd
With odoriferous herbs, and blossoms rare,
Such as the earth produced from Helen's tears,
The violet with dark leaves, the crocus too,
That gave a warm tint to their flowing robes,
And marjoram sweet of Persia rear'd its head
To deck the verdant spot.—ANON.

The same.

There one reclined apart I saw, within the moon's pale light,
 With bosom through her parted robe appearing snowy white:
 Another danced, and floating free her garments in the breeze,
 She seem'd as buoyant as the wave that leaps o'er summer
 seas ;

While dusky shadows all around shrunk backward from the
 place,

Chased by the beaming splendour shed like sunshine from
 her face.

Beside this living picture stood a maiden passing fair,
 With soft round arms exposed : a fourth, with free and grace-
 ful air,

Like Dian when the bounding hart she tracks through morn-
 ing dew,

Bared through the opening of her robes her lovely limbs to
 view.

And oh ! the image of her charms, as clouds in heaven above,
 Mirror'd by streams, left on my soul the stamp of hopeless love.
 And slumbering near them others lay, on beds of sweetest
 flowers,

The dusky-petal'd violet, the rose of Paphian bowers,
 The inula and saffron flower, which on their garments cast
 And veils, such hues as deck the sky when day is ebbing
 fast ;

While far and near tall marjoram bedeck'd the fairy ground,
 Loading with sweets the vagrant winds that frolick'd all
 around.—J. A. ST. JOHN.

SEMOs. (Book xiv. § 2, p. 979.)

Poor mortal unmerry, who seekest to know
 What will bid thy brow soften, thy quips and cranks flow,
 To the house of the mother I bid thee repair—
 Thou wilt find, if she's pleased, what thy heart covets there.
 J. A. ST. JOHN.

MELANIPIDES. (Book xiv. § 7, p. 984.)

But Athené flung away
From her pure hand those noxious instruments
It late had touch'd, and thus did say—
“Hence, ye banes of beauty, hence;
What? shall I my charms disgrace
By making such an odious face?”—BLAND.

PRATINAS. (Book xiv. § 8, p. 985.)

What means this tumult? Why this rage?
What thunder shakes th' Athenian stage?
'Tis frantic Bromius bids me sing,
He tunes the pipe, he smites the string;
The Dryads with their chief accord,
Submit, and hail the drama's lord.
Be still! and let distraction cease,
Nor thus profane the Muse's peace;
By sacred fiat I preside,
The minstrel's master and his guide;
He, whilst the chorus strains proceed,
Shall follow with responsive reed;
To measured notes whilst they advance,
He in wild maze shall lead the dance.
So generals in the front appear,
Whilst music echoes from the rear.
Now silence each discordant sound!
For see, with ivy chaplet crown'd,
Bacchus appears! He speaks in me—
Hear, and obey the god's decree!—CUMBERLAND.

The same.

What revel-rout is this? What noise is here?
What barb'rous discord strikes my ear?
What jarring sounds are these, that rage
Unholy on the Bacchic stage?
'Tis mine to sing in Bromius' praise—
'Tis mine to laud the god in dithyrambic lays—

As o'er the mountain's height,
 The woodland Nymphs among,
 I wing my rapid flight,
 And tune my varied song,
 Sweet as the melody of swans,—that lave
 Their rustling pennons in the silver wave.
 Of the harmonious lay the Muse is sovereign still :
 Then let the minstrel follow, if he will—
 But not precede : whose stricter care should be,
 And more appropriate aim,
 To fan the lawless flame
 Of fiery youths, and lead them on
 To deeds of drunkenness alone,
 The minister of revelry—
 When doors, with many a sturdy stroke,
 Fly from their bolts, to shivers broke,
 And captive beauty yields, but is not won.
 Down with the Phrygian pipe's discordant sound !
 Crackle, ye flames ! and burn the monster foul
 To very ashes—in whose notes are found
 Nought but what's harsh and flat,—no music for the soul,—
 The work of some vile handicraft. To thee,
 Great Dithyrambus ! ivy-tressèd king !
 I stretch my hand—'tis here—and rapidly
 My feet in airy mazes fling.
 Listen my Doric lay ; to thee, to thee I sing.—J. BAILEY.

ALEXIS. (Book xiv. § 15, p. 991.)

Now if a native
 Doctor prescribe, " Give him a porringer
 Of ptisan in the morning," we despise him.
 But in some *brogue* disguised 'tis admirable.
 Thus he who speaks of *Beet* is slighted, while
 We prick our ears if he but mention *Bate*,
 As if *Bate* knew some virtue not in *Beet*.

J. A. ST. JOHN.

SEPOS. (Book xiv. § 16, p. 992.)

Make way there, a wide space
Yield to the god ;
For Dionysos has a mind to walk
Bolt upright through your midst.—J. A. ST. JOHN.

SEPOS. (Book xiv. § 16, p. 992.)

Bacchus, to thee our muse belongs,
Of simple chant, and varied lays ;
Nor fit for virgin ears our songs,
Nor handed down from ancient days :
Fresh flows the strain we pour to thee,
Patron of joy and minstrelsy !—J. A. ST. JOHN.

ALCÆUS. (Book xiv. § 23, p. 1000.)

Glitters with brass my mansion wide ;
The roof is deck'd on every side
In martial pride,
With helmets ranged in order bright
And plumes of horse-hair nodding white,
A gallant sight—
—Fit ornament for warrior's brow—
And round the walks, in goodly row,
Refulgent glow
Stout greaves of brass like burnish'd gold,
And corslets there, in many a fold
Of linen roll'd ;
And shields that in the battle fray
The routed losers of the day
Have cast away ;
Eubœan falchions too are seen,
With rich embroider'd helts between
Of dazzling sheen :
And gaudy surcoats piled around,
The spoils of chiefs in war renown'd,
May there be found.
These, and all else that here you see,
Are fruits of glorious victory
Achieved by me.—BLAND.

(Book xiv. § 27, p. 1004.)

Where is my lovely parsley, say ?
 My violets, roses, where are they ?
 My parsley, roses, violets fair,
 Where are my flowers ? Tell me where.—J. A. ST. JOHN.

PHILETÆRUS. (Book xiv. § 34, p. 1011.)

O Zeus ! how glorious 'tis to die while piercing flutes are near,
 Pouring their stirring melodies into the faltering ear ;
 On these alone doth Eros smile, within whose realms of night,
 Where vulgar ghosts in shivering bands, all strangers to delight,
 In leaky tub from Styx's flood the icy waters bear,
 Condemn'd, for woman's lovely voice, its moaning sounds to
 hear.—J. A. ST. JOHN.

ATHENION. (Book xiv. § 80, p. 1056.)

A. What ! know you not that cookery has much
 Contributed to piety ? attend,
 And I will tell you how. This art at first
 Made the fierce cannibal a man ; impress'd
 Upon his rugged nature the desire
 Of better food than his own flesh ; prescribed
 Order and rule in all his actions ; gave him
 That polish and respect for social life
 Which now makes up his sum of happiness.

B. Say by what means.

A. Attend and you shall hear.
 Time was that men, like rude and savage beasts,
 Prey'd on each other. From such bloody feasts
 A flood of evils burst upon the world ;
 Till one arose, much wiser than the rest,
 And chose a tender victim from his flock
 For sacrifice ; roasting the flesh, he found
 The savoury morsel good, and better far
 Than human carcass, from which time roast meat
 Became the general food, approved by all.

In order to create variety
 Of the same dish, the art of cookery
 Began t' invent new modes of dressing it.
 In off'rings to the gods we still preserve
 The ancient custom, and abstain from salt ;
 For in those early days salt was not used,
 Though now we have it in abundance ; still,
 In solemn sacrifices, we conform
 To usage of old times : in private meals
 He who can season best is the best cook,
 And the desire of savoury meat inspires
 The invention of new sauces, which conduce
 To bring the art of cookery to perfection.

B. You are, indeed, a new Palæphatus.

A. Use gave experience, and experience skill.
 As cooks acquired more knowledge, they prepared
 The delicate tripe, with nice ingredients mix'd,
 To give it a new relish ; follow'd soon
 The tender kid, sew'd up between two covers,
 Stew'd delicately down, and smoking hot,
 That melted in the mouth ; the savoury hash
 Came next, and that disguised with so much art,
 And season'd with fresh herbs, and pungent sauce,
 That you would think it most delicious fish.
 Then salted meats, with store of vegetables,
 And fragrant honey, till the pamper'd taste,
 High fed with luscious dainties, grew too nice
 To feed on human garbage ; and mankind
 Began to feel the joys of social life ;
 The scatter'd tribes unite ; towns soon were built
 And peopled with industrious citizens.
 These and a thousand other benefits
 Were the result of cookery alone.

B. Oh, rare ! where will this end ?

A. To us you owe
 The costly sacrifice, we slay the victims,
 We pour the free libations, and to us
 The gods themselves lend a propitious ear,
 And for our special merits scatter blessings
 On all the human race ; because from us
 And from our art, mankind were first induced

To live the life of reason, and the gods
Received due honour.

B. Prithee rest awhile,
And leave religion out.—ANON.

The same.

The art of cookery drew us gently forth
From that ferocious life, when void of faith
The Anthropophaginian ate his brother !
To cookery we owe well-order'd states,
Assembling men in dear society.
Wild was the earth, man feasting upon man,
When one of nobler sense and milder heart
First sacrificed an animal ; the flesh
Was sweet ; and man then ceased to feed on man !
And something of the rudeness of those times
The priest commemorates ; for to this day
He roasts the victim's entrails without salt.
In those dark times, beneath the earth lay hid
The precious salt, that gold of cookery !
But when its particles the palate thrill'd,
The source of seasonings, charm of cookery ! came.
They served a paunch with rich ingredients stored ;
And tender kid, within two covering plates,
Warm melted in the mouth. So art improved !
At length a miracle not yet perform'd,
They minced the meat, which roll'd in herbage soft,
Nor meat nor herbage seem'd, but to the eye,
And to the taste, the counterfeited dish
Mimick'd some curious fish ; invention rare !
Then every dish was season'd more and more,
Salted, or sour, or sweet, and mingled oft
Oatmeal and honey. To enjoy the meal
Men congregated in the populous towns,
And cities flourish'd, which we cooks adorn'd
With all the pleasures of domestic life.—D'ISRAELI.

The same.

Cook. Do you not know that cookery has brought
More aids to piety than aught besides ?

Slave. What? is the matter thus?

Cook. Yes, you Barbarian!

It freed us from a beast-like, faithless life,
And hateful cannibalism, and introduced us
To order, and enclosed us in the world
Where we now live.

Slave. How?

Cook. Listen, and I'll tell you.

When cannibalism and many other crimes
Were rife, a certain man, who was no fool,
Slaughter'd a victim and then roasted it.
So, when they found its flesh nicer than man's flesh,
They did not eat each other any longer,
But sacrificed their beasts and roasted them.
And when they once had tasted of this pleasure,
And a beginning had been made, they carried
To greater heights the art of cookery.
Hence, from remembrance of the past, men roast
E'en to the present day the gods' meat-offerings
Without employing salt; for in olden times
It had not yet been used for such a purpose;
So when their taste changed afterwards, they ate
Salt also with their meat, still strictly keeping
Their fathers' custom in the rites prescribed them.
All which new ingenuity, and raising
To greater heights the art of cookery,
By means of sauces, has alone become
The cause of safety unto all of us.

Slave. This fellow is a fresh Palæphatus!

Cook. Then, after this, as time was now advancing,
One person introduced a season'd haggis;
Another stew'd a kid right exquisitely,
Or made some mince-meat, or slipp'd in a fish
Disguised so quaintly that no eye observed it,
Or greens, or pickled fish, or wheat, or honey.
When through the pleasures that I'm now explaining,
Each man was far removed from ever wishing
To eat a portion of a human corpse;
They all agreed to live with one another—
A populace collected—towns were built—
All through the cooking art, as I have shown.

Slave. Good-bye ; you fit your master to a wrinkle.

Cook. It is we cooks who clip the victim's hair,
And sacrifice, and offer up libations,
Because the gods attend to us especially,
As it was we who made these great discoveries,
Which tend especially towards holy living.

Slave. Pray leave off talking about piety !

Cook. I beg your pardon. Come and take a snack
Along with me, and get the things prepared.—ANON.

CRATINUS. (Book xiv. § 81, p. 1057.)

On the light wing of Zephyr that thitherward blows,
What a dainty perfume has invaded my nose ;
And sure in yon copse, if we carefully look,
Dwells a dealer in scents, or Sicilian cook !—W. J. B.

BATO. (Book xiv. § 81, p. 1058.)

Good, good, Sibynna !

Ours is no art for sluggards to acquire,
Nor should the hour of deepest midnight see
Us and our volumes parted :—still our lamp
Upon its oil is feeding, and the page
Of ancient lore before us :—What, what hath
The Sicyonian deduced ?—What school-points
Have we from him of Chios ? sagest Actides
And Zopyrinus, what are their traditions ?—
Thus grapple we with mighty tomes of wisdom,
Sifting and weighing and digesting all.—ANON.

AMPHIS. (Book xv. § 42, p. 1103.)

A. Milesian hangings line your walls, you scent
Your limbs with sweetest perfume, royal myndax
Piled on the burning censer fills the air
With costly fragrance.

B. Mark you that, my friend !

Knew you before of such a fumigation ?—J. A. ST. JOHN.

ALEXIS. (Book xv. § 44, p. 1105.)

Nor fell

His perfumes from a box of alabaster ;
That were too trite a fancy, and had savour'd
O' the elder time—but ever and anon
He slipp'd four doves, whose wings were saturate
With scents, all different in kind—each bird
Bearing its own appropriate sweets :—these doves,
Wheeling in circles round, let fall upon us
A shower of sweet perfumery, drenching, hathing
Both clothes and furniture—and lordlings all—
I deprecate your envy, when I add,
That on myself fell floods of violet odours.—MITCHELL.

SIMONIDES. (Book xv. § 50, p. 1110.)

Oh ! Health, it is the choicest boon Heaven can send us,
And Beauty's arms, bright and keen, deck and defend us ;
Next follows honest Wealth—riches abounding—
And Youth's pleasant holidays—friendship surrounding.

D. K. SANDFORD.

(Book xv. § 50, p. 1110.)

With his claw the snake surprising,
Thus the crab kept moralizing :—
“ Out on sidelong turns and graces,
Straight 's the word for honest paces ! ”—D. K. SANDFORD.

CALLISTRATUS. (Book xv. § 50, p. 1111.)

Wreathed with myrtles be my glaive,
Like the falchion of the brave,
Death to Athens' lord that gave,
Death to tyranny !
Yes ! let myrtle-wreaths be round
Such as then the falchion bound,
When with deeds the feast was crown'd
Done for liberty !

Voiced by Fame eternally,
 Noble pair ! your names shall be,
 For the stroke that made us free,
 When the tyrant fell.

Death, Harmodius ! came not near thee,
 Isles of bliss and brightness cheer thee,
 There heroic breasts revere thee,
 There the mighty dwell !—D. K. SANDFORD.

The same.

With myrtle wreathed I'll wear my sword,
 As when ye slew the tyrant lord,
 And made Athenian freedom brighten ;
 Harmodius and Aristogiton !

Thou art not dead—it is confess'd—
 But haunt'st the Islands of the Blest,—
 Beloved Harmodius !—where Pelides,
 The swift-heel'd, dwells, and brave Tydides.

With myrtle wreathed I'll wear my sword,
 As when ye slew the tyrant lord
 Hipparchus, Pallas' festal night on ;
 Harmodius and Aristogiton !

Because ye slew the tyrant, and
 Gave Athens freedom, through the land
 Your flashing fame shall ever lighten ;
 Harmodius and Aristogiton !—WALSH.

The same.

I'll wreathe my sword in myrtle-bough,
 The sword that laid the tyrant low,
 When patriots, burning to be free,
 To Athens gave equality.

Harmodius, hail ! though 'reft of breath,
 Thou ne'er shalt feel the stroke of death ;
 The heroes' happy isles shall be
 The bright abode allotted thee.

I'll wreath my sword in myrtle bough,
 The sword that laid Hipparchus low,
 When at Athena's adverse fane ;
 He knelt, and never rose again.

While Freedom's name is understood,
 You shall delight the wise and good ;
 You dared to set your country free,
 And gave her laws equality.—BLAND.

The same.

In myrtle my sword will I wreath,
 Like our patriots the noble and brave,
 Who devoted the tyrant to death,
 And to Athens equality gave.

Loved Harmodius, thou never shalt die !
 The poets exultingly tell
 That thine is the fulness of joy
 Where Achilles and Diomed dwell.

In myrtle my sword will I wreath,
 Like our patriots the noble and brave,
 Who devoted Hipparchus to death,
 And buried his pride in the grave.

At the altar the tyrant they seized,
 While Athena he vainly implored.
 And the Goddess of Wisdom was pleased
 With the victim of Liberty's sword.

May your bliss be immortal on high,
 Among men as your glory shall be !
 Ye doom'd the usurper to die,
 And bade our dear country be free.—D.

The same.

In myrtles veil'd will I the falchion wear ;
 For thus the patriot sword
 Harmodius and Aristogeiton bare,
 When they the tyrant's bosom gored ;
 And bade the men of Athens be
 Regenerate in equality.

Oh, beloved Harmodius ! never
 Shall death be thine, who liv'st for ever !
 Thy shade, as men have told, inherits
 The islands of the blessed spirits ;
 Where deathless live the glorious dead ;
 Achilles fleet of foot, and Diomed.
 In myrtles veil'd will I the falchion wear ;
 For thus the patriot sword
 Harmodius and Aristogeiton bare,
 When they the tyrant's bosom gored
 When, in Minerva's festal rite,
 They closed Hipparchus' eyes in night.
 Harmodius' praise, Aristogeiton's name,
 Shall bloom on earth with undecaying fame ;
 Who, with the myrtle-wreathed sword,
 The tyrant's bosom gored ;
 And bade the men of Athens be
 Regenerate in equality.—ELTON.

HYBRIAS. (Book xv. § 50, p. 1112.)

My wealth is here—the sword, the spear, the breast-defending
 shield ;
 With this I plough, with this I sow, with this I reap the field ;
 With this I tread the luscious grape, and drink the blood-red
 wine ;
 And slaves around in order wait, and all are counted mine !
 But he that will not rear the lance upon the battle-field,
 Nor sway the sword, nor stand behind the breast-defending
 shield,
 On lowly knee must worship me, with servile kiss adored,
 And peal the cry of homage high, and hail me mighty Lord !

D. K. SANDFORD

The same.

My riches are the arms I wield,
 The spear, the sword, the shaggy shield,
 My bulwark in the battle-field :
 With this I plough the furrow'd soil,
 With this I share the reaper's toil,

With this I press the generous juice
 That rich and sunny vines produce ;
 With these, of rule and high command
 I bear the mandate in my hand ;
 For while the slave and coward fear
 To wield the buckler, sword, and spear,
 They bend the supplicating knee,
 And own my just supremacy.—MERIVALE.

The same.

Great riches have I in my spear and sword,
 And hairy shield, like a rampart thrown
 Before me in war ; for by these I am lord
 Of the fields where the golden harvests are grown ;
 And by these I press forth the red red wine,
 While the Mnotæ around salute me king ;
 Approaching, trembling, these knees of mine,
 With the dread which the spear and the falchion bring.
J. A. ST. JOHN.

ARISTOTLE. (Book xv. § 51, p. 1113.)

O sought with toil and mortal strife
 By those of human birth,
 Virtue, thou noblest end of life,
 Thou goodliest gain on earth !
 Thee, Maid, to win, our youth would bear,
 Unwearied, fiery pains ; and dare
 Death for thy beauty's worth ;
 So bright thy proffer'd honours shine,
 Like clusters of a fruit divine,
 Sweeter than slumber's boasted joys,
 And more desired than gold,
 Dearer than nature's dearest ties :—
 For thee those heroes old,
 Herculean son of highest Jove,
 And the twin-birth of Leda, strove
 By perils manifold :
 Pelides' son with like desire,
 And Ajax, sought the Stygian fire.

The bard shall crown with lasting bay,
 And age immortal make
 Atarna's sovereign, 'reft of day
 For thy dear beauty's sake :
 Him therefore the recording Nine
 In songs extol to heights divine,
 And every chord awake ;
 Promoting still, with reverence due,
 The meed of friendship, tried and true.—BLAND.

The same.

Oh ! danger-seeking Glory, through the span
 Of life the best and highest aim of man :
 Say, have not Greeks, to win thy love, in fight
 Braved hottest perils, found in death delight ?
 E'en Leda's twins, when felt thy dart than death
 Keener, than gold more potent, than the breath
 Of balmy sleep more grateful, with hearts fix'd
 By glory's charms, undaunted and untired
 To honour march'd ? Nor with less eager pace
 Alcides battled on in glory's race ;
 For love of thee Achilles sought his doom ;
 For love of thee, 'round Ajax came the gloom
 Of madness and of death ; for thee, of light
 Th' Atarnean's eyeballs widow'd sunk in night,
 Him, therefore, shall the muse, by poet's power,
 Though mortal make immortal. Glory's hour
 Flits not from such : who hand and heart have given
 To crown, with honours due, the child of heaven.

G. BURGESS.

ARIPHON. (Book xv. § 63, p. 1122.)

Health ! supreme of heavenly powers,
 Let my verse our fortunes tell—
 Mine with thee to spend the hours,
 Thine with me in league to dwell.
 If bright gold be worth a prayer,
 If the pledge of love we prize,
 If the regal crown and chair
 Match celestial destinies—

If sweet joys and stolen treasures
 Venus' furtive nets enclose,
 If divinely-granted pleasures
 Yield a breathing-space from woes—
 Thine the glory, thine the zest !
 Thine the Spring's eternal bloom !
 Man has all, of thee possessest,
 Dark, without thee, lowers his doom.

D. K. SANDFORD.

The same.

Health, brightest visitant from Heaven,
 Grant me with thee to rest !
 For the short term by nature given,
 Be thou my constant guest !
 For all the pride that wealth bestows,
 The pleasure that from children flows,
 Whate'er we court in regal state
 That makes men covet to be great ;
 Whatever sweet we hope to find
 In love's delightful snares,
 Whatever good by Heaven assign'd,
 Whatever pause from cares,—
 All flourish at thy smile divine ;
 The spring of loveliness is thine,
 And every joy that warms our hearts
 With thee approaches and departs.—BLAND.

The same.

Oh ! holiest Health, all other gods excelling,
 May I be ever blest
 With thy kind favour, and in life's poor dwelling
 Be thou, I pray, my constant guest.
 If aught of charm or grace to mortal lingers
 Round wealth or kingly sway,
 Or children's happy faces in their play,
 Or those sweet bands, which Aphrodite's fingers
 Weave round the trusting heart,
 Or whatsoever joy or breathing-space
 Kind Heaven hath given to worn humanity—

Thine is the charm, to thee they owe the grace.
 Life's chaplet blossoms only where *thou* art,
 And pleasure's year attains its sunny spring;
 And where thy smile is not, our joy is but a sigh.—E. B. C.

ADDENDA.

PHILEMON. (Book vii. § 32, p. 453.)

Cook. A longing seizes me to come and tell
 To earth and heaven, how I dress'd the dinner.
 By Pallas, but 'tis pleasant to succeed
 In every point! How tender was my fish!
 How nice I served it up, not drugg'd with cheese,
 Nor brown'd above! It look'd the same exactly,
 When roasted, as it did when still alive.
 So delicate and mild a fire I gave it
 To cook it, that you'll scarcely credit me.
 Just as a hen, when she has seized on something
 Too large to swallow at a single mouthful,
 Runs round and round, and holds it tight, and longs
 To gulp it down, while others follow her;
 So the first guest that felt my fish's flavour
 Leapt from his couch, and fled around the room,
 Holding the dish, while others chased a-stern.
 One might have raised the sacred cry, as if
 It was a miracle; for some of them
 Snatch'd something, others nothing, others all.
 Yet they had only given me to dress
 Some paltry river-fish that feed on mud.
 If I had had a sea-char, or a turbot
 From Athens—Zeus the Saver!—or a boar-fish
 From Argos, or from darling Sicily
 That fish which Neptune carries up to Heaven
 To feast the Immortals with—the conger-eel;
 Then all who ate it would have turn'd to gods.
 I have discover'd the *elixir vitæ*;
 Those who are dead already, when they've smelt
 One of my dishes, come to life again.—ANON.

HEGESANDER. (Book vii. § 36, p. 455.)

Pupil. Good master, many men have written largely
On cookery ; so either prove you're saying
Something original, or else don't tease me.

Cook. No, Syrus ; think that I'm the only person
Who've found and know the gastronomic object.
I did not learn it in a brace of years,
Wearing the apron just by way of sport ;
But have investigated and examined
The art by portions during my whole life—
How many kinds of greens, and sorts of sprats—
The manifold varieties of lentils :—
To sum up all—when I've officiated
During a funeral feast, as soon as ever
The company return'd from the procession,
All in their mourning robes, by merely lifting
My saucepan's lid I've made the weepers laugh,
Such titillations ran throughout their bodies,
As if it was a merry marriage-banquet.

Pupil. What ? just by serving them with sprats and
lentils ?

Cook. Pshaw ! this is play-work merely ! If I get
All I require, and once fit up my kitchen,
You'll see the very thing take place again
That happen'd in the times of the old Sirens.
The smell will be so sweet, that not a man
Will have the power to walk right through this alley ;
But every passer-by will stand directly
Close to my door, lock-jaw'd, and nail'd to it,
And speechless, till some friend of his run up,
With nose well plugg'd, and drag the wretch away.

Pupil. You're a great artist !

Cook. Yes, you do not know
To whom you're prating. There are very many
That I can spy amongst the audience there,
Who through my means have eat up their estates.—ANON.

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